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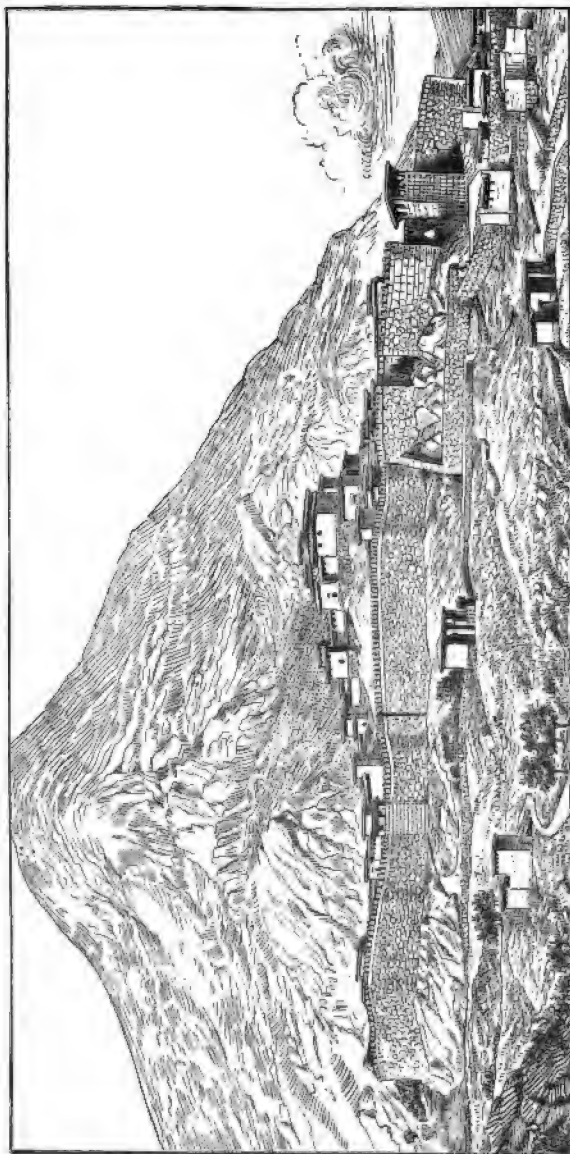
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Mycenae.

General view from the northwest side.

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HOMER'S ILIAD

FIRST THREE BOOKS
AND SELECTIONS

EDITED FOR THE USE OF SCHOOLS

BY

J. R. SITLINGTON STERRETT

PROFESSOR OF GREEK IN CORNELL UNIVERSITY



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HOMER'S ILIAD.

W. P. I

PREFACE.

THE text of this edition is based in great part on the *Homeri Iliadis Carmina* by J. van Leeuwen and M. B. Mendes da Costa (Lugduni Batavorum, 1895) and to some extent on the *Homeri Iliadis Carmina* by Wilhelm von Christ (Lipsiae, 1884). But the editor has exercised his own independent judgment; he has followed neither edition consistently, and he alone is responsible for the character of the text. He is convinced that the changes made in the text by van Leeuwen and Mendes da Costa have great pedagogical value; they simplify the language and make Homer much easier and more delightful reading for the beginner, to whom many things in the traditional text present unnecessary difficulties. It cannot be denied that the digamma was pronounced when the Iliad was composed (D 9). The careful teacher must call the attention of his pupils to digammated words in order to explain many points of meter and even of syntax. For instance, the meter demands the digamma in I 376 f.:—

ἐξαπάφοιτο φέπεσσι· φάλις δέ φοι. ἀλλὰ φέκηλος || φερρέτω,

while it is the syntax that makes it necessary in Ω 153-155:—

τοῖον γάρ φοι πομπὸν ὀπάσσομεν Ἀργεῖφόντην,
ὅς φ' ἄξει, ἥός κεν ἄγων Ἀχιλῇ πελάσση.
αὐτὰρ ἐπεὶ φ' ἀγάγησιν ἔσω κλισίην Ἀχιλῆος, etc. ;

where the digamma (φ') supplies the needed object, demanded not only by common sense, but also by the report of the speech a few lines later (Ω 182-184):—

τοῖον γάρ φοι πομπὸν ὀπάσσομεν Ἀργεῖφόντην,
ὅς σ' ἄξει, ἥός κεν ἄγων Ἀχιλῇ πελάσση.
αὐτὰρ ἐπεὶ σ' ἀγάγησιν ἔσω κλισίην Ἀχιλῆος, etc.

Therefore, the insertion of the initial digamma, which in this special case (Ϝ) reinstates Ϝε (elsewhere Ϝοι also), seems to the editor to be a pedagogical necessity. Its insertion can do the pupil no harm, while its presence, besides being helpful, will make much oral explanation on the part of the teacher and many remarks in the commentary unnecessary. It will also fix the digammated words indelibly on the mind of the pupil, who will readily recognize the digammated forms in editions in which the digamma is not printed. Of pedagogical value, too, is the restoration of the augment, both syllabic and temporal, and the use of the sign for aphaeresis, where the syllabic augment cannot be restored. The same is true of the restoration of the uncontracted forms and the consequent elimination of assimilated or protracted forms, since no oral explanations, no notes in the commentary, no references to grammars are necessary, when the pupil sees in the text a simple ὁράοντες instead of the traditional ὁρόωντες, which not only needs explanation, but unnecessarily wastes the time and energy of both pupil and teacher, and besides that, such forms are contrary to the general laws of Greek, and occur only in the Epic or in works borrowing Epic forms. Of pedagogical value, too, is the restoration of κε, κεν, of infinitives in -έμεν, -μεναι, -μεν', of genitives in -οιο, -οι'; -αιο, -αι', of datives in -οιοσ', -ησ', of the syllabic augment and reduplication in digammated forms (ἔφραξαν, ἔφρανδανε, ἐφέλιξε; ἐφέρικτο, ἐφέρισκε, ἐφερόλπει, κτλ.).

In writing the commentary on the several Books, the editor has conscientiously consulted, and that, too, at the cost of great labor, all editions of the Iliad, whether German, French, or English. It is, therefore, needless to mention editions by name, though some have been more helpful than others; scholars can easily trace a given note to the source from which it was drawn. But the commentary contains much original and independent matter, made possible, in some measure, by the travels and familiarity of the editor with the Troas and Asia Minor, where customs die hard, and, in point of fact, outlive empires, religions, and languages.

The chapter on the Homeric Dialect is based on the *Enchiridium Dictionis Epicae* by J. van Leeuwen (Lugduni Batavorum, 1892), but for much matter, especially in the first part of the chapter, the editor alone is responsible.

The vocabulary was made directly from the poem for this edition. In the definition of words, the commentaries of the various editions of the *Iliad* and the translation by Lang, Leaf, and Myers have been helpful. In all other respects the vocabulary is entirely independent. All the forms occurring in the selections printed in this edition are noted in the vocabulary. At least one reference is given for each form. When the form occurs a number of times, its first occurrence alone is noted.

The editor believes that the etymology of words is of great help to the beginner; he has therefore inserted etymologies wherever possible. But he holds no brief on etymology; he has simply done the best he could amid the confusion resulting from conflicting views, and he has been aided greatly by the scholarship of Herbert Weir Smyth, the editor of the series in which this edition appears. He has also received much help on etymological questions from his young friend Dr. C. O. Harris, who has studied the etymologies from the letter *A* to the letter *Z*. But where so much is uncertain, it is clearly impossible to please everybody.

Thanks are due to Dr. R. Arrowsmith for many valuable suggestions of various kinds, all of which, it is believed, have improved the book. Thanks are also tendered to Professor G. P. Bristol for suggestions made in regard to the notes on Book A. The editor is very greatly indebted to two teachers in secondary schools, Frederick L. Smith of the Penn Charter School, Philadelphia, and William Jones of the Cutler School, New York, both of whom kindly consented to read the entire body of notes and the chapter on the Homeric Dialect. Both of them made many suggestions which proved to be particularly valuable, because they represented the point of view of the practical teacher of Homer.

But the editor's thanks are due in chiefest measure to Herbert Weir Smyth for his constant careful scrutiny and watchfulness, extending from the first to the last page. He is in no wise responsible for the character of the text, but his supervision has not been of the perfunctory sort; it has been a serious task, performed with conscientiousness and courtesy; his accurate scholarship, sane judgment, and watchful eye have saved the editor from many errors of judgment and inadvertence. And yet, it cannot be hoped that the edition is

faultless, for the editor is himself aware of inconsistencies and defects, which he hopes may be remedied in a second edition. Suggestions and criticisms looking to the improvement of the book will be received with gratitude.

J. R. S. STERRETT.

CORNELL UNIVERSITY, ITHACA, NEW YORK.



Θεὸς Ὅμηρος ὅς ἐστιν, ὃς Ἑλλάδα τὰν μέγαν
πᾶσαν ἐκόσμησεν καλλιπεί σοφίῃ.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Α.

ΛΟΙΜΟΣ.

Μῆνιν ᾄειδε, θεά, Πηληϊάδα· Ἀχιλλῆος
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ φελώρια ἑυχεύετο κύνεσσιν
οἰωνοῖσί τε δαῖτα, Διὸς δ' ἐτελείετο βουλή,
ἔξ οὔ δὴ τὰ πρῶτα διεστήτην ἐρίσαντε
Ἀτρεΐδης τε φάναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.
τίς τ' ἄρ' σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὃ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,
οὔνεκα τὸν Χρῦσιν ἠτίμασεν ἄρητῆρα
Ἀτρεΐδης. ὃ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν

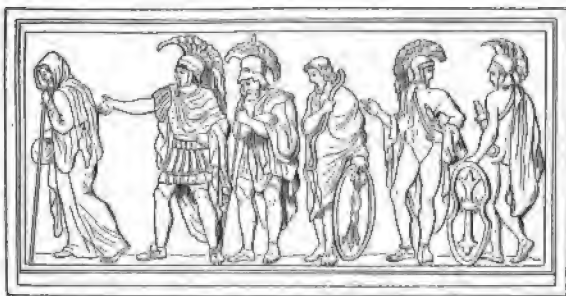
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμμα τ' ἔχων ἐν χερσὶ ρεκηβόλου Ἀπόλλωνος
 15 χρυσέῳ ἂν σκῆπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοούς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·
 “Ἀτρεΐδαι τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
 ἐκπέρσαι Πριάμοιο πόλιν, καὶ φοῖκαδ' ἰκέσθαι·



Excavations at Troy.

20 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι,
 αἰζόμενοι Διὸς νῖα ρεκηβόλον Ἀπόλλωνα.”
 ἐνθ' ἄλλοι μὲν πάντες ἐπηυφήμησαν Ἀχαιοὶ
 αἰδεσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι φάνδανε θυμῷ,
 25 ἀλλὰ κακῶς φ' ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
 “μή σε, γέρον, κοῖλησιν ἐγὼ παρὰ νηυσὶ κιχήω
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.

τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισω
 30 ἡμετέρῳ ἐνὶ φοίκῳ ἐν Ἄργεϊ, τηλόθι πάτρης,
 ἱστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιάουσαν.
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι."



Agamemnon dismisses Chryses. The kings disapprove of the harshness of Agamemnon. The older kings (Menelaus and Odysseus) submit reverently, but sadly; the younger kings (Achilles and Ajax) angrily criticise the action of Agamemnon.

ὥς ἔφατ', ἔδφεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.
 ἔβη δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης,
 35 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραιὸς
 Ἀπόλλωνι φάνακτι, τὸν ἡύκομος ἔτεκε Λητώ·
 "κλῦθί με, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ρίφι φανάσσεις,
 Σμινθεύ· εἰ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 40 ἢ εἰ δὴ ποτέ τοι κατὰ πίονα μηρί' ἔκηα
 ταύρων ἢ δ' αἰγῶν, τόδε μοι κρήνηνον ἐφέλδωρ·
 τίσειαν Δάναοι ἐμὰ δάκρυα σοῖσι βέλεσσιν."
 ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 ἔβη δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
 45 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
 ἔκλαγξαν δ' ἄρ' οἱστοὶ ἐπ' ὤμων χωρόμενοι,
 αὐτοῦ κινηθέντος· ὃ δ' ἦε νυκτὶ φεφοικώς.

ἔξειτ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν·
 δφεινὴ δὲ κλαγγὴ ἔγινετ' ἀργυρέοιο βιοῖο.
 50 οὐρῆας μὲν πρῶτον ἐπ' ὤχετο καὶ κύνας ἀργούς,
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις
 'βάλλ'· αἰεὶ δὲ πυραὶ νεκύων 'καίοντο θαμεῖαι.

ΜΗΝΙΣ.

ἐννήμαρ μὲν ἀνὰ στρατὸν ὤχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε 'καλέσσατο λαὸν Ἀχιλλεύς·
 55 τῷ γὰρ ἐπὶ φρέσ' ἔθηκε θεά, λευκώλενος Ἥρη·
 'κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Ἀτρεΐδῃ, νῦν ἄμμε πάλιν πλαγχθέντας οἶω
 60 ἄψ ἀπονοστήσειν, αἶ κεν θάνατόν γε φύγωμεν,
 εἰ δὴ ὁμοῦ πόλεμος δαμάει καὶ λοιμὸς Ἀχαιοὺς.
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρήομεν ἢ ἱερῇ
 ἢ καὶ ὄνειροπόλον, — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν —
 ὃς φείπῃ ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 65 εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης,
 αἶ κέν πως φαρνῶν κνίσσης αἰγῶν τε τελείων
 βούλῃτ' ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι."
 ἦ τοι ὃ γ' ὥς φεῖπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 Κάλχας Θεστοριδῆς, οἰωνοπόλων ὄχ' ἄριστος,
 70 ὃς 'φείδει τά τ' ἔοντα τά τ' ἐσσόμενα πρό τ' ἔοντα,
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Φίλιον εἴσω
 φῆν διὰ μαντοσύνην, τὴν φοι 'πόρε Φοῖβος Ἀπόλλων.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέφειπεν·
 "ὦ Ἀχιλεῦ, κέλεαί με, δῦφιλε, μυθήσασθαι
 75 μῆνιν Ἀπόλλωνος, φεκατηβελέταο φάνακτος·

τοιγὰρ ἐγὼ φερέω, σὺ δὲ σύνθεο, καί μοι ὄμοσον
 ἢ μὲν μοι πρόφρων φέπεις καὶ χερσὶν ἀρήξῃ.
 ἢ γὰρ οἶομαι ἄνδρα χολωσέμεν', ὃς μέγα πάντων
 Ἀργείων κρατεῖ, καὶ φοι πείθονται Ἀχαιοί.

80 κρείσσω γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρη·
 εἰ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
 ἐν στήθεσσι ἐφοῖσι. σὺ δὲ φράσαι εἰ με σαώσεις."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

85 "θαρήσας μάλα φειπὲ θεοπρόπιον ὃ τι φοῖσθα·
 οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὗ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ καίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 90 συμπάντων Δαναῶν, οὐδ' αἶ κ' Ἀγαμέμνονα φείπῃς,
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι."

καὶ τότε δὴ θάρσῃσεν καὶ ἦν δα μάντις ἀμύμων·

"οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητήρος, ὃν ἠτίμησ' Ἀγαμέμνων

95 οὐδ' ἀπέλυσεν θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα,
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκε φεκηβόλος ἡδ' ἔτι δώσει.
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀφεικέα λοιβὸν ἀπώσει,
 πρῶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι φελικώπιδά κούρην
 ἀπριάτην ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην

100 ἐς Χρῦσσην· τότε κέν μιν ἱλασσάμενοι πεπιθόιμεν."

ἦ τοι ὃ γ' ὥς φειπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 ἴμππλαντ', ὅσσε δέ φοι πυρὶ λαμπετάοντ' ἐρεφέκτην.

105 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέφειπεν·

"μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυνον εἶπας·

- αίει τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω ῥεῖπας φέπος οὔτ' ἐτέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 110 ὥς δὴ τοῦδ' ἕνεκά σφι ρεκηβόλος ἄλγεα τεύχει,
 οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
 οὐκ ἔβελον δέξασθαι, — ἐπεὶ πολὺ βούλομαι αὐτὴν
 ροῖκοι ἔχω. καὶ γάρ γε Κλυταιμνήστρης προβέβουλα,
 κουριδίης ἀλόχου, ἐπεὶ οὐ φεθὲν ἐστὶ χερεῖων,
 115 οὐ δέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτε τι φέργα.
 ἀλλὰ καὶ ὥς ρ' ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σάον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 ῥαγείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ φέφοικεν·
 120 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.”
 τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 “ Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ρίδμεν ξυνήια κείμενα πολλὰ,
 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,
 λαοὺς δ' οὔ τι φέφοικε παλὶλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες, αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς
 δῶσι πόλιν Τρωίην ἐντείχεον ἐξαλαπάξαι.”
 130 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “ μὴ δ' οὕτως, ἀγαθὸς περ ἑὼν, θεοφείκελ' Ἀχιλλεῦ,
 κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
 135 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται,
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι

ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος
 [ἄξω ἐλῶν · ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.]
 140 ἀλλ' ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις,
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θήομεν, ἃν δ' αὐτὴν Χρυσηίδα καλλιπάρηον
 βήσομεν. εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,



A View of Walls in Troy.

145 ἦ Αἴας ἦ Ἰδομενεὺς ἦ δῖος Ὀδυσσεὺς
 ἦ ἐ σύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῶν φεκάφεργον ἰλάσσαι ἱερὰ ῥέξας."
 τὸν δ' ἄρ' ὑπόδρα φιδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ὦ μοι, ἀναιδείην ἐπιφειμένε, κερδαλεόφρον,
 150 πῶς τίς τοι πρόφρων φέπεσιν πείθεται Ἀχαιῶν
 ἦ ὁδὸν ἐλθέμεναι ἢ ἀνδράσι φῖφι μάχεσθαι ;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητάων
 δεῦρο μαχεσόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν·
 οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,

- 155 οὐδέ ποτ' ἐν Φθίῃ ἐριβόλακι βωτιανείρῃ
καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξύ,
οὔρεά τε σκιάοντα θάλασσά τε φηχέεσσα·
ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
- 160 πρὸς Τρώων. τῶν οὐ τι μετατρέπε' οὐδ' ἀλεγίζεις·
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ὦ ἐπὶ πόλλ' ἐμόγησα, ἴδούσιν δέ μοι νῆες Ἀχαιῶν.
οὐ μὲν σοί ποτε φίσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' ἐν ναιόμενον πτολίεθρον·
- 165 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο
χεῖρες ἐμαὶ διέπουνσ', ἀτὰρ εἴ ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
νῦν δ' εἵμι Φθίηνδ', ἐπεὶ ἦ πολὺν φέρτερόν ἐστιν
- 170 φοῖαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἶω
ἐνθάδ' αἴτιμος ἔων ἄφενος καὶ πλοῦτον ἀφύζειν."
τὸν δ' ἡμείβετ' ἔπειτα φάναξ ἀνδρῶν Ἀγαμέμνων·
“φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἐγὼ γε
λίσσομαι εἵνεκ' ἐμεῖο μένειν· παρ' ἐμοί γε καὶ ἄλλοι,
- 175 οἳ κέ με τιμήσωσι, μάλιστα δὲ μητίετα Ζεὺς.
ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλῆων·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
εἰ μάλα καρτερός ἐσσι, θεός ποθι σοὶ τό γ' ἔδωκεν.
φοῖαδ' ἰὼν σὺν νηυσὶ τε σῆσ' ἰδὲ σοῖς ἐτάροισιν
- 180 Μυρμιδόνεσσι φάνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε.
ὥς ἔμ' ἀφαιρέεται Χρυσήϊδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
- 185 αὐτὸς ἰὼν κλισίηνδε, τεὸν γέρας, ὄφρ' ἐν φειδῆς,

ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
 ρῖσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.”

ὥς ᾠφάτο· Πηλεΐωνι δ' ἄχος ᾔγενετ', ἐν δέ φοι ἦτορ
 στήθεσιν λασίοισι διάνδιχα ᾠμερμήριξεν,
 190 ἦ ὁ γε φάσγανον ὀξὺ φερυσσάμενος παρὰ μηροῦ
 τοὺς μὲν ἀναστήσειεν, ὁ δ' ᾠΑτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

ἦος ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 εἶλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' ᾠΑθήνη
 195 οὐρανόθεν· πρὸ δέ ρ' ἦκε θεά, λευκώλενος ᾠΗρη,
 ἄμφω ὁμῶς θυμῷ φιλέονσά τε κηδομένη τε.
 ᾠστῇ δ' ὀπιθε, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἶφ φαινομένη, τῶν δ' ἄλλων οὐ τις ὀράτο.

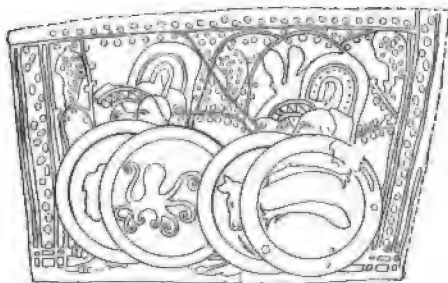


Achilles, about to draw his sword to slay Agamemnon, is restrained by Athene.
 The painting is much defaced.

ᾠθάμβησεν δ' ᾠΑχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
 200 Παλλὰδ' ᾠΑθηναίην· δφεινὼ δέ φοι ὅσσ' ἐφάενθεν.
 καὶ μιν φωνήσας φέπεα πτερόεντα προσηύδα·
 “τίπτ' αὐτ', αἰγιοόχοιο Διὸς τέκος, εἰλήλουθας ;
 ἦ ἵνα ὕβριν ἴδῃ ᾠΑγαμέμνωνος ᾠΑτρεΐδαο ;

- ἀλλ' ἔκ τοι φερέω, τὸ δὲ καὶ τελέεσθαι οἶω·
 205 *φῆσ' ὑπεροπλῆς τάχα κέν ποτε θυμὸν ὀλέσση.*"
 τὸν δ' αὖτε προσέφειπε θεά, γλαυκῶπις Ἀθήνη·
 "ἦλθον ἐγὼ παύσουσα τεδὸν μένος, αἶ κε πίθῃαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεά, λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 210 ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·
 ἀλλ' ἦ τοι φέπεσιν μὲν ὀνειδίσον, ὥς ἔσεται περ.
 ὦδε γὰρ ἐκφερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν."
 215 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "χρὴ μὲν σφωίτερόν γε, θεά, φέπος εἰρύσσασθαι,
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον·
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ."
 ἦ, καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρεῖαν,
 220 ἅψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθῃσεν
 μύθῳ Ἀθηναίης. ἦ δ' Οὐλυμπόνδ' ἐβεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
 Πηλεΐδης δ' ἐξαυτὶς ἀταρτηροῖσι φέπεσσω
 Ἀτρεΐδην προσέφειπε, καὶ οὐ πῶ λῆγε χόλοιο·
 225 "φοινοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι
 οὔτε λόχονδ' ἵμεναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ φείδεται εἶναι.
 ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 230 δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντία φείπῃ·
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσι φανάσσεις·
 ἦ γάρ κ', Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι φερέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.
 ναὶ μὰ τὸδε σκῆπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους

235 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὐδ' ἀναθηγήσει· περὶ γάρ ῥά φε χαλκὸς ἔλεψεν
φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν
ἐν παλάμῃ φορέουσι δικασπόλοι, οἳ τε θέμιστας
πρὸς Διὸς εἰρύαται· ὃ δέ τοι μέγας ἔσσεται ὄρκος·
240 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν
σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ



An Ambuscade.

χραιομεῖν, εἴτε κε πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”
245 ὥς ἔφατο Πηλεΐδης, ποτὶ δὲ σκῆπτρον ἔβαλε γαίῃ
χρυσεῖοισ' ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός.
Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
φρηνυμένης ἀνόρουσε, λιγυρὰ Πυλίων ἀγορητής,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
250 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθίαθ', οἳ φοι πρόσθεν ἅμ' ἔτραφον ἠδ' ἐγένοντο
ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοις ἐφάνασσαν.
ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέφειπεν·
“ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·
255 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,

ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιιν,
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείο.

260 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἤε περ ὑμῶν
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ῥίδον ἀνέρας, οὐδὲ ρίδωμαι,
 οἷον Πειριθόον τε Δρύναντά τε, ποιμένα λαῶν,
 Καινεά τ' Ἐξαδιόν τε καὶ ἀντίθεον Πολύφημον

265 [Θησέα τ' Αἰγείδην, ἐπιφείκελον ἀθανάτοισιν].
 κάρτιστοι δὴ κῆνοι ἐπιχθονίων ῥάφον ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοισ' ἐμάχοντο,
 φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθῶν,

270 τηλόθεν ἐξ ἀπίης γαίης· ἠκαλέσαντο γὰρ αὐτοί·
 καὶ ἠμαχόμην κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δέ κ' οὐ τις
 τῶν οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο.
 καὶ μὲν μευ βουλέων ξύνιεν, ἠπείθοντό τε μῦθῳ.
 ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἄμεινον.

275 μῆτε σὺ τόνδ', ἀγαθός περ ἑὼν, ἀποαίρεο κούρην,
 ἀλλ' ἔα', ὥς φοι πρῶτα ῥόσσαν γέρας υἱὲς Ἀχαιῶν·
 μῆτε σύ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτόοχος βασιλεὺς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.

280 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε ῥεῖνατο μήτηρ,
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσι φανάσσει.
 Ἄτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἐγὼ γε
 λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."

285 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 "ναὶ δὴ ταυτὰ γε πάντα, γέρον, κατὰ μοῖραν ἔφειπες.

ἀλλ' ὃδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πᾶσιν δὲ φανάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.
 290 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
 τοῦνεκά φοι προθέωσιν ὀνειδέα μυθήσασθαι ;”
 τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο διὸς Ἀχιλλεύς·



Embarkation of Chryseis.

“ἦ γάρ κε δφειλὸς τε καὶ οὔτιδανὸς καλεοίμην,
 εἰ δὴ πᾶν φέργον σ' ὑποφείξομαι, ὅττι κε φείπης·
 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοί γε.
 [σήμαιν'. οὐ γὰρ ἐγὼ γ' ἔτι σοὶ πείσεσθαι οἶω.]
 ἄλλο δέ τοι φερέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.
 χερσὶ μὲν οὗ τοι ἐγὼ γε μαχέσσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτε τιν' ἄλλω, ἐπεὶ μ' ἀφέλεσθέ φε δόντες·
 300 τῶν δ' ἄλλων ἃ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ,
 τῶν οὗ κέν τι φέροις ἀνέλων ἀφέκοντος ἐμέϊο.
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·

- αἰψά τοι αἶμα κελαινὸν ἐρώήσει περὶ δουρί.”
 ὥς τώ γ’ ἀντιβίοισι μαχессαμένω ϑεπέεσσιν
 305 ἀνστήτην, ἴλυσαν δ’ ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἐφίσας
 ἦιε σύν τε Μενoitιάδῃ καὶ ϑοῖς’ ἐτάροισιν,
 Ἀτρεΐδης δ’ ἄρα νῆα θοὴν ἄλαδε προφέρυσσεν,
 ἐς δ’ ἐρέτας ἔκρινεν ἐφείκοσιν, ἐς δ’ ἐκατόμβην
 310 ὠβῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρῃον
 εἶσεν ἄγων· ἐν δ’ ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
 οἱ μὲν ἔπειτ’ ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 λαοὺς δ’ Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 οἱ δ’ ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ’ ἔβαλλον,
 315 ῥέρον δ’ Ἀπόλλωνι τεληέσσας ἐκατόμβας
 ταύρων ἢ δ’ αἰγῶν παρὰ θῖν’ ἁλὸς ἀτρυγέτοιο·
 κνίσῃ δ’ οὐρανὸν ἱκεν ϑελισσομένη περὶ καπνῶ.

ΛΙΤΑΙ.

- ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ’ Ἀγαμέμνωνι
 ἄλῃ γ’ ἔριδος, τὴν πρῶτον ἐπηπείλῃσ’ Ἀχιλλῇ,
 320 ἀλλ’ ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέφειπεν,
 τῷ ϑοι ἔσαν κήρυκε καὶ ὀτρηρῶ θεράποντε·
 “ἔρχεσθον κλισίην Πηληϊάδα’ Ἀχιλλῆος·
 χεῖρὸς ἐλόντ’ ἀγέμεν Βρισηΐδα καλλιπάρῃον.
 εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,
 325 ἐλθὼν σύν πλεόνεσσι· τό ϑοι καὶ ρίγιον ἔσται.”
 ὥς ϑειπὼν προΐει, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλεν.
 τῷ δ’ ἀφέκοντ’ ἐβάτην παρὰ θῖν’ ἁλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ’ ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην.
 τὸν δ’ ἠΐρον παρὰ τε κλισίῃ καὶ νηὶ μελαίνῃ
 330 ἤμενον· οὐδ’ ἄρα τῷ γε ϑιδὼν γῆθησεν Ἀχιλλεύς.

τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 'στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω φῆσιν ἐνὶ φρεσὶ 'φώνησέν τε·

“χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν.

335 ἄσσον ἵτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
 ὁ σφῶι προΐει Βρισηΐδος εἵνεκα κούρης.

ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην
 καὶ σφωιν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων

340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε
 χρηὼ ἐμεῖο γένηται ἀφεικέα λοιγὸν ἀμῦναι
 τοῖς' ἄλλοις'. ἥ γὰρ ὁ γ' ὁλοιῇσι φρεσὶ θύει,
 οὐδέ τι φοῖδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅπως φοι παρὰ νηυσὶ σάοι μαχέονται Ἀχαιοί.”

345 ὥς 'φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ,
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηρον,
 'δῶκε δ' ἄγειν. τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν,
 ἥ δ' ἀρέκουσ' ἅμα τοῖσι γυνὴ 'κίεν.

αὐτὰρ Ἀχιλλεὺς

δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς

350 θῖν' ἔφ' ἄλδος πολιῆς, ὄράων ἐπ' ἀπείρονα πόντον·

πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

“μήτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.

355 ἥ γὰρ μ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀποφράς.”

ὥς 'φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἡμένῃ ἐν βένθεσσιν ἄλδος παρὰ πατρὶ γέροντι.

καρπαλίμως δ' ἀνέδνυ πολιῆς ἄλδος ἡγύτ' ὀμίχλην,

360 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος,

χειρί τέ μιν κατέρεξε, φέπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “ τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
 ἐξαύδα, μὴ κεύθε νόψ, ἵνα φείδομεν ἄμφω.”



Delivery of Briseis to the Heralds.

- τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 365 “ φοῖσθα· τίη τοι ταῦτα φιδυῖη πάντ' ἀγορεύω ;
 ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηίδα καλλιπάρηγον.
 370 Χρύσης δ' αὖθ' ἱερεὺς φεκατηβόλου Ἀπόλλωνος
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποια,
 στέμμα τ' ἔχων ἐν χερσὶ φεκηβόλου Ἀπόλλωνος
 χρυσέφ' ἂν σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
 375 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

- ἐνθ' ἄλλοι μὲν πάντες ἐπηυφήμησαν Ἀχαιοὶ
 αἰδεσθαὶ θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι φάνδανε θυμῷ,
 ἀλλὰ κακῶς φ' ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 380 χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
 εὖξαμένοι' ἤκουσεν, ἐπεὶ μάλα φοι φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργεῖοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 ἴθνησκον ἐπασσύτεροι, τὰ δ' ἐπώχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἅμμι δὲ μάντις
 385 εὖ φειδῶς ἀγόρευε θεοπροπίας φεκάτοιο.
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηὶ βοῇ φελίκωπες Ἀχαιοὶ
 390 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα φάνακτι·
 τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῆος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περισχέο παιδὸς ἔηος·
 ἐλθοῦς Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
 395 ἦ φέπε ὦνησας κραδίην Διὸς ἡέ τι φέργῃ.
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαίεφεί Κρονίωνι
 οἷῃ ἐν ἀθανάτοισιν ἀφεικέα λοιγὸν ἀμύναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 400 Ἥρῃ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνῃ.
 ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὃ γὰρ αὐτὲ βίῃ φοῦ πατὴρ ἀμείνων·
 405 ὃς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων.
 τὸν καὶ ὑπέδφρισαν μάκαρες θεοὶ, οὐδέ φ' ἔδῃσαν.

τῶν νῦν μιν μνήσασα παρέξο καὶ λαβὲ γούνων,
 αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλα φέλσαι Ἀχαιοὺς
 410 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
 γνῶῃ δ' Ἀτρεΐδης εὐρὺ κρεῖων Ἀγαμέμνων
 ρῆν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

τὸν δ' ἡμείβεται ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
 415 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δρῆν.
 νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι φερέουσα φέπος Διὶ τερπικεραύνῳ
 420 εἴμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται.
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·
 425 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε,
 καὶ τότε ἔπειτά τοι εἴμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καί μιν γουνάσομαι, καί μιν πείσεσθαι οἶω."

ὥς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὖθι
 χωόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός,
 430 τήν ῥα βίῃ ἀφέκοντος ἀπέφραον.

αὐτὰρ Ὀδυσσεὺς
 ἐς Χρύσην ἵκανε νῆα γυναικὶν ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐγγὺς ἵκοντο,
 ἰστία μὲν ἵστειλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
 ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
 435 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς.
 ἐκ δ' εἰνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·

ἐκ δὲ καὶ αὐτοὶ ἔβαινον ἐπὶ φρηγμῖνι θαλάσσης,
 ἐκ δ' ἑκατόμβην ῥῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς ῥῆ ποντοπόροιο.

440 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
 πατρὶ φίλῳ ἐν χέρσ' ἐτίθει, καὶ μιν προσέφειπεν·
 “ὦ Χρῦση, πρό μ' ἔπεμψε φάναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα φάνακτα,
 445 ὃς νῦν Ἀργεῖοισι πολύστονα κῆδε' ἐφήκεν.”

ὥς φειπὼν ῥ' ἐν χέρσ' ἐτίθει, ὃ δ' ἐδέξατο χαίρων
 παῖδα φίλην. τοὶ δ' ὦκα θεῷ ἱερὴν ἑκατόμβην
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν,
 ῥ' ἡρινύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 450 τοῖσιν δὲ Χρῦσης μεγάλ' ἠὔχετο χεῖρας ἀνασχών·
 “κλυθὶ μέ', ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ρῖφι φανάσσεις·
 ἡμὲν δὴ ποτ' ἐμεῖο πάρος κλύες εὐξαμένοιο,
 ῥ' ἰμήσας μὲν ἐμέ, μέγα δ' ὕψαι λαὸν Ἀχαιῶν·
 455 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐφέλδωρ·
 ἦδη νῦν Δαναοῖσιν ἀφεικέα λοιγὸν ἄμυνον.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' ἠὔξαντο καὶ οὐλοχύτας προβάλλοντο,
 ἀφφέρνησαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 460 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 ῥ' καίε δ' ἐπὶ σχίζῃσ' ὁ γέρων, ἐπὶ δ' αἶθοπα φοῖνον
 ῥ' λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 465 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὦπτησάν τε περιφραδέως, ῥ' ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,

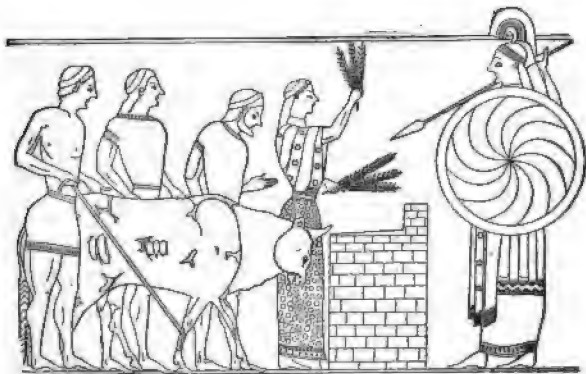
'δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐφίσσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον εἶντο,
 470 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο,
 'νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
 καλὸν αἰείδοντες παιήονα, κούροι Ἀχαιῶν,



Chryses propitiates Apollo, whose Temple and Statue are seen in the Background. Chryses and a young attendant stand before the altar ready to sacrifice the bull (representing the hecatomb), which is held by two men. On the left stands Chryseis, her maid, and a female attendant carrying on her head a platter containing offerings, and in her right hand a jug of wine for the libation. Gods are spectators.

μέλποντες φεκάφεργον· ὁ δὲ φρένα 'τέρπει' ἀκούων.
 475 ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
 δῆ τότ' ἐκοιμήσαντο παρὰ πρυμνήσια νηός.
 ἦμος δ' ἠριγένει' ἐφάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἔκμενον οὔρον ἱεὶ φεκάφεργος Ἀπόλλων.
 480 οἱ δ' ἰστὸν ὀστήσαντ', ἀνά θ' ἰστία λευκὰ ἐπέτασαν·

ἐν δ' ἄνεμος ἔπρησεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα
 στεῖρην πορφύρεον μέγ' ἐφίφαχε νηὸς ἰούσης
 ἥ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 485 νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροί' ἐφέρυσσαν
 ὑψόθ' ἐπὶ ψαμάθοισ', ὑπὸ δ' ἔρματα μάκρ' ἐτάνυσσαν,
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
 αὐτὰρ ὁ ἔμηνι νηυσὶ παρήμενος ὠκυπόροισιν,
 διογενὴς Πηληϊὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς.



A Sacrifice (to Athene).

490 οὔτε ποτ' εἰς ἀγορὴν ἔπωλέσκετο κυδιάνειραν
 οὔτε ποτ' ἐς πόλεμον, ἀλλ' ἐφθινύθεσκε φίλον κῆρ
 αὖθι μένων, ἔποθέσκε δ' αὐτὴν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔόντες
 495 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμῆς
 παιδὸς ἑοῦ, ἀλλ' ἥ γ' ἀνεδύσετο κῦμα θαλάσσης,
 ἡερίη δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.
 ἦϋρεν δ' εὐρύφοπα Κρονίδην ἄτερ ἡμενον ἄλλων

ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοι,
 500 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ ἴλαβε γούνων
 σκαίῃ· δεξιτερῇ δέ φ' ὑπ' ἀνθερεῶνος ἐλοῦσα
 λισσομένη προσέφειπε Δία Κρονίωνα φάνακτα·
 “Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
 ἦ φέπ' ἦ φέργω, τόδε μοι κρήνην ἐφέλδωρ·
 505 τίμησόν μοι υἱόν, ὃς ὠκυμωρότατος ἄλλων
 ἔπλετ'· ἀτὰρ μιν νῦν γε φάναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀποφράς.
 ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ,
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρα κ' Ἀχαιοὶ
 510 υἱὸν ἐμὸν τίσωσιν, ὁφέλλωσιν τέ γε τιμῇ.”

ὥς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ' ἀκέων δρῆν ἦστο. Θέτις δ' ὥς ἤψατο γούνων,
 ὥς ἔχει' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις·
 “νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 515 ἦ ἀπόφειπ', ἐπεὶ οὐ τοι ἔπι δρέος, ὄφρ' ἐν φεῖδω,
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.”

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 “ἦ δὴ λοίγια φέργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις
 Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδεῖοισι φέπεσσιν.
 520 ἦ δὲ καὶ αὐτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
 Ἥρη· ἐμοὶ δέ γε ταῦτα μελήσεται, ὄφρα τελέσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι, ὄφρα πεποίθῃς·
 525 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
 οὐδ' ἀτελευτήτον, ὅτι κεν κεφαλῇ κατανέυσω.”

ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο φάνακτος

- 530 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐφέλιξεν Ὀλυμπον.
 τῷ γ' ὥς βουλευόμεναι διέτμαγεν· ἡ μὲν ἔπειτα
 εἰς ἄλλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἔφρον' πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
- 535 μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
 ὥς δ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
 ἡγνοίησε φιδούσ', ὅτι φοι συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλκίονος γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσήυδα·
- 540 “ τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς ;
 αἰεὶ τοι φίλον ἐστίν, ἐμεῖ' ἀπονόσφιν ἔοντα,
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας φειπεῖν φέπος ὅττι νοήσης.”
 τὴν δ' ἡμείβετ' ἔπειτα πατήρ ἀνδρῶν τε θεῶν τε·
- 545 “ Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιφέλλω μύθους
 φειδέσειν· χαλεποὶ τοι ἔσονται Ἀλόχῳ περ ἑοῦσση.
 ἀλλ' ὃν μὲν σ' ἐπιφεικὲς ἀκουέμεν, οὐ τις ἔπειτα
 οὔτε θεῶν πρότερος τὸν φείσεται οὔτ' ἀνθρώπων·
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
- 550 μὴ τι σὺ ταῦτα φέκαστα διεῖρεο μὴδὲ μετὰλλα.”
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔφειπες ;
 καὶ λῆν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεις, ἄσσοι ἐθέλῃσθα·
- 555 νῦν δ' αἰνῶς δέδφοικα κατὰ φρένα, μὴ σε παρείπῃ
 ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλκίονος γέροντος·
 ἡερίη γὰρ σοὶ γε παρέζετο καὶ ἴλαβε γούνων.
 τῇ σ' οἶον κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα
 τιμῆσεις, ὀλέσεις δὲ πολλὺς ἐπὶ νηυσὶν Ἀχαιῶν.”
- 560 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

- “δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω,
 πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μάλλον ἐμοὶ ἔσσει· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὐτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 565 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθω,
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφήω.”
 ὥς ἔφατ', ἔδφεισεν δὲ βοῶπις πότνια Ἥρη,
 καὶ ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
 570 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες·
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ φῆρα φέρων, λευκωλένῳ Ἥρῃ·
 “ἦ δὴ λοίγια φέργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ' ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 575 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦσῃ,
 πατρὶ φίλῳ ἐπὶ φῆρα φέρειν Διί, ὅφρα μὴ αὐτε
 νεικείησι πατὴρ, σὺν δ' ἡμῶν δαῖτα ταραξῇ.
 580 εἰ περ γάρ κ' ἐβέλησιν Ὀλύμπιος ἄστεροπητῆς
 ἐξ ἐδέων στυφελίξαι· ὃ γὰρ πολὺ φέρτατος ἐστίν.
 ἀλλὰ σὺν τόν γε φέπεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.”
 ὥς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
 585 μητρὶ φίλῃ ἐν χεῖρ' ἐτίθει, καὶ μιν προσέφειπεν·
 “τέταθι, μήτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
 μή σε φίλῃν περ εἴουσιν ἐν ὀφθαλμοῖσι ρίδωμαι
 θειομένην· τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ
 χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
 590 ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
 ῥῦψε, ποδὸς τεταγὼν, ἀπὸ βηλοῦ θεσπεσίωιο.

πάν δ' ἡμαρ 'φερόμην, ἅμα δ' ἡελίῳ καταδύντι
 κάππεσον ἐν Δήμῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 ἔνθα με Σίντιες ἄνδρες ἄφαρ 'κομίσαντο πεσόντα."

595 ὥς 'φάτ', ἐμείδῃσεν δὲ θεά, λευκώλενος Ἥρη,
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 'φοινοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλος μακάρεσσι θεοῖσιν,
 600 ὥς 'φίδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 'δαίνυντ' οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐρίσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ἀειδὼν ἀμειβόμεναι φοπὶ καλῇ.

605 αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο,
 οἳ μὲν κακκεῖοντες ἔβαν φοικόνδε ρέκαστος,
 ἦχι ρεκάστω δῶμα περικλυτὸς ἀμφιγυήεις
 Ἥφαιστος 'ποίησε ριδυῖῃσι πραπίδεσσιν.
 Ζεὺς δ' ἐπὶ ρὸν λέχος ἦι Ὀλύμπιος ἀστεροπητῆς,
 610 ἔνθα πάρος 'κοιμάθ', ὅτε μιν γλυκὺς ὕπνος ικάνοι·
 ἔνθα καθηῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Β.

ΟΝΕΙΡΟΣ.

- ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἱπποκορυσταὶ
ἠΐδον παννύχιοι, Δία δ' οὐκ ἔχε φήδυμος ὕπνος,
ἀλλ' ὃ γ' ἐμερμήριζε κατὰ φρένα, ὥς Ἀχιλῆα
τιμήσει, ὀλέσαι δὲ πολὺς ἐπὶ νηυσὶν Ἀχαιῶν.
5 ἦδε δέ φοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·
καὶ μιν φωνήσας φέπεα πτερόεντα προσηύδα·
“βάσκ' ἴθι, οὐλος Ὀνειρε, θεὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
10 πάντα μάλ' ἀτρεκέως ἀγορευέμεν' ὥς ἐπιτέλλω.
θωρηξάί γε κέλευε κάρη κομάοντας Ἀχαιοὺς
πανσυνδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
15 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται.”
ὥς φάτ', ἔβη δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν·
καρπαλίμως δ' ἴκανε θεὰς ἐπὶ νῆας Ἀχαιῶν.
ἔβη δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
20 ὅττ' ἔβη δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῷ νῆι φεφοικῶς
Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων.

τῷ μιν φεισάμενος προσεφώνεε θεῖος Ὀνειρος·
 “εὐδεις, Ἀτρείος υἱὲ δαΐφρονος ἵπποδάμοιο·
 οὐ χρὴ παννύχιον εὐδεν βουληφόρον ἄνδρα,
 25 ᾧ λαοὶ τ’ ἐπιτετράφεται καὶ τόσσα μέμηλεν.



Assembly of the Gods: in the center Zeus and Ganymedes; behind Zeus are Athene, Hermes, and Hebe; behind Ganymedes are Hestia, Aphrodite, and Ares.

νῦν δ’ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σέ’ ἀνευθεν ἐὼν μέγα κήδεται ἡδ’ ἐλαίρει.
 θωρήξαι σ’ ἐκέλευσε κάρη κομάοντας Ἀχαιοὺς
 πανσυδῆ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 30 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε’ ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 αἰρεέτω, ὅτε κεν σε μελίφρων ὕπνος ἀνήη.”
 35 ὥς ἄρα φωνήσας ἀπεβήσето, τὸν δ’ ἔλιπ’ αὖθι
 τὰ φρονέοντ’ ἀνὰ θυμὸν ἃ ῥ’ οὐ τελέεσθαι ἔμελλον.
 ᾧ γὰρ ὃ γ’ αἰρήσειν Πριάμου πόλιν ἤματι κείνῳ,
 νήπιος, οὐδὲ τὰ ρεΐδε’, ἃ ῥα Ζεὺς μῆδετο φέργα·
 θήσειν γὰρ ἔτ’ ἔμελλεν ἐπ’ ἄλγεά τε στοναχάς τε
 40 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας.
 ἡγρετο δ’ ἐξ ὕπνου, θετῇ δέ μιν ἀμφέχυντ’ ὀμφή.
 ἔζετο δ’ ὀρθωθείς, μαλακὸν δ’ ἐνέδυνε χιτῶνα,

- καλὸν νηγάτεον, περὶ δὲ μέγα ἔβαλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 45 ἀμφὶ δ' ἄρ' ὥμοισιν ἔβαλετο ξίφος ἀργυρόηλον·
 εἵλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ἦως μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,
 Ζηνὶ φάος φερέουσα καὶ ἄλλοις ἀθανάτοισιν·
 50 αὐτὰρ ὃ κηρύκεσσι λιγυφθόγοις ἐκέλευσεν
 κηρύσσειν ἀγορήνδε κάρη κομάοντας Ἀχαιοὺς.
 οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 βουλὴν δὲ πρῶτον μεγαθύμων ἔζε γερόντων
 Νεστορὲ παρὰ νηὶ Πυλολιγενέος βασιλῆος.
 55 τοὺς ὃ γε συγκαλέσας πυκνὴν ἠρτύνετο βουλήν·
 “κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δῖω
 ρεῖδός τε μέγεθός τε φνὴν τ' ἄγχιστ' ἐφεροίκει.
 ὅττι δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔφειπεν·
 60 ‘εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο·
 οὐ χρὴ παννύχιον εὐδῆν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σε ἄνευθεν ἑὼν μέγα κήδεται ἥδ' ἐλεαίρει.
 65 θωρήξαι σ' ἐκέλευσε κάρη κομάοντας Ἀχαιοὺς
 πανσυνδῆ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 70 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν·’ ὥς ὃ γε φειπὼν
 ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν φέπεσιν πειρήσομαι, ἥ θέμις ἐστίν,

καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 75 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ρεπέεσσιν.”
 ἦ τοι ὃ γ' ὡς φειπὼν κατ' ἄρ' ἔζητο, τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο φάναξ ἦν ἡμαθόεντος·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέφειπεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
 ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἔφιδ' ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
 ἀλλ' ἄγετ', αἷ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”
 ὥς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,
 85 οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν,
 σκηπτόοχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.

ΔΙΑΠΕΙΡΑ.

ἥντε φέθνε' ἴασι μελισσάων ἀδινάων,
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσι φειαρνωῖσιν·
 90 αἱ μὲν τ' ἔνθα φάλις πεποτήγεται, αἱ δέ τε ἔνθα·
 ὥς τῶν φέθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχάοντο
 φιλαδὸν εἰς ἀγορὴν· μετὰ δὲ σφισι ρόσσο' ἐδεδήει
 ὀτρύνουσι ἵμεναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 95 ἑτετρήχει δ' ἀγορὴ, ὑπὸ δ' ἐστεναχίζετο γαῖα
 λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δὲ σφας
 κήρυκες βοάοντες ἐρήτυον, εἴ ποτ' αὐτῆς
 σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔζητο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 100 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων
 ἔστη σκῆπτρον ἔχων· τὸ μὲν Ἡφαιστος κάμε τεύχων·

- Ἥφαιστος μὲν ἔδωκε Διὶ Κρονίωνι ράνακτι,
 αὐτὰρ ἄρα Ζεὺς ἔδωκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δὲ ράναξ ἔδωκεν Πέλοπι πληξίππῳ,
 105 αὐτὰρ ὁ αὖτε Πέλοψ ἔδωκ' Ἀτρεί, ποιμένι λαῶν·
 Ἀτρεὺς δὲ θυήσκων ἔλιπεν πολύφαρμι Θυέστῃ,
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ρανάσσειν.
 τῷ ὃ γ' ἐρεισάμενος φέπε' Ἀργείοισι μετηγύδα·
 110 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἀρηος,
 Ζεὺς με μέγα Κρονίδης αἴτῃ ἐνέδησε βαρείῃ,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Φίλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καί με κελεύει
 115 δυσκλέε' Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 ὃς δὴ πολλὰν πολίων κατέλυσε κάρηνα
 ἧδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχροὺς γὰρ τότε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 120 μὰν οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολεμιζέμεν ἠδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.
 εἴ περ γάρ τ' ἐθέλοισιν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 125 Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθήμεν' Ἀχαιοί,
 Τρῶων δ' ἀνδρὰ ρέκαστοι ἐλοίμεθα φοινοχοεῦν,
 πολλαὶ κεν δεκάδες δευοίατο φοινοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱὰς Ἀχαιῶν
 130 Τρῶων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπικούροι
 πολλέων ἐκ πολίων ἐγχεσπαλοὶ ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι καὶ οὐκ ἔαουσ' ἐθέλοντα

- Φίλιον ἐκπέρσαι, ἐν ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλοι' ἐνιαυτοί,
 135 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
 αἱ δέ ποθ' ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 ἦατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ φέργον
 αὐτῶς ἀκράαντον, οὗ εὔρεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς κεν ἐγὼ φείπω, πειθώμεθα πάντες.
 140 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἵρήσομεν εὐρυνάγνιαν."
 ὥς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρῖνεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 'κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
 145 πόντου Φικαρίοιο· τὰ μὲν τ' Εὐρὸς τε Νότος τε
 ὥρορ' ἐπαῖξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμίει ἀσταχύεσσιν,
 ὥς τῶν πᾶσ' ἀγορὴ 'κινήθη, τοὶ δ' ἀλαλητῶ
 150 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κοινὴ
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισ' ἐκέλευον
 ἄπτεσθαι νηῶν ἡδ' ἐλκέμεν' εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν
 φοίκαδε φιεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.
 155 ἔνθα κεν Ἀργεῖοισιν ὑπέρμορα νόστος ἐτύχθη,
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔφειπεν·
 "ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ φοϊκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 'Αργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
 160 καδ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρῶσιν λίποιεν
 'Αργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,

- σοῖς' ἀγανοῖσι φέπεσσιν ἐρήτυε φῶτα φέκαστον,
 185 μηδ' ἔαε νῆας ἄλαδ' ἐλκέμεν' ἀμφιφελίσσας."
 ὥς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη,
 'βῆ δὲ κατ' Οὐλύμποιο καρῆνων ἀΐξασα,
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 ἦδρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 170 ἔσταδ'· οὐδ' ὃ γε νηὸς ἐυσσέλμοιο μελαΐης
 ἦπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
 ἄγχι δέ φ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὕτω δὴ ροϊκόνδε, φίλην ἐς πατρίδα γαίαν,
 175 φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες·
 κὰδ δέ κεν εὐχλωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖην· Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
 180 σοῖς' ἀγανοῖσι φέπεσσιν ἐρήτυε φῶτα φέκαστον,
 μηδ' ἔαε νῆας ἄλαδ' ἐλκέμεν' ἀμφιφελίσσας."
 ὥς 'φάθ', ὃ δὲ ξυνέηκε θεᾶς ρόπα φωνησάσης,
 'βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς φοι ὀπήδει.
 185 αὐτὸς δ' Ἀτρεΐδαν Ἀγαμέμνονος ἀντίος ἐλθὼν
 'δέξατό φοι σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 ὃν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖσι φέπεσσιν ἐρητύσασκε παραστάς·
 190 "δαιμόνι', οὗ σε φέροικε κακὸν ὥς δεδρῖσσεσθαι,
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἵδρνε λαούς.
 οὐ γάρ πω σάφα φοῖσθ' οἶος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράεται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἷον ἔφειπεν.

- 195 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν.
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
 τιμὴ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δέ φε μητίετα Ζεὺς."
 οὐ δ' αὖ δῆμοι' ἄνδρα ρῖδοι βοάοντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασχ' ὠμοκλήσασκέ τε μύθῳ.
 200 "δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,
 οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
 οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθαδ' Ἀχαιοί.
 οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
 205 εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλόμητις
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."
 ὥς ὁ γε κοιρανέων δίπεπε στρατόν· οἱ δ' ἀγορήνδε
 αὐτὶς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
 ρηχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
 210 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
 ἄλλοι μὲν ῥ' ἔζοντ', ἡρήτυθεν δὲ καθ' ἔδρας·
 Θερσίτης δ' ἔτι μῶνος ἀμετροφεπῆς ἐκολῶα,
 ὃς ρέπεα φρεσὶ ρῆσιν ἄκοσμά τε πολλὰ τ' ἐφείδει,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
 215 ἀλλ' ὃ τί φοι φεῖσταιτο γελοῖον Ἀργεῖοισιν
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Φίλιον ἦλθεν·
 φολκὸς ἔην, χῶλὸς δ' ἕτερον πόδα· τῷ δέ φοι ὤμῳ
 κυρτώ, ἐπὶ στῆθος συνοκωχότε· αὐτὰρ ὑπερθεν
 φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπανήνοθε λάχνη.
 220 ἔχθιστος δ' Ἀχιλῆι μάλιστ' ἦν ἠδ' Ὀδυσῆι·
 τῷ γὰρ ἐνείκειέσκε· τότε αὐτ' Ἀγαμέμνονι δίῳ
 ὀξέα κεκληγῶς 'λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως 'κοτέοντ', ἐνεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 225 "Ἀτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις;

- πλείαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃσ' ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, ὅτε κε πολλοίεθρον ἔλωμεν.
 ἧ ἔτι καὶ χρυσοῖ' ἐπιδεύεαι, ὃν κέ τις οἶσῃ
 230 Τρώων ἵπποδάμων ἐκ Φιλίου υἱὸς ἄποινα,
 ὃν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν·
 ἥ ἐ γυναῖκα νέην, ἵνα μίσγῃται ἐν φιλοτῇτι,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχηται. οὐ τι φέροικεν
 ἀρχὸν ἑόντα κακῶν ἐπιβασκόμεν' υἱὰς Ἀχαιῶν.
 235 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαΐδες, οὐκέτ' Ἀχαιοί,
 φοῖκαδὲ περ σὺν νηυσὶ νεώμεθα, τὸν δ' ἐάωμεν
 αὐτόθ' ἐνὶ Τροίῃ γέρα πεσσέμεν', ὅφρα φίδηται,
 ἧ ῥά τί φοι χῆμεις προσαμύνομεν ἥ ἐ καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλῆα, φέο μέγ' ἀμείνονα φῶτα,
 240 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀποφράς.
 ἀλλὰ μάλ' οὐκ Ἀχιλῇ χόλος φρεσίν, ἀλλὰ μεθήμων·
 ἧ γάρ κ', Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."
 ὣς ᾠφάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 245 καί μιν ὑπόδρα φιδὼν χαλεπῷ ἠνίπαπε μύθῳ·
 "Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μῆδ' ἔθελ' οἷος ἐριζέμεναι βασιλεύσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδῃσ' ὑπὸ Φίλιον ἦλθον.
 250 τῷ οὐ κεν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
 καὶ σφιν ὀνειδέα τε προφέρεις, νόστον τε φυλάσσοις.
 [οὐδέ τί πω σάφα φίδμεν ὅπως ἔσται τάδε φέργα,
 ἧ εὐ ἦε κακῶς νοστήσομεν υἱες Ἀχαιῶν.
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 255 ἦσαι ὀνειδίζων, ὅτι φοι μάλα πολλὰ διδοῦσιν
 ἥρωες Δαναοί. σὺ δὲ κερτομέων ἀγορεύεις.]

- ἄλλ' ἔκ τοι φερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραΐνοντα κιχῆσομαι ὥς νύ περ ᾧδε,
 μηκέτ' ἔπειτ' Ὀδυσῇ κάρη ὤμοισιν ἐπέιη,
 260 μῆδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην,
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα ρείματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδία ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθην ἀφεικέσσι πληγῇσιν.”
 265 ὥς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ
 'πλήξεν· ὃ δ' ἰδνώθη, θαλερὸν δέ φοι ἔκπεσε δάκρυ,
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 σκῆπτρου ὑπο χρυσεύου. ὃ δ' ἄρ' ἔζετο 'τάρβησέν τε,
 ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 270 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ρηδὺν γέλασαν·
 ᾧδε δέ τις φέεισκε ριδῶν ἐς πλησίον ἄλλον·
 “ὦ πόποι, ἦ δὴ μυρὶ' Ὀδυσσεὺς ἐσθλὰ φέροργεν
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 275 ὃς τὸν λωβητῆρα ρεπεσβόλον ἔσχ' ἀγοράων.
 οὐ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
 νεικεῖεν βασιλῆας ὀνειδείοισι ρέπεισιν.”
 ὥς φάσαν ἡ πληθὺς, ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
 ἔστη σκῆπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη
 280 ρειδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει,
 ὥς ἅμα φοι πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαῖατο βουλὴν.
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέφειπεν·
 “Ἄτρεΐδη, νῦν δὴ σε, ράναξ, ἐθέλουσιν Ἀχαιοὶ
 285 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν
 ἐνθάδ' ἔτι στεΐχοντες ἀπ' Ἀργεος ἵπποβότοιο,

- Φίλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι·
 ὥς τε γὰρ ἦ παῖδες νεαροὶ χῆραί τε γυναῖκες
 290 ἀλλήλοισιν ὀδύρονται ροϊκόνδε νέεσθαι.
 ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ φῆς ἀλόχοιο
 ἀσχαλαεὶ σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι
 χειμέριαι φέλλωσιν ὀρινομένη τε θάλασσα·
 295 ἡμῶν δ' εἵνατός ἐστι περιτροπῶν ἐνιαυτὸς
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλαεὶν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρόν τοι δφρηρόν τε μένειν κενεόν τε νέεσθαι.
 τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 300 ἢ ἔτεδν Κάλχας μαντεύεται ἢ καὶ οὐκί.
 εὖ γὰρ δὴ τόδε φίδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζά τε καὶ πρωίξ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἡγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
 305 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς
 ἔφρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,
 ἐνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φάοσδε,
 310 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν.
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοισ' ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ ἔτεκε τέκνα.
 ἐνθ' ὃ γε τοὺς ἔλεεωὰ κατήσθιε τετριγῶτας.
 315 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
 τὴν δὲ φελιζάμενος πτέρυγος ἴλαβεν ἀφφεραχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀφίδηλον ἔθηκεν θεός, ὃς περ ἔφηεν·

λααν γάρ μιν ἔθηκε Κρόνου πάις ἀγκυλόμητις·
 320 ἡμεῖς δ' ἑσταότες ἑθαυμάζομεν οἶον ἐτύχθη.
 ὥς οὖν δφεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 “τίπτ' ἄνεω ἐγένεσθε, κάρη κομάοντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 325 ὄψιμον ὄψιτέλεστον, ὃο κλέος οὐ ποτ' ὀλεῖται.
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ ἔτεκε τέκνα,
 ὥς ἡμεῖς τόσσα ρέτεα πτολεμίζομεν ἀθθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.”



The Prodigy at Aulis.

330 κέῳς τῷς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
 ἀλλ' ἄγε μίμνετε πάντες, ἐυκνήμιδες Ἀχαιοί,
 αὐτόθι, εἰς ὃ κε ράστῳ μέγα Πριάμοιο ρέλωμεν.”
 ὥς ἔφατ', Ἀργεῖοι δὲ ἐρίφαχον, — ἀμφὶ δὲ νῆες
 σμερδαλέον ἰκονάβησαν ἀνσάντων ὑπ' Ἀχαιῶν, —
 335 μῦθον ἐπαινέσαντες Ὀδυσσεύς θεῖοιο.
 τοῖσι δὲ καὶ μετέφειπε Γερῆνιος ἱππότης Νέστωρ·

- “ὦ πόποι, ἦ δὴ παισὶ φεφοικότες ἀγοράεσθε
 νηπιάχοισ’, οἷσ’ οὐ τι μέλει πολεμήια φέργα.
 πῇ δὴ συνθεσίου τε καὶ ὄρκια βήσεται ἡμῖν ;
 340 ἐν πυρὶ δὴ βουλαί τε γενοῖατο μήδεά τ’ ἀνδρῶν
 σπονδαί τ’ ἄκρητοι καὶ δεξιαί, ἦσ’ ἐπέπιθμεν·
 αὐτῶς γὰρ φεπέεσσ’ ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ’ ἐόντες.
 Ἀτρεΐδῃ, σὺ δ’ ἔθ’ ὥς πρὶν ἔχων ἀστεμφέα βουλήν
 345 ἄρχεν’ Ἀργείοισι κατὰ κρατερὰς ὕσμινας,
 τοὺς δ’ ἔαε φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ’, ἄνυσις δ’ οὐκ ἔσσεται αὐτῶν,
 πρὶν Ἀργεοσδ’ ἵμεναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γνῶμεναι εἴτε ψεῦδος ὑπόσχεσις, εἴτε καὶ οὐκί.
 350 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
 ἡματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπὶ δεξί’, ἐναίσιμα σήματα φαίων.
 τῷ μὴ τις πρὶν ἐπειγέσθω φοῖκόνδε νέεσθαι,
 355 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
 τίσασθαι δ’ Ἑλένης ὀρμήματά τε στοναχάς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει φοῖκόνδε νέεσθαι,
 ἀπτέσθω φῆς νηός, ἐυσσέλμοιο μελαίνης.
 ὄφρα πρόσθ’ ἄλλων θάνατον καὶ πότμον ἐπίσπη.
 360 ἀλλά, φάναξ, αὐτός τ’ ἐν μήδεο πείθεό τ’ ἄλλῳ·
 οὐ τοι ἀπόβλητον ρέπος ἔσσεται, ὅττι κε ρεῖπω·
 κρῖν’ ἀνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς φέρξης καὶ τοι πείθωνται Ἀχαιοί,
 365 γνῶσέ’ ἔπειθ’ ὅς θ’ ἡγεμόνων κακός, ὅς τέ νυ λαῶν,
 ἦδ’ ὅς κ’ ἐσθλὸς ἔησι· κατὰ σφὰς γὰρ μαχέονται·
 γνῶσσαι εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,

ἡ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”

- τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων ·
 370 “ ἡ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν ·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο φάνακτος,
 χερσὶν ὑφ' ἡμετέρῃσι φαλούσά τε περθομένη τε.
 375 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
 ὃς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τ' ἐμαχεσσάμεθ' εἵνεκα κούρης
 ἀντιβίοισι φέπεσσι, ἐγὼ δ' ἦρχον χαλεπαίνων ·
 εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα
 380 Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν.
 νῦν δ' ἔρχεσθ' ἐπὶ δειπνον, ἵνα ξυνάγωμεν Ἄρηα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισι δειπνον δότω ὠκυπόδεσσι,
 εὖ δέ τις ἄρματος ἀμφὶ φιδὼν πολέμοιο μεδέσθω,
 385 ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηι.
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 φιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται ·
 390 φιδρώσει δέ τέ ῥ' ἵππος ἐύξοον ἄρμα τιταίνων.
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ φοι ἔπειτα
 ἄρκιον ἔσσειται φυγέμεν κύνας ἢ δ' οἰωνούς.”
 ὥς ἔφατ', Ἀργεῖοι δὲ ἐρίφαχον, ὥς ὅτε κῦμα
 395 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,
 προβλήτι σκοπέλῳ · τὸν δ' οὐ ποτε κύματα λείπει
 παντοίων ἀνέμων, ὃ τε κ' ἐνθ' ἡ ἐνθα γένωνται.
 ἀνστάντες δ' ὤροντο κεδασθέντες κατὰ νῆας,

ἴκαπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 400 ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετῶν,
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
 αὐτὰρ ὃ βοῦν ἰέρευσε φάναξ ἀνδρῶν Ἀγαμέμνων,
 πῖονα πεντέφθηρον, ὑπερμενεί Κρονίωνι,
 ἴκκλησκειν δὲ γέροντας ἀριστῆας Παναχαϊῶν,
 405 Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆα φάνακτα,
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτ' ἀτάλαντον.

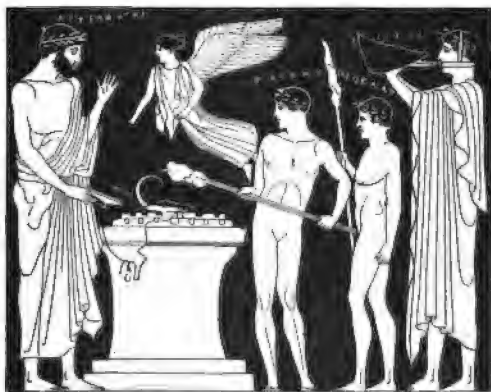


Some of the Heroes at Troy.

αὐτόματος δέ φοι ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ῥεΐδее γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτω.
 410 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 “Ζεῦ κύδιστε μέγιστε, κελαίεφες, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥελιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηνὲς βαλέμεν Πριάμοιο μέλαθρον
 415 αἰθαλόεν, πρῆσαι δὲ πυρὸς δητῶιο θύρετρα,
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι
 πρηνέες ἐν κονίῃσιν ὁδὰξ λαζοίατο γαῖαν.”
 ὣς ἔφατ', οὐδ' ἄρα πῶ φοι ἐπεκράϊνε Κρονίων,
 420 ἀλλ' ὃ γ' ἔδεκτο μὲν ἱρά, πόνον δ' ἀλίσστον ὄφελλεν.

αὐτὰρ ἐπεὶ ῥ' ἠϋξαντο καὶ οὐλοχύτας προβάλοντο,
 ἀφφέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν,
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

- 425 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον,
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 'μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, 'φέρυσαντό τε πάντα.
 430 αὐτὰρ ἐπεὶ 'παύσαντο πόνον 'τεΨκοντό τε δαῖτα,
 'δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐρίσης.



Roasting Sacrificial Meat on an Altar.

- αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον εἶντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 “ Ἀτρεΐδῃ κύδιστε, φάναξ ἀνδρῶν Ἀγάμεμνον,
 435 μηκέτι νῦν δρῆθ' αὐθι λεγόμεθα, μηδέ τι δηρὸν
 ἀμβαλλόμεθα φέργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,

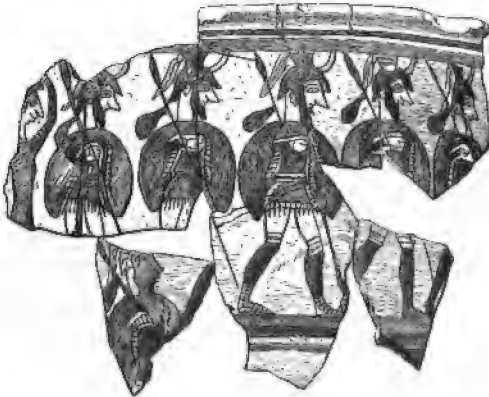
- ἡμεῖς δ' ἄθροοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 440 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄζυν Ἄρηα."
 ὥς ἔφατ', οὐδ' ἀπίθησε φάναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισ' ἐκέλευσεν
 κηρύσσειν πολεμόνδε κάρη κομάοντας Ἀχαιοὺς.
 οἳ μὲν ἐκήρυσσον, τοῖ δ' ἠγείροντο μάλ' ὦκα.
 445 οἳ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες
 ἥθυνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθοντο,
 πάντες εὐπλεκέες, ἑκατόμβοιοι δὲ φέκαστος·
 450 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν
 ὀτρύνουσ' ἵμεναι· ἐν δὲ σθένος ὤρσε φεκάστῳ
 καρδίῃ, ἄλληκτον πολεμιζέμεν' ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.
 455 ἥύτε πῦρ ἀφίδηλον ἐπιφλέγει ἄσπετον ὕλην
 οὔρεος ἐν κορυφῇ, φέκαθεν δέ τε φαίνεται αὐγή,
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 αἴγλη παμφανάουσα δι' αἰθέρος οὐρανὸν ἵκεν.
 τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν φέθνεα πολλὰ,
 460 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἄμφι ῥέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
 κλαγγῆδον προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν,
 ὥς τῶν φέθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων
 465 ἐς πεδῖον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν
 σμερδαλέον ἰκονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυριοί, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.
 ἥύτε μυριάων ἀδινάων φέθνεα πολλὰ,

470 αἶ τε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν
 ὦρῃ φειαρινῇ, ὅτε τε γλάβος ἄγγεα δεύει,
 τόσσοι ἐπὶ Τρώεσσι κάρη κομάοντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες

475 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν,
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 ὑσμίνηνδ' ἵμεναι, μετὰ δὲ κρεῖων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν φίκελος Διὶ τερπικεραύνῳ,
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

480 ἢ ὅτε βοὺς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
 ταῦρος· ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην ἔθηκε Ζεὺς ἥματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.



Mycenaean Warriors on the March.

780 οἱ δ' ἄρ' ἴσαν, ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο·
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραύνῳ
 χωομένῳ ὅτε τ' ἀμφὶ Τυφωεί γαῖαν ἰμάσση
 εἰν Ἀρίμοισ', ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς.
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγ' ἐστεναχίζετο γαῖα

785 ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδίοιο.

Τρωσὶν δ' ἄγγελος ἦλθε ποδὴνέμος ὠκέα Φῖρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.

790 ἄγχι δέ φ' ἱσταμένη προσέφη πόδας ὠκέα Φῖρις·

ῥεῖσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς ἴζε, ποδῶκείῃσι πεποιθώς,
τύμβῳ ἔπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.

795 τῷ μιν φεισαμένη προσέφη πόδας ὠκέα Φῖρις·

“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλῆστος ὄρωρεν.
ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὅπωπα·

800 λῆην γὰρ φύλλοισι φεφοϊκότες ἢ ψαμάθοισιν
ἔρχονται πεδίοιο μαχессόμενοι προτὶ φάστῳ.

Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι.
πολλοὶ γὰρ κατὰ φάστῳ μέγα Πριάμοι' ἐπίκουροι,
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·

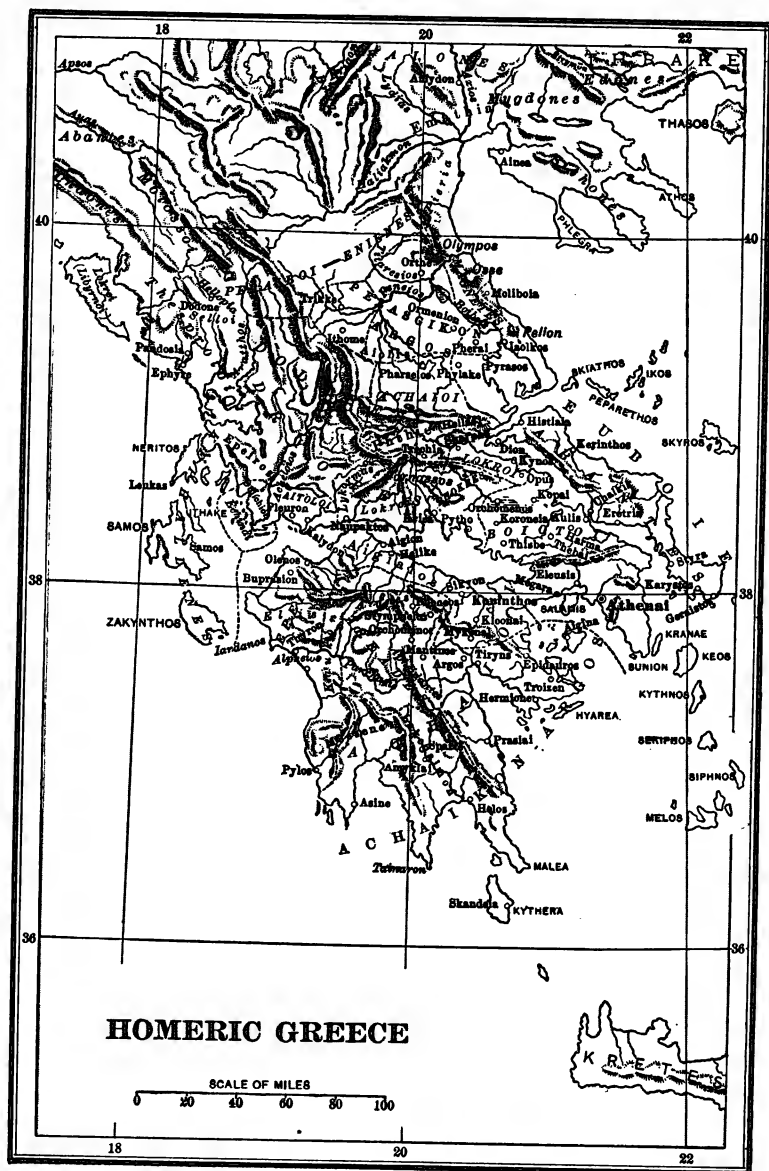
805 τοῖσι φέκαστος ἀνὴρ σημαυνέτω, οἰσὶ περ ἄρχει,
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.”

ὥς ἔφαθ', Ἔκτωρ δ' οὐ τι θεᾶς φέπος ἡγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,

810 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

ἔστι δέ τις πόλιος προπάροιθ' αἰπεία κολώνη,
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
τὴν ἥ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·

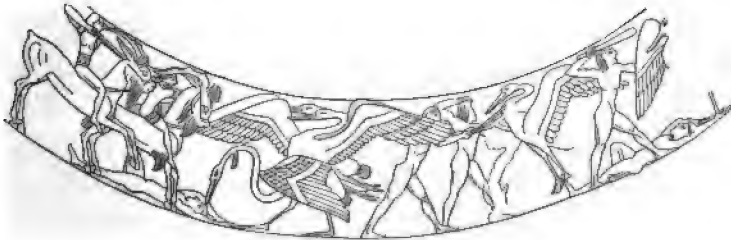
815 ἔνθα τότε Τρώές τε διέκριθεν ἡδ' ἐπίκουροι.



ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Γ.

ΟΡΚΙΑ.

αὐτὰρ ἐπεὶ ἔκοσμηθεν ἅμ' ἡγεμόνεσσι φέκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
ἥύτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρῶ,
αἷ τ' ἐπεὶ οὖν χειμῶν' ἔφυγον καὶ ἀθέσφατον ὄμβρον,
5 κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων,
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσai·
ἥέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἳ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν' ἀλλήλοισιν.



Battle between Pygmies and Cranes.

10 ὥς τ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·
τόσσον τίς τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λᾶαν ἦσιν·
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀφελλῆς
ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδίοιο.

- 15 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοφειδής,
 παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος, αὐτὰρ ὁ δοῦρε δύν κεκορυθμένα χαλκῷ
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
- 20 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτήτι.
 τὸν δ' ὥς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος
 ἐρχόμενον προπάροιθεν ὁμίλου μακρὰ βιβάντα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρὼν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα,
- 25 πεινῶν· μάλα γάρ φε κατεσθίει, αἱ κέ περ αὐτὸν
 σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοφειδέα
 ὀφθαλμοῖσι ριδῶν· ἔφατο γὰρ τίσεσθαι ἀλείτην.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
- 30 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοφειδής
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 αἶψ δ' ἐτάρων ἐς φέθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὥς δ' ὅτε τίς τε δράκοντα ριδῶν παλινόρσος ἀπέστη
 οὔρεος ἐν βήσσησ', ὑπὸ τε τρόμος ἔλλαβε γυῖα,
- 35 αἶψ δ' ἀνεχώρησεν, ὥχρός τέ μιν εἶλε παρειάς,
 ὥς αὖτις καθ' ὁμίλον ἔδν Τρώων ἀγερώχων
 δρφείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοφειδής.
 τὸν δ' Ἔκτωρ νείκεσσε ριδῶν αἰσχροῖσι φέπεσσιν·
 “Δύσπαρι, ρεῖδος ἄριστε, γυναιμανές, ἡπεροπευτά,
- 40 αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι·
 καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν,
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἢ που καγχαλάουσι κάρη κομάοντες Ἀχαιοί,
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
- 45 ρεῖδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.

- ἢ τοίους περ ἔων ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρήϊρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐφειδέ' ἀνήγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 50 πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ,
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 οὐ κεν δὴ μείνειας ἀρηίφιλον Μενέλαον;
 γνοῖς χ', οἶον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐ κεν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 55 ἣ τε κόμη τό τε φείδος, ὅτ' ἐν κούρησι μιγῇς.
 ἀλλὰ μάλα Τρῶες δεδφείμονες· ἦ τέ κεν ἦδη
 λάωνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα φέροργας."
 τὸν δ' αὖτε προσέφειπεν Ἀλέξανδρος θεοφειδής·
 "Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 60 αἰεὶ σοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,
 ὃς τ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὃς ῥά τε τέχνη
 νήιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν·
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 65 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
 ὅσσα κεν αὐτοὶ δῶσω, φεκῶν δ' οὐ κεν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμιζέμεν' ἡδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον
 70 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἔλων ἐν πάντα γυναῖκά τε ροίκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίετε Τροίην ἐριβόλακα, τοὶ δὲ νεέσθων
 75 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."
 ὥς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,

καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέφερε γέ φάλαγγας,
 μέσσον δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπετοξάζοντο κάρη κομάοντες Ἀχαιοί,
 80 ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.
 αὐτὰρ ὁ μακρὸν αὔσε φάναξ ἀνδρῶν Ἀγαμέμνων·
 “ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
 στεύται γάρ τι φέπος φερέειν κορυθαίολος Ἔκτωρ.”



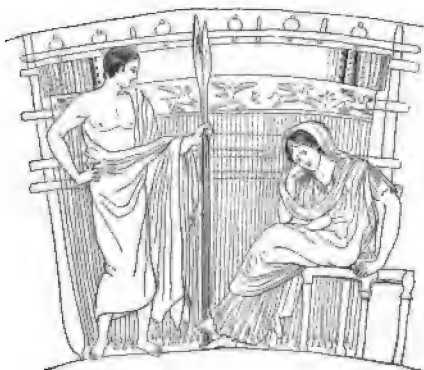
Embarkation of Helen and her Treasures. Helen is led forcibly by two men to Paris, who is seated on the wharf by the ship. The vases, which are being carried into the ship by three men, represent the treasures of Helen.

ὥς ἔφαθ', οἳ δ' ἔσχοντο μάχης ἀνεῷ τ' ἐγένοντο
 85 ἔσσημένως. Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔφειπεν·
 “κέκλυτέ μοι, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν.
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 90 αὐτὸν δ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον
 οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν ἐν πάντα γυναικὰ τε φοίκαδ' ἀγέσθω.

- οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν.”
- 95 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέφειπε βοὴν ἀγαθὸς Μενέλαος·
“ κέκλυτε νῦν καὶ ἐμῆο· μάλιστα γὰρ ἄλγος ἰκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε
- 100 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδροι' ἔνεκ' ἀρχῆς.
ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴσετε φάρν', ἕτερον λευκὸν ἐτέρῃν δὲ μέλαιναν,
Γῆ τε καὶ Ἥελίφ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
- 105 ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνῃ
αὐτός, ἐπεὶ φοι παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
- 110 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται.”
ὥς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε,
φελπόμενοι παύσασθαι οἰζυροῦ πολέμοιο.
καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ
τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
- 115 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα·
Ἐκτωρ δὲ προτὶ φάστῃ δὴ κήρυκας ἔπεμπεν,
καρπαλίμως φάρνας τε φέρειν Πριάμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προτεῖ κρετῶν Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἵμεναι, ἰδὲ φάρν' ἐκελευεν
- 120 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθῃσ' Ἀγαμέμνονι δίω.

ΤΕΙΧΟΣΟΠΙΑ.

- Φῖρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 φειδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρετῶν Φελικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν φεῖδος ἀρίστην.
 125 τὴν δ' ἡὔρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἰστὸν ὕφαινεν,
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 οὓς φέθεν εὔεκ' ἔπασχον ὑπ' Ἀρης παλαμάων.



Loom with Web and Interwoven Scenes.

- ἄγχι δέ φ' ἵσταμένη προσέφη πόδας ὠκέα Φῖρις·
 130 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα φέργα ρίδηαι
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
 οἱ πρὶν ἐπ' ἀλλήλοισ' ἔφερον πολύδακρυν Ἄρρη
 ἐν πεδίῳ, ὀλοοῖο λιλαϊόμενοι πολέμοιο,
 οἱ δὴ νῦν ἔαται σιγῇ — πόλεμος δὲ πέπαιται —
 135 ἄσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφίλος Μενέλαος
 μακρῆσ' ἐγχείησι μαχέσσονται περὶ σείο·

τῷ δέ γε νικήσαντι φίλη κεκλήσε' ἄκοιτις."

ὡς φειπούσα θεὰ γλυκὺν ἡμερον ἔμβαλε θυμῷ

140 ἀνδρός τε προτέρου καὶ φάστεος ἡδὲ τοκήων.

αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀθόνησιν

ὠρμαέτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,

οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὴ ἔποντο,

[Αἶθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.]

145 αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.

οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἡδὲ Θυμοίτην

Λάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὅζον Ἄρηος,

Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,

ἦτο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,

150 γήραϊ δὴ πολέμοιο πεπανμένοι, ἀλλ' ἀγορηταὶ

ἔσθλοί, τεττίγεσσι ρεφαικότες, οἱ τε καθ' ὕλην

δένδρε' ἐφεζόμενοι φόπα λειριόεσσαν ἰεῖσιν·

τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

οἱ δ' ὡς οὖν ἐφίδονθ' Ἑλένην ἐπὶ πύργον ἰούσαν,

155 ρῆκα πρὸς ἀλλήλους φέπεα πτερόεντ' ἀγόρευον·

“οὐ νέμεσις Τρῶας καὶ ἐνκνήμιδας Ἀχαιοὺς

τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν

αἰνῶς ἀθανάτησι θεῇσ' εἰς ὧπα φέροικεν.

ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,

160 μῆδ' ἡμῖν τεκέεσσιν ἵ' ὀπίσσω πῆμα λίποιτο.”

ὡς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·

“δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἵζε' ἐμῆο,

ὄφρα ρίδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε.

οὐ τί μοι αἰτίη ἐσσί· θεοὶ νῦ μοι αἰτιοὶ εἰσιν,

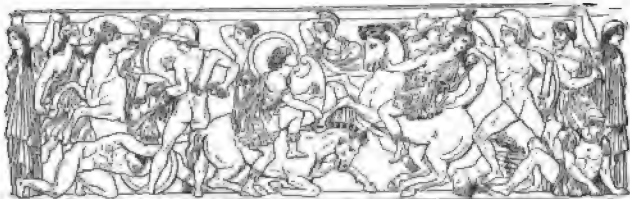
165 οἱ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·

ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,

ὅς τις ὁδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.

ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασω,

- καλὸν δ' οὕτω ἐγὼν οὐ πω ῥίδον ὀφθαλμοῖσιν,
 170 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ φέροικεν.”
 τὸν δ' Ἑλένη μύθοισ' ἡμείβετο, διὰ γυναικῶν·
 “αἰδοῖός τέ μοι ἔσσι, φίλε φεκυρέ, δφενός τε·
 ὥς μ' ὄφελεν θάνατος φαδέειν κακός, ὅπποτε δεῦρο
 υἱεῖ σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα
 175 παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινῇν.
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτῃκα.
 τοῦτο δέ τοι φερέω, ὃ μ' ἀνείρειαι ἡδὲ μεταλλᾶς.
 οὗτός γ' Ἀτρεΐδης εὐρὺν κρεῖτων Ἀγαμέμνων,
 ἀμφοτέρον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 180 δαῖρ αὐτ' ἐμὸς ἦσκε κυνώπιδος, εἴ ποτ' ἔην γε.”
 ὥς ῥά φάτο, τὸν δ' ὁ γέρων ἡγάσσατο φώνησέν τε·
 “ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμηῆατο κοῦροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν·
 185 ἔνθ' ἔριδον πλείστους Φρύγας ἀνέρας, αἰολοπῶλους,
 λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
 οἳ ῥά τότε ἐστρατόοντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην
 ἥματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 190 ἀλλ' οὐδ' οἳ τόσοι ἦσαν, ὅσοι φελίκωπες Ἀχαιοί.”



Battle between Greeks and Amazons. Achilles drags Penthesilea from her horse.

δεύτερον αὐτ' Ὀδυσῆα φιδὼν ἐρέειν ὁ γεραίος·
 “φείπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὃδ' ἐστίν,

μείων μὲν κεφαλῇ Ἀγαμέμνωνος Ἀτρεΐδαο,
εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισι ριδέσθαι.

195 τεύχεα μὲν φοι κείται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτίλος ὥς ἐπιπωλέεται στίχας ἀνδρῶν·
ἀρνεῖ μιν ἐγὼ γε ρεφίσκω πηγεσιμάλλῳ,
ὅς τ' οἶων μέγα πῶν διέρχεται ἀργεννάων.”

τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
200 “οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
ὅς τ' ἔραφεν ἐν δήμῳ Ἰθάκης κранаῆς περ ἐούσης,
φειδῶς παντοίους τε δόλους καὶ μῆδεα πυκνά.”

τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦνδα·
“ὦ γύναι, ἦ μάλα τοῦτο ρέπος νημερτὲς ἔφειπες·
205 ἤδη γὰρ καὶ δευρό ποτ' ἤλυθε διὸς Ὀδυσσεύς,
σεῖ ἔνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ·
τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισ' ἐφίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,

210 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἐζομένῳ, γεραρώτερος ἦεν Ὀδυσσεύς.
ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος,

215 οὐδ' ἀφαμαρτοφεπῆς, εἰ καὶ γένε' ὕστερος ἦεν.
ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
ἵστασκεν, ὑπαὶ δ' ἐφίδεσκε κατὰ χθονὸς ὄμματα πῆξας,
σκήπτρον δ' οὗτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀφίδρεϊ φωτὶ ρεφοικῶς·

220 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἀφρονά τ' αὐτῶς.
ἀλλ' ὅτε δὴ ρόπα τε μεγάλην ἐκ στήθεος εἷη
καὶ ρέπεα νιφάδεσσι ρεφοικότα χειμερίησιν,
οὐ κεν ἔπειτ' Ὀδυσσῇ γ' ἐρίσσειε βροτὸς ἄλλος·

- [οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."]
 225 τὸ τρίτον αὐτ' Αἴαντα ριδὼν ἐρέεω ὁ γεραίος·
 " τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε,
 ἕξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους ;"
 τὸν δ' Ἐλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
 " οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν.
 230 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς
 ἔσθηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλάκι μιν ἑξίνισσεν ἀρηίφιλος Μενέλαος
 ροίκῳ ἐν ἡμετέρῃ, ὅποτε Κρήτηθεν ἴκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὁρῶ φελίκωπας Ἀχαιοὺς,
 235 οὓς κεν ἐν γνοίην καὶ τ' οὖνομα μυθησαίμην·
 δοίω δ' οὐ δύναμαι ριδέμεν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτῳ, τῷ μοι μία γείνατο μήτηρ.
 ἦ οὐχ ἐσπέσθην Λακεδαιμόνος ἐξ ἐρατεινῆς ;
 240 ἦ δεῦρῳ μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν,
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἰσχεα δεδριότες καὶ ὀνείδεα πόλλ', ἃ μοι ἔστιν ;"
 ὥς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

ΑΛΕΞΑΝΔΡΟΥ ΚΑΙ ΜΕΝΕΛΑΟΥ ΜΟΝΟΜΑΧΙΑ.

- 245 κήρυκες δ' ἀνὰ ρσστῷ θεῶν ἔφeron ὄρκια πιστά,
 ράρνε δὴ καὶ ροῖνον εὐφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγείῳ· ἔφερε δὲ κρητῆρα φαεινὸν
 κήρυξ Ἰδαίος ἠδὲ χρύσεια κύπελλα·
 ὥτρυνεν δὲ γέροντα παριστάμενος ρεπέεσσιν·
 250 " ὄρσεο, Λαομεδοντιάδῃ, καλέουσί σ' ἄριστοι
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων

- ἐς πεδῖον καταβήμεν', ἵν' ὄρκια πιστὰ τάμητε.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
 μακρῆσ' ἐγχείησι μαχέσσοντ' ἀμφὶ γυναικί·
 255 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."
 ὥς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἐταίροις
 260 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
 ἄν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 παρ δέ φοι Ἀντήνωρ περικαλλέα βῆσέτο δίφρον.
 τῷ δὲ διὰ Σκαιῶν πεδίοιנד' ἔχον ὠκέας ἵππους.
 ἀλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιούς,
 265 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχάοντο.
 ὠρνυτο δ' αὐτίκ' ἔπειτα φάναξ ἀνδρῶν Ἀγαμέμνων,
 ἄν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ φοῶνον
 270 μῖσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
 Ἀτρεΐδης δὲ φερυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ φοι παρ ξίφεος μέγα κουλεὸν αἰὲν ἄορτο,
 φαρνῶν ἐκ κεφαλῆς τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.
 275 τοῖσιν δ' Ἀτρεΐδης μεγάλ' ἠὔχετο, χεῖρας ἀνασχών·
 "Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 Ἥελιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὃ τίς κ' ἐπίορκον ὁμόσση,
 280 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά.
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,

- ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 285 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
 τιμὴν δ' Ἀργεῖοις ἀποτινέμεν, ἣν τε ρέφεικεν,
 ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέλῃται.
 εἰ δέ κ' ἐμοὶ τιμὴν Πριάμος Πριάμοιό τε παῖδες
 τινέμεν, οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 290 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχέσσομαι εἵνεκα ποινηῆς
 αὐθι μένων, ἥός κε τέλος πολέμοιο κιχῆω.”
 ἦ, καὶ ἀπὸ στομάχους φαρνῶν τάμε νηλεὲς χαλκῶ.
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δενομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
 295 ροῦον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
 ἔκχεον, ἡδ' ἠϋχοντο θεοῖς αἰειγενέτησιν.
 ὦδε δέ τις ῥεῖπεσκεν Ἀχαιῶν τε Τρώων τε·
 “Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἅλλοι,
 ὅπποτεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 300 ὦδε σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε ροῖνος,
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἅλλοισι δαμείν.”
 ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
 τοῖσι δὲ Δαρδανίδης Πριάμος μετὰ μῦθον ἔφειπεν·
 “κέκλυτέ μοι, Τρῶες καὶ ἐνκνήμιδες Ἀχαιοί·
 305 ἦ τοι ἐγὼν εἴμι προτὶ Φίλιον ἡνεμόεσσαν
 ἄψ, ἐπεὶ οὐ πω τλήσομ' ἐν ὀφθαλμοῖς ὀράεσθαι
 μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·
 Ζεὺς μὲν που τό γε ροῖδε καὶ ἀθάνατοι θεοὶ ἅλλοι,
 ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”
 310 ἦ ῥα, καὶ ἐς δίφρον φάρνας θέτο ρισόθεος φῶς,
 ἄν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 παρ δέ φοι Ἀντήνωρ περικαλλέα βῆσέτο δίφρον.
 τῶ μὲν ἄρ' ἄψορροι προτὶ Φίλιον ἀπονέοντο·

- Ἔκτωρ δὲ Πριάμοιο πάις καὶ δῖος Ὀδυσσεὺς
 315 ἥωρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
 κλήρους ἐν κυνέῃ χαλκήρεϊ ἄλλων ἐλόντες,
 ὁπότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις ῥεῖπεσκεν Ἀχαιῶν τε Τρώων τε·
 320 “Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
 ὁπότερος τάδε φέργα μετ' ἀμφοτέροισιν ἔθηκεν,



Warriors arming for Battle.

- τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄιδος εἴσω,
 ἡμῶν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.”
 ὥς ἄρ' ἔφαν, ἄλλεν δὲ μέγας κορυθαίολος Ἔκτωρ
 325 ἀψ' ὁράων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
 οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι φεκάστῳ
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὁ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠγκόμοιο.
 330 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν,

- καλάς, ἀργυρέοισιν ἐπισφυρίοισ' ἀραρυίας·
 [δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 φοῖο κασιγνήτοιο Λυκάονος, ἤρμοσε δ' αὐτῷ].
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον,
 335 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
 ἵππουρυν· δφεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμον ἔγχος, ὃ φοι παλάμηφιν ἀρήρει.
 ὥς δ' αὐτως Μενέλαος ἀρήιος ἔντε' ἔδυνεν.
- 340 οἱ δ' ἐπεὶ οὖν φεκάτερθεν ὁμίλου ἄωρήχθησαν,
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχάοντο
 δφεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσοράοντας
 Τρώας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοῦς.
 καὶ ῥ' ἐγγὺς ἵστίην διαμετρητῷ ἐνὶ χώρῳ
- 345 σείοντ' ἐγγχείας, ἀλλήλοισιν κοτέοντε.
 πρόσθε δ' Ἀλέξανδρος προῖτι δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐρίσῃν·
 οὐδ' ἔφρηξεν χαλκός, ἀνεγνάμφθη δέ φοι αἰχμῇ
 ἄσπιδι ἐν κρατερῇ. ὃ δὲ δεύτερος ὤρνυτο χαλκῷ
- 350 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·
 “Ζεῦ φάνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔρεξεν,
 δῖον Ἀλέξανδρον, καὶ ἐμῆσ' ὑπὸ χερσὶ δαμῆναι,
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότῃτα παράσχη.”
- 355 ἦ ῥα, καὶ ἀμπεπαλὼν προῖτι δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐρίσῃν.
 διὰ μὲν ἀσπίδος ἦλθε φαεωῆς ὄβριμον ἔγχος,
 [καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·]
 ἀντικρὺς δὲ παρὰ λαπάρην διάμησε χιτῶνα
- 360 ἔγχος· ὃ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 Ἀτρεΐδης δὲ φερυσσάμενος ξίφος ἀργυρόηλον

᾽πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῇ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.

Ἄτρεϊδης δ' ὤμωξε ριδῶν εἰς οὐρανὸν εὐρύν·

365 “Ζεῦ πάτερ, οὗ τις σείω θεῶν ὀλοώτερος ἄλλος·

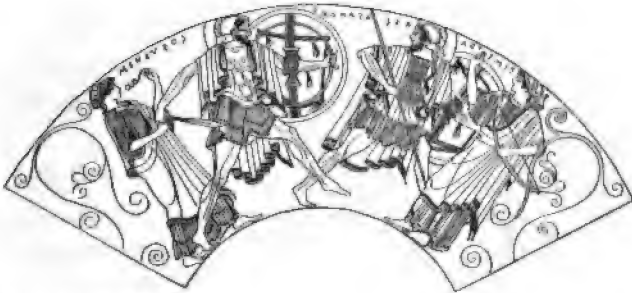
ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·

νῦν δέ μοι ἐν χεῖρεσσι ῥάγη ξίφος, ἐκ δέ μοι ἔγχος

ἤιχθη παλάμηφι φετώσιον, οὐδ' ἐδάμασσα.”

ἦ, καὶ ἐπαύξας κόρυθος ἴλαβεν ἵπποδασειῆς,

370 εἶλκε δ' ἐπιστρέψας μετ' ἐκνήμιδας Ἀχαιοὺς·



Duel between Menelaus and Paris. On the left Aphrodite stays the hand of Menelaus. The cowardice of Paris is emphasized by the fact that he flees without having hurled his spear.

ἦγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,

ὅς φοι ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

καὶ νύ κέ ρ' ἐξεφέρυσσε καὶ ἄσπετον ἦρετο κύδος,

εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,

375 ἦ φοι ῥρήξεν ἱμάντα βοὸς ρίφι κταμένοιο·

κεινὴ δέ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.

τὴν μὲν ἔπειθ' ἦρως μετ' ἐκνήμιδας Ἀχαιοὺς

ῥῆψ' ἐπιδιμήσας, κόμισαν δ' ἐρίηρες ἐταῖροι·

αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων

380 ἔγχει χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη

ρέϊα μάλ' ὥς γε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,

καδ δ' εἶσ' ἐν θαλάμῳ ἐνώδεϊ κηώντι.
αὕτῃ δ' αὖθ' Ἑλένην καλέουσ' ἱε.

τὴν δ' ἐκίχανεν

- πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρώαι φάλις ᾗσαν.
385 χειρὶ δὲ νεκταρέου φεανοῦ *φ'* ἐτίναξε λαβοῦσα,
γρηὶ δέ μιν φεφικυῖα παλαιγενεῖ προσέφειπεν,
εἰροκόμῳ, ἧ φοι Λακεδαίμονι ναιεταούσῃ
ᾗσκειεν εἴρια καλά, μάλιστα δέ μιν 'φιλέεσκεν·
τῇ μιν φεισαμένη προσεφώνεε δι' Ἀφροδίτῃ·
390 “δεῦρ' ἴθ', Ἀλέξανδρός σε καλεῖ φοικόνδε νέεσθαι.
κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
κάλλει τε στίλβων καὶ φείμασιν· οὐδέ κε φαίης
ἀνδρὶ μαχεσσάμενον τόν γ' ἐλθέμεν', ἀλλὰ χορόνδε
ἔρχεσθ', ἧ ἐ χοροῖο νέον λήγοντα καθίζειν.”
395 ὥς ἔφατο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δῖονεν·
καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεγτα καὶ ὄμματα μαρμαίροντα,
'θάμβησέν τ' ἄρ' ἔπειτα, ρέπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
“δαιμονίη, τί με ταῦτα λιλαίειαι ἡπεροπεύειν ;
400 ἦ πῇ με προτέρω πολίων ἐν ναιομενάων
ἄξεις ἢ Φρυγίης ἢ Μηρινίης ἐρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων,
οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μελέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ φοίκαδ' ἄγεσθαι·
405 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης·
ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόφεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
ἀλλ' αἰεὶ περὶ κείνον οἴζυε καὶ φε φύλασσε,
εἰς ὃ κέ σ' ἡ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.
410 κεῖσε δ' ἐγὼν οὐκ εἶμι — νεμεσσητὸν δέ κεν εἶη —
κείνου πορσυνέουσα λέχος· Τρώαι δέ μ' ὀπίσσω

πάσαι μωμήσονται, ἔχω δ' ἄχ' ἄκριτα θυμῷ.”

τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτῃ ·

“ μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθήω,

415 τῶς δέ σ' ἀπεχθήρῳ ὥς νῦν ἔκπαγλ' ἐφίλησα,
μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀληαι.”

ὥς ἔφατ', ἔδφεισεν δ' Ἑλένη, Διὸς ἐκγεγανῖα,

ἢ δὲ κατασχομένη φεανῷ ἀργῇτι φαεινῷ,

420 σιγῇ, πάσας δὲ Τρωίας ἔλαθ' · ἦρχε δὲ δαίμων.

αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,

ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ φέργ' ἐτράποντο,

ἦ δ' εἰς ὑπόροφον θάλαμον ἦκε δία γυναικῶν.

τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτῃ

425 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα ·

ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,

ὅσσε πάλιν κλῖνασα, πόσιν δ' ἠνίπαπε μύθῳ ·

“ ἦλυθεσ ἐκ πολέμου · ὥς ὠφελές αὐτόθ' ὀλέσθαι,

ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.

430 ἦ μὲν δὴ πρὶν γ' ἠὔχε' ἀρηιφίλου Μενελάου

σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι ·

ἀλλ' ἴθι νῦν προκαλέσσαι ἀρηιφίλου Μενέλαον

ἐξαυτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγώ γε

παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ

435 ἀντίβιον πόλεμον πολεμιζέμεν' ἠδὲ μάχεσθαι

ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης.”

τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέφηειπεν ·

“ μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.

νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,

440 κεῖνον δ' αὖτις ἐγώ · παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.

ἀλλ' ἄγε δὴ φιλότῃτι τραπήομεν εὐνηθέντε ·

οὐ γὰρ πῶ ποτέ μ' ὦδέ γ' ἔρος φρένας ἀμφεκάλυψεν,

οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 445 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ,
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.”
 ἦ ῥα, καὶ ἦρχε λέχουσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.



The First Meeting of Paris and Helen.

τὼ μὲν ἄρ' ἐν τρητοῖσι κατηύνασθεν λεχεεῶσιν,
 Ἀτρεΐδης δ' ἀν' ὁμίλον ἐφοίταε θηρὶ φοβηκώς,
 450 εἴ ποθ' ἐσαθρήσειεν Ἀλέξανδρον θεοφειδέα.
 ἀλλ' οὐ τις ἔδυνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἀρηϊφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃτι φέ κεν κύθον, εἴ μ' ἐφίδοντο·
 φίσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 455 τοῖσι δὲ καὶ μετέφειπε ράναξ ἀνδρῶν Ἀγαμέμνων·
 “κέκλυτέ μοι, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι.
 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου·
 ὑμεῖς δ' Ἀργεῖτην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣν τε ρέφοικεν,
 460 ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.”
 ὥς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦγεον ἄλλοι Ἀχαιοί.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ζ.

ΕΚΤΟΡΟΣ ΚΑΙ ΑΝΔΡΟΜΑΧΗΣ ΟΜΙΛΙΑ.

Τρώων δ' ὤωθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

5 Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ἔρρηξε φάλαγγα, φάος δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρηϊκεσσ' ἐτέτυκτο,
υἷὸν Ἐυσσώρου, Ἀκάμαντ' ἤνυ τε μέγαν τε.

τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
10 ἐν δὲ μετώπῳ ἔπηξε, ἔπερσε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσ' ἐκάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοῇν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐκτιμένην ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·

15 πάντας γὰρ φιλέεσκεν ὁδῶ ἐπὶ φοικία ναίων.
ἀλλὰ φοι οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπέφρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων
ἦσκεν ὑψηνίοχος· τῷ δ' ἄμφω γαίαν ἐδύτην.

20 Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν·
ῥῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
νηὶς Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίῳ.

Βουκολίων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος
 πρεσβύτατος γενεῇ, σκότιον δέ φε' γείνατο μήτηρ·
 25 ποιμαίνων φ' ἐπ' ὅεσσι 'μίγῃ φιλότῃ καὶ εὐνῇ,
 ἧ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηιάδης, καὶ ἀπ' ὧμων τεύχε' ἐσύλα.

Φαστύφαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 30 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάρϊξεν
 ἔγχρ' ἡ χαλκείῳ, Τεῦκρος δ' Ἀρεάονα δῖον.
 Ἀντίλοχος δ' Ἀβληρον ἐνῆρατο δονρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ φάναξ ἀνδρῶν Ἀγαμέμνων·
 ναιῖε δὲ Σατυνιόεντος ἑυρρείταιο παρ' ὄχθας

35 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρωσ
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάρϊξεν.

Ἀδρηστον δ' ἄρ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος
 ζῶδ' ἔλ'· ἵππῳ γάρ φοι ἀτυζομένῳ πεδίοιο
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 40 φάξαντ' ἐν πρώτῳ ῥυμῷ, αὐτῷ μὲν ἐβήτην
 πρὸς πόλιν, ἧ περ οἱ ἄλλοι ἀτυζόμενοι 'φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηνῆς ἐν κονίῃσιν ἐπὶ στόμα. παρ δέ φοι ἔστη
 Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.

45 Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων·
 “ζώγρεε, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξε' ἀποινα.
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἀποινα,
 50 εἴ κεν ἐμέ ζῶδ' πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν φῶ θεράποντι καταξέμεν'· ἀλλ' Ἀγαμέμνων

ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ρέπος ἠὔδα·

55 “ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως
ἀνδρῶν ; ἦ σοὶ ἄριστα πεποιήται κατὰ φοῖκον
πρὸς Τρώων ; τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον
χείράς θ’ ἡμετέρας, μηδ’ ὄν τινα γαστέρι μήτηρ
κούρον ἔοντα φέροι, μηδ’ ὅς φύγοι, ἀλλ’ ἅμα πάντες
60 Φιλίου ἐξαπολοίατ’ ἀκήδεστοι καὶ ἄφαντοι.”

ὥς φειπὼν παρέπεισεν ἀδελφεόο φρένας ἥρως
αἴσιμα παρφειπῶν· ὃ δ’ ἀπὸ ρέθεν ὥσατο χειρὶ
ἥρῳ Ἄδρηστον. τὸν δὲ κρεῖτων Ἀγαμέμνων
οὔτα κατὰ λαπάρην· ὃ δ’ ἀνετράπετ’, Ἀτρεΐδης δὲ
65 λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.

Νέστωρ δ’ Ἀργεῖοισιν ἐκέκλετο μακρὸν αὔσας·
“ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
μιμνῆτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
70 ἀλλ’ ἀνδρας κτείνωμεν. ἔπειτα δὲ καὶ τὰ ρέκηλοι
νεκροὺς ἅμ πεδῖον συλήσετε τεθνηῶτας.”

ὥς φειπὼν ὤτρυνε μένος θυμόν τε ρεκάστου.
ἔνθα κεν αὐτε Τρῶες ἀρηιφίλων ὑπ’ Ἀχαιῶν
Φίλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
75 εἰ μὴ ἄρ’ Αἰνεία τε καὶ Ἑκτορι’ ρεῖπε παραστὰς
Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ’ ἄριστος·

“Αἰνεία τε καὶ Ἑκτορ ἐπεὶ πόνος ὕμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ’ ἄριστοι
πᾶσαν ἐπ’ ἰθὺν ἔστε μάχεσθαί τε φρονέειν τε,
80 στήτ’ αὖθι, καὶ λαὸν ἐρυκάκετε πρὸ πυλῶν
πάντῃ ἐποιχόμενοι, πρὶν γ’ αὖτ’ ἐν χερσὶ γυναικῶν
φεύγοντας πεσέμεν, δηῖοισι δὲ χάρμα γενέσθαι.
αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
ἡμεῖς μὲν Δαναοῖσι μαχεσσόμεθ’ αὖθι μένοντες,

- 85 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει·
 Ἔκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, ρειπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρῃ,
 οἷζασσα κληῖδι θύρας ἱεροῖο δόμοιο,
 90 πέπλον, ὃ φοι δοκέει χαριέστατος ἡδὲ μέγιστος
 εἶναι ἐνὶ μεγάρῳ καὶ φοι πολὺ φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠνυκόμοιο,
 καὶ φοι ὑποσχέσθαι δυοκαῖδεκα βούς ἐνὶ νηῷ
 ἡνιδας ἡκέστας ἱερυσέμεν', αἶ κ' ἐλεήσῃ
 95 φάστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Φιλίου ἱρῆς,
 ἄγριον αἰχμητὴν κρατερὸν μήστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημί γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὦδέ γ' ἐδέδριμεν, ὄρχαμον ἀνδρῶν,
 100 ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λήν
 μαίνεται, οὗ τίς φοι δύναται μένος ἰσοφαρίζειν."
 ὥς ἔφαθ', Ἔκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύγεσιν ἄλτο χαμᾶζε,
 πᾶλλον δ' ὀξέε δούρε κατὰ στρατὸν ἔχετο πάντῃ
 105 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 οἱ δ' ἔφελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δ' ὀφόνιοι,
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσουντα κατελθόμεν'· ὥς ἐφείλχθεν.
 110 Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
 "Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὄφρα κ' ἐγὼ βῆω προτὶ Φίλιον ἡδὲ γέρουσιν
 ρεῖπω βουλευτῆσι καὶ ἡμετέρῃσ' ἀλόχοισιν
 115 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας."

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ·
 ἄμφι δέ μιν σφυρ' ἔτυπτε καὶ αὐχένα δέρμα κελαινόν,
 ἄντυξ ἧ πυμάτη ἑέν ασπίδος ὀμφαλοέσσης.

ΔΙΟΜΗΔΟΥΣ ΚΑΙ ΓΛΑΥΚΟΥ ΣΤΥΜΒΟΛΗ.

- Γλαῦκος δ' Ἴππολόχοιο πάϊς καὶ Τυδεὸς υἱὸς
 120 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέφειπε βοὴν ἀγαθὸς Διομήδης·
 “ τίς δέ σὺ ἐσσι, φέριστε, καταβνητῶν ἀνθρώπων ;
 οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνι κυδιανείρῃ
 125 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
 σῶ θάρσει, ὅ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 δυστήνων δέ τε παῖδες ἐμῶ μένε' ἀντιάουσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐ κεν ἔγω γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 130 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόφοργος
 δφῆν ἦν, ὃς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 ἔσευε κατ' ἡγάθεον Νυσήιον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνου Λυκοφόργου
 135 θεινόμεναι βουπλήγι. Διώνυσος δὲ φοβηθεὶς
 ἑδύσεθ' ἄλδς κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δεδφιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή·
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δφῆν
 140 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
 οὐδέ κ' ἐγὼ μακάρεσσι θεοῖσ' ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσسون ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηται.”

- τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 145 “Τυδεΐδῃ μεγάλθυμε, τίη γενεήν μ' ἐρεεῖνεις;
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλῃ
 τηλεθάουσα φύει, φέαρὸς δ' ἐπιγίνεται ὥρῃ·
 ὥς ἀνδρῶν γενεὴ ἧ μὲν φύει, ἧ δ' ἀπολήγει.
 150 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ φειδῆς,
 [ἡμετέρῃν γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·]
 ἔστι πόλις Ἐφύρῃ μυχῶ Ἄργεος ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἦσκεν, ὃ κέρδιστος ἔγενετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον ἔτεκεθ' υἱόν,
 155 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν
 ὤπασαν. αὐτὰρ φοι Προΐτος κακὰ μῆσατο θυμῷ,
 ὅς μ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἄργείων· Ζεὺς γάρ φοι ὑπὸ σκήπτρῳ ἐδάμασσεν.
 160 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια,
 κρυπτάδῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 ἔπειθ' ἀγαθὰ φρονέοντα δαΐφρονα Βελλεροφόντην.
 ἧ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·
 ‘τεθναίης, ὦ Προῖτ', ἧ κάκτανε Βελλεροφόντην,
 165 ὅς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ·
 ὥς φάτο, τὸν δὲ φάνακτα χόλος ἔλαβεν, οἷον ἄκουσεν.
 κτείνει μὲν μὲν ἄλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 ἔπεμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρὰ,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,
 170 δεῖξαι δ' ἡνώγει μὲν πενθερῷ, ὄφρ' ἀπόλοιτο.
 αὐτὰρ ὃ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἵξε Ξάνθον τε ῥέοντα,
 προφρονέως μιν ἔτιε φάναξ Λυκίης εὐρείης·
 ἐννήμαρ ἔξείνισσε καὶ ἐννέα βούς ἱέρυσεν.

- 175 ἄλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος ἠώς,
καὶ τότε μιν ἐρέεινε καὶ ἥτεε σῆμα ριδέσθαι,
ὅττι ῥά φοι γαμβροῖο πάρα Προίτιο φέροιτο.
αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μὲν ῥά Χίμαιραν ἀμαιμακέτην ρ' ἐκέλευσεν
180 πεφνέμεν'. ἥ δ' ἄρ' ἔην θείον γένος, οὐδ' ἀνθρώπων,
πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δφειῶν ἀποπνέουσα πυρὸς μένος αἰθομένιοι.
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας,
δεύτερον αὖ Σολύμοισι 'μαχέσσατο κυδαλίμοισιν.
185 καρτίστην δὴ τὴν γε μάχην 'φάτο δύμεναι ἀνδρῶν.
τὸ τρίτον αὖ κατέπεφνε 'Αμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἶσε λόχον. τοὶ δ' οὐ τι πάλιν φοῖκόνδ' ἐνέοντο·
190 πάντας γὰρ κατέπεφνε ἀμύμων Βελλεροφόντης.
ἄλλ' ὅτε δὴ 'γίνωσκε θεοῦ γόνον ἦν ἔοντα,
αὐτόθι μιν κατέρυκε, 'δίδου δ' ὃ γε θυγατέρα φῆν,
'δῶκε δέ φοι τιμῆς βασιλίδος ἡμισυ πάσης·
καὶ μὲν φοι Λύκιοι τέμενος 'τάμον ἔξοχον ἄλλων,
195 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο.
ἥ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Φίσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
ἥ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν·
200 [ἄλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν,
ἥ τοι ὃ καὶ πεδίον τὸ 'Αλῆιον οἶος ἀλάτο,
ρὸν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
205 τὴν δὲ χολωσαμένη χρυσήνιος 'Αρτεμις ἔκτα.]
203 Φίσανδρον δέ φοι υἱὸν 'Αρης ἄατος πολέμοιο
μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·

- 206 Ἴππόλοχος δ' ἐμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι.
 'πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μῆδὲ γένος πατέρων αἰσχυνέμεν', οἳ μέγ' ἄριστοι
- 210 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι."
 ὥς 'φάτ', ἐγήθησεν δὲ βοῆν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·
- 215 "ἦ ρά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός,
 Φοινεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 'ξείνισ' ἐνὶ μεγάροισιν ἐφείκοσιν ἡματ' ἐρύξας.
 οἳ δὲ καὶ ἀλλήλοισι 'πόρον ξεινήια καλά·
 Φοινεὺς μὲν ζωστήρα 'δίδου φοῖνικι φαεινόν,
- 220 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
 [Τυδεά δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα
 κάλλιψ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.]
 τῷ νυν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσσω
- 225 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
 κτενέμεν', ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχῇ,
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναίρέμεν', ὃν κε δύναι.
- 230 τεύχεα δ' ἀλλήλοισ' ἐπαμείβομεν, ὄφρα καὶ οἶδε
 γνῶωσ', ὃ ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."
 ὥς ἄρα φωνήσαντε, καθ' ἵππων αἰζαντε,
 χεῖράς τ' ἀλλήλων 'λαβέτην καὶ 'πιστώσαντο.
 ἐνθ' αὖτε Γλαῦκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
- 235 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβεν,
 χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

- Ἔκτωρ δ' ὡς Σκαιάς τε πύλας καὶ πύργον ἵκανεν,
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι ἑέον ἠδὲ θυγατρὲς
 εἰρόμεναι παῖδάς τε κασιγνήτους τε φέτας τε
 καὶ πόσιας. ὁ δ' ἔπειτα θεοῖσ' εὐχέσθαι ἀνώγει
 241 πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.
 ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
 ξεστῆσ' αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 245 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
 'κοιμῶντο Πριάμοιο παρὰ μνηστῆσ' ἀλόχοισιν.
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγχει θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροί
 250 'κοιμῶντο Πριάμοιο παρ' αἰδοίῃσ' ἀλόχοισιν.
 ἔνθα φοι ἠπιόδωρος ἐναντίῃ ἦλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν φεῖδος ἀρίστην,
 ἐν τ' ἄρα φοι φῦ χειρί, φέπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
 255 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν
 μαρνάμενοι περὶ φάστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιφθδέα φοῖνον ἐνείκω,
 ὡς σπείσης Διὶ πατρὶ καὶ ἄλλοισ' ἀθανάτοισιν
 260 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίησθα.
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα φοῖνος ἀέξει,
 ὡς τὴν κέκμηκας ἀμύνων σοῖσι φέτησιν."
 τὴν δ' ἡμέιβει· ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 "μή μοι φοῖνον ἄειρε μελίφρονα, πότνια μήτηρ,
 265 μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.
 χερσὶ δ' ἀνίπτουσιν Διὶ λειβέμεν' αἶθοπα φοῖνον
 ἄζομαι· οὐδέ πη ἔστι κελαωφεί Κρονίωνι

- αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάεσθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 270 ἔρχεο σὺν θυέεσσιν, ἀφολλίσασα γεραιάς·
 πέπλον δ', ὅς τις τοι χαριέστατος ἦδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 καὶ φοι ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 275 ἥνιδας ἠκέστας ἱερευσέμεν', αἱ κ' ἐλεήσῃ
 φάστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἱ κεν Τυδέος υἱὸν ἀπόσχη Φιλίου ἱρής,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 280 ἔρχε'· ἐγὼ δὲ Πάριον μετελεύσομαι, ὄφρα καλέσω,
 αἱ κ' ἐθέλῃ φειπόντος ἀκουέμεν'. ὥς δέ φοι αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοιοῦ τε παισίν.
 εἰ κεινὸν γε φίδοιμι κατελθόντ' Ἄϊδος εἴσω,
 285 φαῖν κεν φίλον ἦτορ οἰζύος ἐκλελαθέσθαι."
 ὥς ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 'κέκλετο· ταὶ δ' ἄρ' ἀφόλλισσαν κατὰ φάστν γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσето κηῶντα,
 ἔνθα φ' ἔσαν οἱ πέπλοι, παμποίκιλα φέργα γυναικῶν
 290 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοφειδῆς
 ἦγαγε Σιδονίηθεν ἐπιπλοὺς εὐρέα πόντον,
 τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' αἰεραμένη Φεκάβῃ 'φέρει δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 295 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
 'βῆ δ' ἱμεναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
 αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὤϊξε Θεαννῶ καλλιπάρῃος

- Κισσηίς, ἄλοχος Ἀντήνορος ἵπποδάμοιο ·
 300 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν·
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον.
 ἧ δ' ἄρα πέπλον ἐλοῦσα Θεαννῶ καλλιπάρῃος
 ᾔθηκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μεγάλιοι ·
 305 “ πότνι’ Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων,
 ῥᾶξον δὴ ἔγχος Διομήδεος ἥδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέμεν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῷ
 ἧνιδας ἡκέστας ἱερεύσομεν, αἱ κ’ ἐλεήσῃς
 310 ράστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.”
 [ὥς ἔφατ’ εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.]

- ὥς αἱ μὲν ῥ’ ἠὔχοντο Διὸς κούρῃ μεγάλιοι,
 Ἐκτωρ δὲ πρὸς δῶματ’ Ἀλεξάνδροι ἐβεβήκει
 καλὰ, τὰ ῥ’ αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἱ τότε ἄριστοι
 315 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,
 οἳ φοι ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος ἐν πόλει ἄκρῃ.
 ἐνθ’ Ἐκτωρ εἰσῆλθε δίυφιλος, ἐν δ’ ἄρα χειρὶ
 ἔγχος ἔχ’ ἐνδεκάπηχῃ · πάροιθε δὲ λάμπετο δουρὸς
 320 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος ᾗθε πόρκης.
 τὸν δ’ ἠῦρ ἐν θαλάμῳ περικαλλέα τεύχε’ ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ’ ἀφάοντα ·
 Ἀργεῖη δ’ Ἑλένη μετ’ ἄρα δμωῇσι γυναιξίν
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ φέργ’ ἐκελευεν.
 325 τὸν δ’ Ἐκτωρ νείκεσσε ριδῶν αἰσχροῖσι φέπεισιν·
 “ δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ’ ἔνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρνάμενοι · σέο δ’ εἵνεκ’ αὕτη τε πτόλεμός τε

- φάστν τόδ' ἀμφιδέδῃ· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
 330 ὃν τινὰ που μεθιέντα φίδοις στυγεροῦ πολέμοιο.
 ἀλλ' ἄνα, μὴ τάχα φάστν πυρὸς δηίοιο θέρηται."
 τὸν δ' αὖτε προσέφειπεν Ἀλέξανδρος θεοφειδής·
 "Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,
 τοῦνεκά τοι φερέω· σὺ δὲ σύνθεο καὶ μέ' ἄκουσον.
 335 οὐ τοι ἐγὼ Τρώων τόσσοις χόλῳ οὐδὲ νεμέσσι
 ἡμῖν ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
 νῦν δέ με παρφειποῦς' ἄλοχος μαλακοῖσι φέπεσσι
 ὦρμησ' ἐς πόλεμον· δοκέει δέ μοι ὦδε καὶ αὐτῷ
 λώιον ἔσσεσθαι· νίκη δ' ἐπαμβίβεται ἄνδρας.
 340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύνω·
 ἦ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' οἶω."
 ὧς ἔφατο· τὸν δ' οὐ τι προσέφη κορυθαίολος Ἑκτωρ.
 τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισιν·
 "δᾶερ ἐμεῖο κυνὸς κακομηχάνοο κρυόεσσης,
 345 ὧς μ' ὄφελ' ἡματι τῷ, ὅτε με πρῶτον ἔτεκε μήτηρ,
 οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ ἐς κύμα πολυφλοίσβοιο θαλάσσης,
 ἔνθα με κύμ' ἀπέφερσε, πάρος τάδε φέργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
 350 ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνωνος ἔμμεν' ἄκοιτις,
 ὃς ῥεῖδει νέμεσιν τε καὶ αἰσχεα πόλλ' ἀνθρώπων.
 τούτῳ δ' οὐτ' ἄρα νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.
 ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔζο τῷδ' ἐπὶ δίφρῳ,
 355 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
 εἶνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδροι' ἔνεκ' αἴτης,
 οἷσιν ἐπὶ Ζεὺς ἔθηκε κακὸν μόρον, ὧς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἔσσομένοισιν."
 τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἑκτωρ·

- 360 “μή με κάθιζ’, Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις·
 ἤδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ’ ἐπαμύνω
 Τρώεσσι, οἳ μέγ’ ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ’ ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτὸς,
 ὥς κεν ἔμ’ ἐντοσθεν πόλιος καταμάρψῃ ἔοντα.
- 365 καὶ γὰρ ἐγὼ φοικόνδε ἐλεύσομαι, ὄφρα ρίδωμαι
 φοικῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
 οὐ γὰρ φοιδ’ ἢ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,
 ἢ ἤδη μ’ ὑπὸ χερσὶ θεοὶ δαμάουσιν Ἀχαιῶν.”
 ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
- 370 αἶψα δ’ ἐπειθ’ ἴκανε δόμους ἐν ναιετάοντας,
 οὐδ’ ἠὔρ’ Ἀνδρομάχην λευκώλεον ἐν μεγάροισιν,
 ἀλλ’ ἢ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐνπέπλω
 πύργῳ ἐφειστήκει γοάουσά τε μυρομένη τε.
 Ἐκτωρ δ’ ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἀκοιτῶν,
- 375 ἔστη ἐπ’ οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔφειπεν·
 “εἰ δ’ ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
 πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
 ἥε πη ἐς γαλῶν ἢ εἰνατέρων ἐνπέπλων
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
- 380 Τρῳαὶ ἐνπλόκαμοι δφεινὴν θεὸν ἰλάσκονται;”
 τὸν δ’ αὖτ’ ὀτρηρὴ ταμίη πρὸς μῦθον ἔφειπεν·
 “Ἐκτορ, ἐπεὶ μάλ’ ἄνωγας ἀληθέα μυθήσασθαι,
 οὔτε πη ἐς γαλῶν οὔτ’ εἰνατέρων ἐνπέπλων
 οὔτ’ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
- 385 Τρῳαὶ ἐνπλόκαμοι δφεινὴν θεὸν ἰλάσκονται,
 ἀλλ’ ἐπὶ πύργῳ ἔβη μέγαν Ἴλίου, οὐνεκ’ ἀκουσεν
 τείρεσθαι Τρώας, μέγα δὲ κράτος ἔμμεν’ Ἀχαιῶν.
 ἢ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
 μαινομένη ρεφικῦα· φέρει δ’ ἅμα παῖδα τιθήνη.”
- 390 ἢ ῥα γυνὴ ταμίη· ὃ δ’ ἀπέσσυτο δώματος Ἐκτωρ

- τὴν αὐτὴν ὁδὸν αὖτις ἐκτιμένας κατ' ἀγυιάς.
 εὔτε πύλας ἴκανε διερχόμενος μέγα φάστῳ
 Σκαιᾶς, τῇ ἄρ' ἔμελλε διεξιμέναι πεδίονδε,
 ἔνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα
 395 Ἄνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 Ἡετίων ὃς ἔναιεν ὑπὸ Πλάκῳ ὕληέσση,
 Θήβῃ Ἑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσι φανάσσων·
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.
 ἧ φοι ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
 400 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
 Ἑκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ,
 τόν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Φαστυφάνακτ'· οἷος γὰρ ἐρύετο Φίλιον Ἑκτωρ.
 ἧ τοι ὃ μὲν μείδῃσε φιδὼν ἐς παῖδα σιωπῇ·
 405 Ἄνδρομάχῃ δέ φοι ἄγχι παρίστατο δάκρυ χέουσα,
 ἔν τ' ἄρα φοι φῦν χειρί, φέπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 “δαιμόνιε, φθίσει σε τεὸν μένος, οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἧ τάχα χήρη
 σεῖ ἔσομαι· τάχα γάρ σε κατακτενεύουσιν Ἀχαιοὶ
 410 πάντες ἐφορμηθέντες. ἐμοὶ δέ κε κέρδιον εἶη
 σεῖ ἀφαρμαρτούσῃ χθόνα δύνεμαι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρὴ, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἀλλ' ἄχέ· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἧ τοι γὰρ πατέρ' ἄμμον ἀπέκτανε διὸς Ἀχιλλεύς,
 415 ἐκ δὲ πόλιν ἔπερσεν Κιλικῶν ἐν ναιετάουσιν,
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσματο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν
 ἧδ' ἐπὶ σῆμ' ἔχκεν· περὶ δὲ πτελέας ἐφύτευσαν
 420 Νύμφαι ὀρέστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 οἱ δέ μοι ἐπτά κασίγνητοι ἔσαν ἐν μεγάροισιν,

- οἱ μὲν πάντες ἰὼ' κίον ἤματι Ἄϊδος εἴσω
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇσ' οἴεσσιν.
- 425 μητέρα δ' ἧ βασίλειεν ὑπὸ Πλάκῃ ὕληέσση,
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἅψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα.
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ
- 430 ἥδ' ἐκασίγητος, σὺ δέ μοι θαλερὸς παρακοίτης·
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναῖκα.
 [λαὸν δὲ στῆσον παρ' ἐρινεὸν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.
- 435 τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
 ἀμφ' Αἴαντε δύνω καὶ ἀγακλυτὸν Ἰδομενῆα
 ἥδ' ἀμφ' Ἀτρεΐδαν καὶ Τυδέος ἄλκιμον υἱόν·
 ἧ ποθὶ τίς σφω ἔνισπε θεοπροπίων ἐν φειδῶς,
 ἧ νῦ καὶ αὐτῶν θυμὸς ἐπώτρυνεν καὶ ἀνώγει.”]
- 440 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 “ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰὼς
 αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
 αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο.
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
- 445 αἰεὶ καὶ πρῶτοισι μετὰ Τρῳέεσσι μάχεσθαι,
 ἀρνύμενος πατὴρ τε μέγα κλέος ἥδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε φοῖδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἦμαρ ἔσεσθ' ὅτε κεν ποτ' ὀλώλῃ Φίλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐνμμελής Πριάμοιο.
- 450 ἀλλ' οὐ μοι Τρῳῶν τόσσον μέλει ἄλγος ὀπίσσω,
 οὐτ' αὐτῆς Φεκάβης οὔτε Πριάμοιο φάνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ

- ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσοι σέῃ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 455 δακρυνόεσσαν ἄγεται, ἐλεύθερον ἡμάρ ἀποφράς.
 καί κεν ἐν Ἀργεὶ εἴουσα πρὸς ἄλλης ἱστὸν ὑφαίους,
 καί κεν ὕδωρ φορέης Μεσσηίδος ἢ Ὑπερείης
 πόλλ' ἀφεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.
 καί ποτέ τις φείπησι φιδῶν κατὰ δάκρυ χέουσαν.
 460 Ἐκτορος ἦδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι
 Τρώων ἵπποδάμων, ὅτε Φίλιον ἀμφεμάχοντο.
 ὥς ποτέ τις φερέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμάρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 465 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι."
 ὥς φειπὼν ροῦ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ.
 ἀψ' δ' ὁ πάϊς πρὸς κόλπον ἐνζώνοιο τιθήνης
 ἐκλίνθη φιφάχων πατρὸς φίλου ὅψιν ἀτυχεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 470 δρυνδὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἐκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανάουσαν,
 αὐτὰρ ὁ ρὸν φίλον υἱὸν ἐπεὶ κύσε πῆλὲ τε χερσὶν,
 475 φεῖπεν ἐπευξάμενος Δίι τ' ἄλλοισιν τε θεοῖσιν·
 "Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὧδε βίην τ' ἀγαθὸν καὶ Φιλίου Ἴφι φανάσσειν.
 καὶ ποτέ τις φείποι, πατρὸς δ' ὃ γε πολλὸν ἀμείνων,
 480 ἐκ πολέμοι' ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
 κτείνας δήιον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ."
 ὥς φειπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 παῖδ' ἐφόν· ἥ δ' ἄρα μιν κηῶδεῖ δέξατο κόλπῳ

δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
 485 χειρί τέ μιν κατέρεξε, φέπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “δαιμονίη, μή μοί τι λήην ἀκαχίζεο θυμῷ·
 οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἴδι προΐαψαι·
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 490 ἀλλ' ἐς φοῖκον ἰούσα τέ' αὐτῆς φέργα κόμιζε,
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 φέργον ἐποίχεσθαι. πόλεμος δ' ἀνδρεσσι μελήσει
 πᾶσι, μάλιστα δ' ἐμοί, τοῖ Φιλίῳ ἐγγεγάασιν.”

ὥς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἴκτωρ
 495 ἵππουριν· ἄλοχος δὲ φίλῃ φοῖκόνδ' ἐβεβήκει
 ἐντροπαλιζομένη θαλερὸν κατὰ δάκρυ χέονσα.
 αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας
 Ἴκτορος ἀνδροφόνοι, ἐκίχῃσατο δ' ἔνδοθι πολλὰς
 ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 500 αἱ μὲν ἔτι ζῶν ἰγόν Ἴκτορα φῶ ἐνὶ φοίκῳ·
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἵζεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

οὐδὲ Πάρις ἰδὲ θυνεν ἐν ὑψηλοῖσι δόμοισιν,
 ἀλλ' ὁ γ', ἐπεὶ κατέδυν κλυτὰ τεύχεα, ποικίλα χαλκῷ,
 505 ἴσχεατ' ἔπειτ' ἀνὰ φάστρῳ, ποσὶ κραιπνοῖσι πεποιθώς·
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
 δεσμὸν ἀποφρήξας θείῃ πεδίῳ κροαίνων,
 εἰωθὼς λούεσθαι ἐυρρεέος ποταμοῖο,
 κυδιᾶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 510 ὅμοιοι αἰσούνται· ὁ δ' ἀγλατῆφι πεποιθὼς,
 ῥίμφα φε γούνα φέρει μετὰ φήθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγᾶμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ, ἐβεβήκει

- καγχαλάων, ταχέες δὲ πόδες ἔφeron· αἶψα δ' ἔπειτα
 515 Ἑκτορα δῖον ἔτετμεν ἀδελφεόν, εὐτ' ἄρ' ἔμελλεν
 στρέψεσθ' ἐκ χώρας, ὅθι φῆ ὀάριζε γυναικί.
 τὸν πρότερος προσέφειπεν Ἀλέξανδρος θεοφειδής·
 “ἦθει, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὥς ἐκέλευες.”
- 520 τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἑκτωρ·
 “δαιμόνι, οὐ κέν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη,
 φέργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.
 ἀλλὰ φεκὼν μεθιείς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνηται ἐν θυμῷ, ὃθ' ὑπὲρ σέθεν αἰσχρὲ ἀκούω
- 525 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο.
 ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἷ κέ ποθι Ζεὺς
 δώῃ ἐπουρανίοισι θεοῖσ' αἰειγενέτησιν
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐνκνήμιδας Ἀχαιοὺς.”
- Η 1 ὥς φειπὼν πυλέων ἐξέσσυντο φαίδιμος Ἑκτωρ,
 τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
 ἀμφοτέρωι μέμασαν πολεμιζέμεν' ἠδὲ μάχεσθαι.
 ὥς δὲ θεὸς ναύτησιν ἐφελδομένοισιν ἔδωκεν
- 5 οὖρον, ἐπεὶ κε κάμωσιν ἐνξέστησ' ἐλάττησιν
 πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλνυνται,
 ὥς ἄρα τὼ Τρώεσσιν ἐφελδομένοισ' ἐφανήτην.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ο-Π.

ΠΑΤΡΟΚΛΕΙΑ.

- 592 Τρῶες δὲ λῖεσσι φεροικότες ὠμοφάγοισιν
νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς,
ὃ σφισιν αἰὲν ἔγειρε μένος μέγα, ἔθελγε δὲ θυμὸν
595 Ἀργείων καὶ κῦδος ἀπήνυτο, τοὺς δ' ὀρόθυνεν.
Ἔκτορι γάρ φοι θυμὸς ἐβούλετο κῦδος ὀρέξαι
Πριαμίδῃ, ἵνα νηυσὶ κορωνίσι θεσπιδαῆς πῦρ
ἐμβάλοι ἀκάματον, Θέτιδος δ' ἐξαίσιον ἄρῃν
πᾶσαν ἐπικρήνεια· τὸ γὰρ ἔμνε μητίετα Ζεὺς,
600 νηὸς καιομένης σέλας ὀφθαλμοῖσι φιδέσθαι·
ἐκ γὰρ δὴ τοῦ ἔμελλε παλίωξιν παρὰ νηῶν
θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξειν.
τὰ φρονέων νήεσσιν ἔπι γλαφυρῇσιν ἔγειρεν
Ἔκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
605 ἔμαινέτο δ' ὥς ὄτ' Ἄρης ἐγγέσπαλος ἦ ὅλοδον πῦρ
οὔρεσι μαίνηται βαθέης ἐν τάρφεσιν ὕλης·
ἀφλοισμὸς δὲ περὶ στόμ' ἐγίγνετο, τῷ δέ φοι ὅσσε
ἑλαμπέσθην βλοσυρῇσιν ὑπ' ὀφρύσιν, ἀμφὶ δὲ πῆληξ
σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο,
610 [Ἔκτορος· αὐτὸς γάρ φοι ἀπ' αἰθέρος ἦεν ἀμύντωρ
Ζεὺς, ὃς μιν πλεόνεσσι μετ' ἀνδράσι μῶνον ἐόντα
τίμαε καὶ κύδαινε. μινυνθάδιος γὰρ ἔμελλεν

ἔσσεσθ'· ἤδη γάρ φοι ἐπώρυννε μόρσιμον ἡμαρ
Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφιν.]

615 καὶ ῥ' ἔθελε φρῆξαι στίχας ἀνδρῶν, πειρητίζων,
ἦ δὴ πλείστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα.
ἀλλ' οὐδ' ὥς ἔδύνατο φρῆξαι, μάλα περ μενεαίωνων·
ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἥ τε πέτρῃ
ἡλίβατος μεγάλη, πολίης ἀλὸς ἐγγὺς ἐοῦσα,

620 ἦ τε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα
κύματά τε τροφόεντα, τά τε προσερεύγεται ἀντήν·
ὥς Δαναοὶ Τρῶας ἔμενον ἔμπεδον οὐδ' ἐφέβοντο.
αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὁμίλῳ,
ἐν δ' ἔπεσ', ὥς ὅτε κύμα θοῇ ἐν νηὶ πέσῃσιν

625 λάβρον ὑπὸ νεφέων ἀνεμοτρεφές· ἦ δέ τε πᾶσα
ἄχνη ὑπεκρύφθη, ἀνέμοιο δὲ δφεινὸς ἀήτη
ἰστίῳ ἐμβρέμεται, τρομέουσι δέ τε φρένα ναῦται
δεδριότες· τυτθὸν γὰρ ὑπέκ θανάτοιο φέρονται·
ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσι νῆας Ἀχαιῶν.

630 αὐτὰρ ὁ γ' ὥς τε λέων ὀλοόφρων βοῦσιν ἐπελθὼν,
αἷ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο νέμονται
μυρίαί, ἐν δέ τε τῇσι νομεὺς οὐ πω σάφα φειδῶς
θηρὶ μαχέσσασθαι φέλικος βοδὸς ἀμφὶ φονῇσιν·
ἦ τοι ὁ μὲν πρῶτησι καὶ ὑστατίησι βόεσσιν

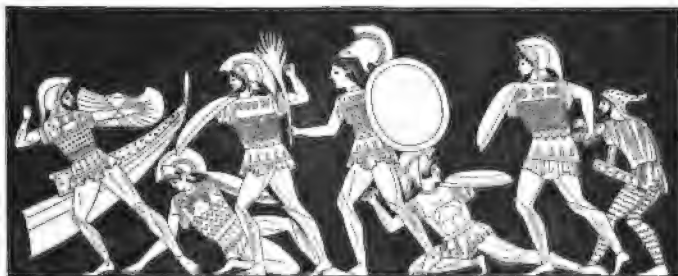
635 αἶν ὁμοῦ στιχάει, ὁ δέ τ' ἐν μέσσησιν ὀρούσας
βοῦν ἔδει, αἱ δέ τε πᾶσαι ὑπέτρεσαν· ὥς τότ' Ἀχαιοὶ
θεσπεσίως ἐφόβηθεν ὑφ' Ἑκτορι καὶ Διὶ πατρὶ
πάντες, ὁ δ' οἶον ἔπεφνε Μυκηναῖον Περιφήτην,
Κοπρῆος φίλον υἱόν, ὃς Εὐρυσθῆος ἀέθλων

640 ἀγγελίην ᾤχνησκε βίῃ Ἡρακλεείῃ·
τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
παντοίας ἀρετὰς, ἡμὲν πόδας ἡδὲ μάχεσθαι,
καὶ νόον ἐν πρῶτοις Μυκηναίων ἐτέτυκτο·

- ὅς ῥα τόθ' Ἑκτορι κῦδος ὑπέρτερον ἡγγυάλιξεν.
 645 στρεφθεῖς γὰρ μετόπισθεν ἐν ἀσπίδος ἄντυγ' ἔπαλτο,
 τὴν αὐτὸς ἑφορέεσκε ποδηγεκέ', ἔρκος ἀκόντων·
 τῇ ὃ γ' ἐνὶ βλαφθεῖς ἔπεσ' ὑπτίος, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.
 Ἑκτωρ δ' ὅξυ νόησε, θεῶν δέ φοι ἄγχι παρέστη,
 650 στήθεϊ δ' ἐν δόρυ πῆξε, φίλων δέ μιν ἐγγὺς ἑταίρων
 κτεῶν, οἳ δ' οὐκ ἐδύναντο, καὶ ἀχνύμενοί περ ἑταίρου,
 χραισμέμεν'. αὐτοὶ γὰρ μάλ' ἐδέδρισαν Ἑκτορα δῖον.
 εἰσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι
 νῆες, ὅσαι πρῶται ἑφερρύατο· τοὶ δ' ἐπέχυντο.
 655 Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη
 πρωτῶν, αὐτοῦ δὲ παρὰ κλισίῃσιν ἔμειναν
 ἄθροοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς
 καὶ δφέος· ἀζηχὲς γὰρ ὁμόκλαον ἀλλήλοισιν.
 Νέστωρ αὖτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,
 660 ἴσισσέθ' ὑπὲρ τοκέων γουνούμενος ἀνδρὰ ρέκαστον·
 “ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶα θέσθ' ἐνὶ θυμῷ
 ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ρέκαστος
 παίδων ἡδ' ἀλόχων καὶ κτήσιος ἡδὲ τοκῆων,
 ἡμὲν ὅτεψ ζώουσι καὶ ᾧ κατατεθνήκασιν.
 665 τῶν ὑπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρέοντων
 ἐστάμεναι κρατερῶς· μηδὲ τροπάεσθε φόβονδε.”
 ὥς φειπὼν ὤτρυνε μένος θυμόν τε ρεκάστου.
 [τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύς ὤσεν Ἀθήνη
 θεσπέσιον· μάλα δέ σφι φάος ἔγενετ' ἀμφοτέρωθεν,
 670 ἡμὲν πρὸς νηῶν καὶ ὁμοίῳ πτολέμοιο·
 Ἑκτορα δ' ἐφράσσσαντο βοῆν ἀγαθὸν καὶ ἑταίρους,
 ἡμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδ' ἐμάχοντο,
 ἡδ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῇσιν.]
 οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ῥάνδανε θυμῷ

- 675 ἐστάμεν', ἔνθα περ ἄλλοι ἀφέστασαν νῆες Ἀχαιῶν·
 ἀλλ' ὃ γε νηῶν ἱκρί' ἐπώχετο μακρὰ βιβάσθων,
 νῶμαε δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσιν,
 κολλητὸν βλήτροισι, δυκαιφεικοσίπηχυν.
 ὥς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν ἐν φειδῶς,
 680 ὥς τ' ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους,
 σεύας ἐκ πεδίοιο μέγα προτὶ φάστν δίηται
 λαοφόρον καθ' ὁδόν· πολέες δέ φε' θῆήσαντο
 ἀνέρες ἠδὲ γυναῖκες· ὃ δ' ἔμπεδον ἀσφαλὲς αἰεὶ
 θρώσκων ἄλλοι' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται·
 685 ὥς Αἴας ἐπὶ πολλὰ θοάων ἱκρια νηῶν
 ῥοίταιε μακρὰ βιβάς, φωνὴ δέ φοι αἰθέρ' ἱκανεν,
 αἰεὶ δὲ σμερδνὸν βοάων Δαναοῖς' ἐκέλευεν
 νηυσὶ τε καὶ κλισίῃσιν ἀμυνέμεν'. οὐδὲ μὲν Ἑκτωρ
 μίμνεν ἐνὶ Τρώων ὁμάδῳ πύκα θωρηκτῶν·
 690 ἀλλ' ὥς τ' ὀρνίθων πετεηνῶν αἰετὸς αἰθῶν
 φέθνος ἐφορμάεται, ποταμὸν πάρα βοσκομενάων,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
 ὥς Ἑκτωρ ἴθυσεν νεὸς κυανοπρώροιο
 ἀντίος αἰξας. τὸν δὲ Ζεὺς ὤσεν ὀπισθεν
 695 [χειρὶ μάλα μεγάλῃ, ὥτρυνε δὲ λαὸν ἄμ' αὐτῷ].
 αὖτις δὲ δριμεῖα μάχη παρὰ νηυσὶν ἐτύχθη.
 φαίης κ' ἀκμηῆτας καὶ ἀτειρέας ἀλλήλοισιν
 ἄντεσθ' ἐν πολέμῳ· ὥς ἐσσυμένως ἐμάχοντο.
 τοῖσι δὲ μαρναμένοισιν ὄδ' ἦν νόος· ἦ τοι Ἀχαιοὶ
 700 οὐκ ἔφασαν φεύξεσθαι ὑπὲρ κακοῦ ἀλλ' ὀλέεσθαι,
 Τρωσὶ δ' ἐφέλπετο θυμὸς ἐνὶ στήθεσσι φεκάστου
 νῆας ἐνιπρήσειν κτενέειν θ' ἥρωας Ἀχαιοὺς.
 οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν·
 Ἑκτωρ δὲ πρὺμνης νεὸς ἤψατο ποντοπόροιο,
 705 καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν

ἐς Τροίην, οὐδ' αὖτις ἀπήγαγε πατρίδα γαῖαν.
 τοῦ περ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρῳεῖς τε
 ὄησον ἀλλήλους αὐτοσχεδόν, οὐδ' ἄρα τοί γε
 τόξων αἰκὰς ἀμφὶς ἔμενον οὐδέ τ' ἀκόντων,
 710 ἀλλ' οἳ γ' ἐγγύθεν ἰστάμενοι, ἓνα θυμὸν ἔχοντες,
 ὀξέσι δὴ πελέκεσσι καὶ ἀξίνησ' ἐμάχοντο
 καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισιν.



The Battle at the Ships.

πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήεντα
 ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων
 715 ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα.
 Ἐκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐ τι μεθίει
 ἄφλαστον μετὰ χερσὶν ἔχων, Τρῳσὶν δ' ἐκέλευεν·
 “οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀφολλέες ὄρνυτ' αὐτήν.
 νῦν ἡμῶν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκεν,
 720 νῆας ἐλεῖν, αἱ δὲυρο θεῶν ἀρέκητι μολοῦσαι
 ἡμῶν πῆματα πολλ' ἔθεσαν, κακότητι γερόντων,
 οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρυμνῆσι νέεσιν
 αὐτόν τ' ἰσχανάεσκον ἐρητύοντό τε λαόν.
 ἀλλ' εἰ δὴ ῥά τότε βλάπτε φρένας εὐρύφοπα Ζεὺς
 725 ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει.”
 ὧς ἔφαθ', οἳ δ' ἄρα μᾶλλον ἐπ' Ἀργεῖοισιν ὄρουσαν.
 Αἴας δ' οὐκέτ' ἔμιμν'· ἐβιάζετο γὰρ βελέεσιν·

ἀλλ' ἀνεχάζετο τυτθόν, οἰόμενος θανέεσθαι,
 θρήνυν ἐφ' ἐπταπόδην, ἴλιπε δ' ἱκρια νηὸς ἐφίστης.
 730 ἔνθ' ἄρ' ὁ γ' εἰστήκει δεδοκημένος, ἔγχεϊ δ' αἰεὶ
 Τρῶας ἄμυνε νεῶν, ὅς τις φέροι ἀκάματον πῦρ.
 αἰεὶ δὲ σμερδνὸν βοᾶν Δαναοῖς ἐκέλευεν.
 "ὦ φίλοι, ἦρωες Δαναοὶ, θεράποντες Ἄρης,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 735 ἥ ἐτινάς φαμεν ἔμμεν' ἀοσσητήρας ὀπίσσω,
 ἥ ἐτι τεῖχος ἄρειον, ὃ κ' ἀνδράσι λαιγὸν ἀμύναι;
 οὐ μὲν τι σχεδὸν ἔστι πόλις πύργοισ' ἀραρυῖα,
 ἥ κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες.
 ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτῶν,
 740 πόντῳ κεκλιμένοι, φεκάς ἤμεθα πατρίδος αἵης.
 τῷ ἐν χερσὶ φάος, οὐ μειλιχίῃ πολέμοιο."
 ἦ, καὶ μαιμάων ἔφεπ' ἔγχεϊ ὀξυόεντι.
 ὅς τις δὲ Τρώων κοῖλῃσ' ἐπὶ νηυσὶ φέροίτο
 σὺν πυρὶ κηλείῳ, χάριν Ἑκτορος ὀτρύναντος,
 745 τὸν δ' Αἴας οὐτάσκε δεδεγμένος ἔγχεϊ μακρῷ.
 δῶδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὔτα.

Π 1 ὥς οἱ μὲν περὶ νηὸς ἐυσσέλμοι' ἐμάχοντο.
 Πάτροκλος δ' Ἀχιλῇ παρίστατο, ποιμένι λαῶν,
 δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνδρος,
 ἥ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.
 5 τὸν δὲ φιδῶν ὥκτιρε ποδάρκης δῖος Ἀχιλλεύς,
 καὶ μιν φωνήσας φέπεα πτερόεντα προσηύδα.
 "τίπτε δεδάκρυσαι, Πατρόκλεες, ἥντε κούρη
 νηπίῃ, ἥ θ' ἄμα μητρὶ θέουσ' ἀνελέσθαι ἀνώγει,
 φεανοῦ ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,
 10 δακρυνόεσσα δέ μιν ποτιδέρκεται, ὄφρ' ἀνέλῃται.
 τῇ φίκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἵβεις.

- ἦέ τι Μυρμιδόνεσσι πιφαύσκειαι ; ἦ ἐμοὶ αὐτῶ ;
 ἦέ τω' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος ;
 ζῶειν μὰν ἔτι φασὶ Μενοίτιον Ἄκτορος υἱόν,
 15 ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν,
 τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
 ἦέ σύ γ' Ἀργείων ὀλοφύρεαι, ὥς ὀλέκονται
 νηυσὶν ἐπι γλαφυρῇσιν ὑπερβασίης ἕνεκα σφῆς ;
 ἐξαῦδα, μὴ κεῦθε νόψ, ἵνα φείδομεν ἄμφω.”
 20 τὸν δὲ βαρὺ στενάχων προσέφησ, Πατρόκλεες ἱππεῦ·
 “ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοὺς.
 οἳ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.
 25 βέβληται μὲν ὁ Τυδείδης κρατερὸς Διομήδης,
 οὐτάσται δ' Ὀδυσσεὺς δουρικλυτὸς ἥδ' Ἀγαμέμνων,
 βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἰστώ.
 τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπένονται,
 ἔλκε' ἀκειόμενοι· σὺ δ' ἀμήχανος ἔπλε', Ἀχιλλεῦ.
 30 μὴ ἔμε γ' οὖν οὗτός γε λάβοι χόλος, ὃν σὺ φυλάσσεις,
 αἶναρέτη· τί σε' ἄλλος ὀνήσεται ὀψίγονός περ,
 αἶ κε μὴ Ἀργεῖοισιν ἀφεικέα λαιγὸν ἀμύνῃς ;
 νηλεές, οὐκ ἄρα σοί γε πατήρ ἦν ἱππότης Πηλεὺς,
 οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε ἔτικτε θάλασσα
 35 πέτραι τ' ἡλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής.
 εἰ δέ τινα φρεσὶ σῇσι θεοπροπίην ἀλεείνεις
 καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
 ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὅπασσον
 Μυρμιδόνων, αἶ κέν τι φάος Δαναοῖσι γένωμαι.
 40 δὸς δέ μοι ὦμοιν τεὰ τεύχεα θωρηχθῆναι,
 αἶ κ' ἐμὲ σοὶ φίσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι νῆες Ἀχαιῶν

τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ρεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ

45 ὥσαιμεν προτὶ φάστν νεῶν ἅπο καὶ κλισιάων.”

ὥς φάτο λισσόμενος μέγα νήπιος· ἡ γὰρ ἔμελλεν
 φοῖ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λίσσεσθαι.
 τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ὦ μοι, διογενὲς Πατρόκλεες, οἷον ἔφειπες.

50 οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα φοῖδα,
 οὔτε τί μοι πὰρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὅπποτε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλησιν ἀμέρσαι
 καὶ γέρας ἄψ ἀφελέσθαι, ὃ τε κράτεϊ προβεβήκη·
 55 αἰνὸν ἄχος τό μοί ἐστιν, ἐπεὶ πάθον ἄλγεα θυμῷ.
 κούρην ἦν ἄρα μοι γέρας ἔξελον νῆες Ἀχαιῶν,
 δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
 τὴν μ' ἄψ ἐκ χειρῶν ἔλετο κρεῖτων Ἀγαμέμνων
 Ἀτρεΐδης ὡς εἴ τιν' ἀτίμητον μετανάστην.

60 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν· οὐδ' ἄρα πως ἦν
 ἀσπερχὲς κεχολῶσθαι ἐνὶ φρεσίν. ἡ τοι ἔφην γε
 οὐ πρὶν μνηιθμὸν καταπαυσέμεν, ἀλλ' ὅτε κεν δὴ
 νῆας ἐμὰς ἀφίκηται αὐτῇ τε πτόλεμός τε.
 τύνη δ' ὥμοιιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,

65 ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι,
 εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκεν
 νηυσὶν ἐπικρατέως, οἳ δὲ φρηγμῖνι θαλάσσης
 κεκλίεται, χώρας ὀλίγην ἔτι μοῖραν ἔχοντες,
 Ἀργεῖοι. Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκεν

70 θάρσυνος· οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον
 ἐγγύθι λαμπομένης. τάχα κεν φεύγοντες ἐναύλους
 πλήσειαν νεκύνων, εἴ μοι κρεῖτων Ἀγαμέμνων
 ἦπια φειδεῖη· νῦν δὲ στρατὸν ἀμφιμάχονται.

- οὐ γὰρ Τυδεΐδῃ Διομήδεϊ ἐν παλάμῃσιν
75 μαίνεται ἐγχεῖη Δαναῶν ἀπὸ λοιγὸν ἀμύναι·
οὐδέ πω Ἀτρεΐδαο ροπὸς ἔκλυον αὐδῆσαντος
ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἕκτορος ἀνδροφόνου
Τρῳσὶ κελεύοντος περιφάγνυται, οἳ δ' ἀλαλητῷ
πάν πεδὶον κατέχουσι, μάχῃ νικῶντες Ἀχαιοὺς.
80 ἀλλὰ καὶ ὧς, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμύνων
ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένου
νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλονται.
πείθεο δ' ὧς κέ τ' ἐγὼ μύθου τέλος ἐν φρεσὶ θῆω·
ὧς κέν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι
85 πρὸς πάντων Δαναῶν, ἀτὰρ οἳ περικαλλέα κούρῃν
ἄψ ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρωσιν.
ἐκ νηῶν ἐλάσας ἵμεναι πάλιν· εἰ δέ κεν αὖ τοι
δώῃ κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἥρης,
μὴ σύ γ' ἀνευθεὺς ἐμείοι λιλαίεσθαι πολεμίζων
90 Τρῳσὶ φιλοπτολέμοισιν· ἀτιμότερον δέ με θήσεις·
μηδ' ἐπαγαλλόμενος πολέμῳ καὶ δημοτῇτι,
Τρῶας ἐναιρόμενος, προτὶ Φίλιον ἡγεμονεύειν,
μή τις ἀπ' Οὐλύμποιο θεῶν αἰειγενετῶν
ἐμβήῃ· μάλα τοὺς φιλέει ρεκάφεργος Ἀπόλλων·
95 ἀλλὰ πάλιν τροπάεσθαι, ἐπὴν φάος ἐν νήεσσιν
θήῃς, τοὺς δ' ἐάειν πεδὶον κάτα δηριάεσθαι.
[αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
μήτε τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασιν,
μήτε τις Ἀργείων, νῶιν δ' ἐκδύμεν ὄλεθρον,
100 ὅφρ' οἳ Τροίης ἱερὰ κρήδεμνα λύωμεν.]
ὧς οἳ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Αἴας δ' οὐκέτ' ἔμιμν', ἐβιάζετο γὰρ βελέεσθιν.
Ἰδάρη μιν Ζηνὸς τε νόος καὶ Τρῶες ἀγαυοὶ
βάλλοντες· δφεινὴν δὲ περὶ κροτάφοισι φαεινὴν

105 πῆληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ
 καπ φάλαρ' εὐποίηθ'. ὃ δ' ἀριστερόν ὦμον ἔκαμνεν
 ἔμπεδον αἰὲν ἔχων σάκος αἰόλον· οὐδ' ἐδύναντο
 ἀμφ' αὐτῷ πελεμίξαι ἐρείδοντες βελέεσσιν.
 αἰεὶ δ' ἀργαλέω ἔχετ' ἄσθματι, καὶ δέ φοι ἰδρῶς
 110 πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν
 ἀμπνεῦσαι· πάντα δὲ κακὸν κακῷ ἐστήρικτο.

ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅπως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.
 Ἐκτωρ Αἴαντος δόρυ μείλινον ἄγχι παραστάς
 115 'πλήξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὀπισθεν,
 ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
 'πῆλ' αὐτῶς ἐν χειρὶ κόλον δόρυ, τῆλε δ' ἀπ' αὐτοῦ
 αἰχμὴ χαλκείῃ χαμάδις 'βόμβησε πεσοῦσα.
 'γνῶ δ' Αἴας κατὰ θυμὸν ἀμύμονα, 'ρίγησέν τε,
 120 φέργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μῆδ' ἔκειρεν
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ 'βούλετο νίκην·
 'χάζετο δ' ἐκ βελέων. τοὶ δ' ἔμβalon ἀκάματον πῦρ
 νηὶ θοῇ· τῆς δ' αἴψα κατ' ἀσβέστη 'κέχυτο φλόξ.
 ὥς τὴν μὲν πρυμνὴν πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
 125 μῆρὼ πληξάμενος Πατροκλέα προσέφειπεν·
 "ὄρσοο, διογενὲς Πατρόκλεες, ἵπποκέλευθε·
 λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηΐοιο φωγῆν·
 μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται·
 δύσσοο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω."
 130 ὥς 'φάτο, Πάτροκλος δ' ἐκορύσσετο νώροπι χαλκῷ.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοισ' ἀραρυίας·
 δευτέρον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν
 ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.

- 135 ἀμφὶ δ' ἄρ' ὤμοισιν ἔβαλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυχτον ἔθηκεν,
 ἵππουριν· δφειδὼν δὲ λόφος καθύπερθεν ἔνευεν.
 εἶλετο δ' ἄλκιμα δοῦρε, τὰ φοι παλάμηφιν ἀρήρει.
- 140 ἔγχος δ' οὐχ ἔλετ' οἶον ἀμύμονος Αἰακίδαο,
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ ἔδυνατ' ἄλλος Ἀχαιῶν
 παλλέμεν', ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεὺς,
 Πηλιάδα μελίνην, τὴν πατρὶ φίλῳ τάμε Χείρων
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσω.
- 145 ἵππους δ' Αὐτομέδοντα θοῶς ζευγνύμεν' ἀνώγει
 τὸν μετ' Ἀχιλλῆα φρηξήνορα τῆε μάλιστα,
 πιστότατος δέ φοι ἦσκε μάχῃ ἐνὶ μείναι ὁμοκλήν.
 τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
 Ξάνθον καὶ Βαλίον, τῷ ἅμα πνοιῆσ' ἐπετέσθην,
- 150 τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἄρπυια Ποδάργη,
 βοσκομένη λειμῶνι παρὰ ῥόον Ὠκεανοῖο.
 ἐν δὲ παρηγορήσιν ἀμύμονα Πήδασον ἱεῖ,
 τὸν ῥά ποτ' Ἡετίωνος ἐλὼν πόλιν ἦγαγ' Ἀχιλλεὺς,
 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισιν.
- 155 Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεὺς
 πάντας ἀνὰ κλισίας σὺν τεύχεσιν. οἱ δὲ λύκοι ὥς
 ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,
 οἳ τ' ἔλαφον κεραδὸν μέγαν οὔρεσι δηρώσαντες
 δάπτουσιν· πᾶσιν δὲ παρήιον αἵματι φοινόν·
- 160 καὶ τ' ἀγεληδὸν ἴασιν ἀπὸ κρήνης μελανύδρου
 λάψοντες γλώσσησι φαραιῆσιν μέλαν ὕδωρ
 ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
 στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
 τοιοῖο Μυρμιδόνων ἡγήτορες ἡδὲ μέδοντες
- 165 ἀμφ' ἀγαθὸν θεράποντα ποδάκεος Αἰακίδαο

ῥώνοντ'. ἐν δ' ἄρα τοῖσιν ἀρήιος ἵστατ' Ἀχιλλεὺς
ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

πεντήκοντ' ἦσαν νῆες θοαί, ἦσιν Ἀχιλλεὺς
ἔς Τροίην ἡγεῖτο δῖφιλος· ἐν δὲ ρεκάσθη

170 πενήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἐταῖροι.

πέντε δ' ἄρ' ἡγεμόνας ποιήσατο, τοῖσ' ἐπεποιθείη,
σημαίνειν· αὐτὸς δὲ μέγα κρατέων ἐφάνασσεν.
τῆς μὲν ἱῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
υἱὸς Σπερχειοῖο διυπετέος ποταμοῖο,

175 ὃν ἔτεκε Πηλῆος θυγάτηρ καλὴ Πολυδώρη

Σπερχειῷ ἀκάμαντι, γυνὴ θεῷ εὐνηθείσα,
αὐτὰρ ἐπὶ κλησιν Βώρῳ, Περιήρεος υἱί,
ὃς ῥ' ἀναφανδὸν ὅπυιε, πορὼν ἀπερείσια φέδνα.
τῆς δ' ἐτέρης Εὐδωρος ἀρήιος ἡγεμόνευεν,

180 παρθένιος, τὸν ἔτικτε χορῷ καλὴ Πολυμήλη,
Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς Ἀργεῖφόντης
ἡράσατ', ὀφθαλμοῖσι ριδῶν μετὰ μελπομένησιν
ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδευῆς.
αὐτίκα δ' εἰς ὑπερῷ ἀναβὰς παρελέξατο λάθρη

185 Ἑρμείας ἀκάκητα, πόρεν δέ φοι ἀγλαὸν υἱὸν
Εὐδωρον, πέρι μὲν θείειν ταχὺν ἡδὲ μαχητήν.

αὐτὰρ ἐπεὶ δὴ τὸν γε μογοστόκος Εἰλείθνια
ἐξάγαγε πρὸ φάοσδε καὶ ἡελίοι' ἔφιδ' αὐγὰς,
τὴν μὲν Ἐχεκλῆος κρατερὸν μένος Ἀκτορίδαο

190 ἡγάγετο πρὸς δώματ', ἐπεὶ πόρε μυρία φέδνα·

τὸν δ' ὁ γέρων Φύλας εὐ ἔτρεφεν ἡδ' ἀτίταλλεν,
ἀμφαγαπαζόμενος ὥς εἴ θ' ἐφὼν υἱὸν ἐόντα,
τῆς δὲ τρίτης Πείσανδρος ἀρήιος ἡγεμόνευεν,
Μαιμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν

195 ἔγχρ' ἰμάρνασθαι μετὰ Πηλεΐωνος ἐταῖρον.

τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ,

πέμπτης δ' Ἀλκιμέδων Λαέρκεος υἱὸς ἀμύμων.

αὐτὰρ ἐπεὶ δὴ πάντας ἅμ' ἡγεμόνεσσιν Ἀχιλλεὺς
'στῆσεν ἐν κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·

200 “ Μυρμιδόνες, μή τίς μοι ἀπειλῶν λελαθέσθω,
ὥς ἐπὶ νηυσὶ θοῇσιν ἀπειλέετε Τρώεσσιν
πάνθ' ὑπὸ μνηιθμόν, καί μ' ἡτιάεσθε φέκαστος·
'σχέτλιε Πηλέος υἱέ, χόλῳ ἄρα σ' ἔτρεφε μήτηρ,
νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀφέροντας ἐταίρους.

205 φοῖκαδὲ περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν
αἰτίς, ἐπεὶ ρά τοι ὦδε κακὸς χόλος ἔμπεσε θυμῷ.
ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέφανται
φυλόπιδος φέργον μεγάλης, τοῦ πρὶν περ ἔρασθε.
ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω.”

210 ὡς φειπὼν ὤτρυνε μένος θυμόν τε φεκάστου.
μᾶλλον δὲ στίχες ἦρθεν, ἐπεὶ βασιλῆος ἄκουσαν.
ὡς δ' ὅτε τοίχον ἀνὴρ ἀράρη πυκινούσι λίθοισιν
δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,
ὡς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.

215 ἀσπὶς ἄρ' ἀσπὶδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ·
'ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισιν
νεούντων· ὡς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
πάντων δὲ προπάροιθε δύ' ἀνέρε' θωρήσσοντο,
Πάτροκλός τε καὶ Αὐτομέδων, ἓνα θυμὸν ἔχοντες,

220 πρόσθεν Μυρμιδόνων πολεμιζέμεν'.

αὐτὰρ Ἀχιλλεὺς
'βῆ ῥ' ἵμεν' ἐς κλισίην, χηλοῦ δ' ἀπὸ πῶμ' ἀνέωγεν
καλῆς δαιδαλέης, τήν φοι Θέτις ἀργυρόπεζα
'θήκ' ἐπὶ νηὸς ἄγεσθαι, ἐν πλήσασα χιτώνων
χλαινάων τ' ἀνεμοσκεπέων οὖλων τε ταπήτων.

225 ἐνθα δὲ φοι δέπας ἦσκε τετυγμένον, οὐδέ τις ἄλλος
οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῖ' αἶθοπα ροῖνον,

- οὔτε τεφ' σπένδεσκε θεῶν, ὅτι μὴ Διὶ πατρί.
τό ρα τότε' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεεῖω
πρῶτον, ἔπειτα δ' ἔνυψ' ὕδατος καλῆσι ῥοῇσιν,
230 νύψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἰθοπα φοῖνον.
ἡῦχετ' ἔπειτα στὰς μέσῳ ἔρκει, 'λείβε δὲ φοῖνον
οὐρανὸν εἰσανιδῶν · Δία δ' οὐ 'λάθε τερπικέραννον ·
"Ζεῦ Φάνα Δωδωναίε, Πελασγικέ, τηλόθι ναίων,
Δωδώνης μεδέων δυσχειμέρου · ἀμφὶ δὲ Σελλοὶ
235 σοὶ ναίονσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι.
ἡμὲν δὴ ποτ' ἐμὸν φέπος ἔκλυες εὐξάμενοιο,
'τίμησας μὲν ἐμέ, μέγα δ' ἦψαο λαὸν Ἀχαιῶν·
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐφέλδωρ.
αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
240 ἀλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσιν
μάρνασθαι · τῷ κῦδος ἅμα πρόες, εὐρύροπα Ζεῦ,
θάρσυνον δέ φοι ἦτορ ἐνὶ φρεσὶν, ὄφρα καὶ Ἔκτωρ
φείσεται ἢ ρα καὶ οἷος ἐπίσσηται πολεμίζεν
ἡμέτερος θεράπων, ἢ φοι τότε χεῖρες ἄαπτοι
245 μαίνονθ', ὅππότε' ἐγὼ περ ἴω μετὰ μῶλον Ἄρηος.
αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπήν τε δίηται,
ἀσκηθὴς μοι ἔπειτα θοὰς ἐπὶ νῆας ἴκοιτο
τεύχεσί τε ξύν πᾶσι καὶ ἀγχιμᾶχουσ' ἐτάροισιν."
ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητιέτα Ζεὺς.
250 τῷ δ' ἕτερον μὲν ἔδωκε πατὴρ, ἕτερον δ' ἀνένευσεν ·
νηῶν μὲν φοι ἀπώσασθαι πόλεμόν τε μάχην τε
'δῶκε. σάον δ' ἀνένευσε μάχης ἑξαπονέεσθαι.
ἢ τοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρί
ἄψ κλισίην εἰσῆλθε. δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ,
255 'στῇ δὲ πάραιθ' ἐλθὼν κλισίης. ἔτι δ' ἤθελε θυμῷ
ἐσφιδέμεν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν.
οἱ δ' ἅμα Πατρόκλῳ μεγάλῃτορι θωρηχθέντες

- ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
 αὐτίκα δὲ σφήκεσσι φεφοικότες ἐξεχέοντο
 280 εἰνοδίοισ', οὓς παῖδες ἐριδμαίνωσι φέθοντες,
 [αἰεὶ κερτομέοντες, ὁδῶ ἐπὶ φοικί' ἔχοντας,]
 νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσιν·
 τοὺς δ' εἴ περ παρά τίς τε κιῶν ἄνθρωπος ὀδίτης
 κινήσῃ ἀρέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες
 285 πρόσσω πᾶς πέτεται καὶ ἀμύνει ροῖσι τέκεσσιν.
 τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
 ἐκ νηῶν ἔχοντο· βοῇ δ' ἄσβεστος ὀρώρει.
 Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας·
 “Μυρμιδόνες, ἔταροι Πηληιάδα' Ἀχιλῆος,
 290 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὥς κεν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος
 Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες,
 γνώῃ δ' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων
 φῆν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”
 295 ὥς φειπὼν ὥτρυνε μένος θυμὸν τε φεκάστου,
 ἐν δ' ἔπεσον Τρώεσσιν ἀφολλέες· ἀμφὶ δὲ νῆες
 σμερδαλέον κонаβήσαν αὐσάντων ὑπ' Ἀχαιῶν.
 Τρώες δ' ὥς ἐφίδοντο Μενoitίου ἄλκιμον υἱόν,
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,
 300 πᾶσ' ὠρίνθη θυμὸς, ἐκίνηθεν δὲ φάλαγγες,
 φελπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
 μνηνιθμὸν μὲν ἀποφρῦψαι, φιλότῃτα δ' ἐλέσθαι.
 πᾶπτηνεν δὲ φέκαστος, ὅπῃ φύγοι αἰπὺν ὄλεθρον.
 Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
 305 ἀντικρὺ κατὰ μέσσον, ὅθι πλείστοι κλονέοντο,
 νηὶ πάρα πρυμνῇ μεγαθύμου Πρωτεσιλάου,
 καὶ βάλε Πυραΐχμην, ὃς Παίονας ἵπποκορυστὰς
 ἦγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρυρέοντος.

- τὸν ἔβαλε δεξιὸν ὦμον · ὃ δ' ὑπτιος ἐν κονίῃσιν
 290 κάππεσεν οἰμῶξας, ἔταροι δέ μιν ἄμφ' ἐφόβηθεν
 Παίονες · ἐν γὰρ Πάτροκλος φόβον ἦκεν ἅπασιν
 ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.
 ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.
 ἡμιδαῆς δ' ἄρα νηὺς ἔλιπετ' αὐτόθι · τοὶ δ' ἐφόβηθεν
 295 Τρῶες θεσπεσίῳ ὁμᾶδῳ · Δαναοὶ δ' ἐπέχυντο
 νῆας ἀνὰ γλαφυράς, ὁμαδος δ' ἀλίαςτος ἐτύχθη.
 ὥς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μέγαλοιο
 κινήσῃ πυκινὴν νεφέλην στεροπηνερέτα Ζεὺς,
 ἕκ τ' ἔφανεν πᾶσαι σκοπιαί καὶ πρόφρονες ἄκροι
 300 καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἄσπετος αἰθήρ,
 ὥς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δῆιον πῦρ
 τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ ἴγινετ' ἔρωή.
 οὐ γάρ πώ τι Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
 προτροπάδην ἐφέβοντο μελαινᾶων ἀπὸ νηῶν,
 305 ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπέφεικον ἀνάγκη.

- ἔνθα δ' ἀνὴρ εἶλ' ἄνδρα κεδασθείσης ὑσμίνης
 ἡγεμόνων · πρῶτος δὲ Μενoitίου ἄλκιμος υἱὸς
 αὐτίκ' ἄρα στρεφθέντος Ἀρηιλύκου ἔβαλε μηρὸν
 ἔγχρ' ὀξυόεντι, διαπρὸ δὲ χαλκὸν ἔλασεν ·
 310 ῥῥῆξεν δ' ὅστέον ἔγχος, ὃ δὲ πρηνὴς ἐπὶ γαίῃ
 κάππεσ' · ἀτὰρ Μενέλαος ἀρήιος οὔτα θόαντα
 στέρνον γυμνωθέντα παρ' ἀσπίδα, ἔλυσε δὲ γυῖα.
 Φυλεΐδης δ' Ἀμφικλον ἐφορμηθέντα δοκεύσας
 ἔφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιτος
 315 μυὼν ἀνθρώπου πέλεται · περὶ δ' ἔγχους αἰχμῇ
 νεῦρα διεσχίσθη, τὸν δὲ σκότος ὅσος ἔκάλυψεν.
 Νεστορίδαι δ' ὃ μὲν οὔτας Ἀτύμνιον ὀξεί δουρὶ
 Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος ·

- ἤριπε δὲ προπάραιθε. Μάρις δ' αὐτοσχεδὰ δουρὶ
 320 Ἀντιλόχῳ ἐπόρουσε κασιγνήτοιο χολωθεὶς,
 σταὺς πρόσθεν νέκυος · τοῦ δ' ἀντίθεος Θρασυμήδης
 ἔβηθ' ὀρεξάμενος πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,
 ὦμον ἄφαρ · πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῇ
 ὄδρυσ' ἀπὸ μυώνων, ἀπὸ δ' ὀστέον ἄχρῖς ἄραξεν.
 325 δούπησεν δὲ πεσών, κατὰ δὲ σκότος ὅσσ' ἐκάλυπεν.
 ὧς τὼ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
 βήτην εἰς Ἑρεβος, Σαρπηδόνης ἐσθλοὶ ἐταῖροι,
 νῆες ἀκοντισταὶ Ἀμισωδάρου, ὃς ῥα Χίμαιραν
 ἠρέψεν ἀμαιμακήτην, πολέσιν κακὸν ἀνθρώποισιν.
 330 Αἴας δὲ Κλεόβουλون Ὀιλεΐδης ἐπορούσας
 ζῶν ἔλε, βλαφθέντα κατὰ κλόνον · ἀλλὰ φοι αὖθι
 ἄλυσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι · τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 335 Πηνέλεως δὲ Λύκων τε συνέδραμον · ἔγχεσι μὲν γὰρ
 ἤμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω ·
 τῷ δ' αὖτις ξιφέεσσι συνέδραμον. ἔνθα Λύκων μὲν
 ἱπποκόμου κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλὸν
 φάσγανον ἐρραίσθη · ὃ δ' ὑπ' οὐατος αὐχέν' ἔθεινεν
 340 Πηνέλεως, πᾶν δ' εἴσω ἔδν ξίφος, ἔσχεθε δ' οἶον
 δέρμα, παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.
 Μηριόνης δ' Ἀκάμαντα κιχεῖς ποσὶ καρπαλίμοισιν
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον ·
 ἤριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 345 Ἰδομενεὺς δ' Ἐρύμαντα κατὰ στόμα νηλεὶ χαλκῷ
 νύξει · τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησεν
 νέρθεν ὑπ' ἐγκεφάλοιο, κέασσε δ' ἄρ' ὅστέα λευκά ·
 ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δὲ φοι ἄμφω
 αἵματος ὀφθαλμοί · τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥίνας

- 350 ᾠρήσε χανών · θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν.
οὔτοι ἄρ' ἡγεμόνες Δαναῶν ἔλον ἄνδρα φέκαστος.
ὥς δὲ λύκοι φάρνεσσιν ἐπέχραον ἢ ἐρίφοισιν
σίνται, ὑπὲκ μῆλων αἰρεύμενοι, αἶ τ' ἐν ὄρεσσιν
ποιμένος ἀφραδίῃσι διέτμαγεν · οἱ δὲ ριδόντες
- 355 αἶψα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας ·
ὥς Δαναοὶ Τρώεσσιν ἐπέχραον. οἱ δὲ φόβοιο
δυσκελάδου μνήσαντο, ἴαθοντο δὲ θούριδος ἀλκῆς.

- Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἑκτορι χαλκοκορυστῇ
ᾠφίτ' ἀκοντίσσαι · ὁ δὲ ριδρεΐῃ πολέμοιο,
- 360 ἀσπίδι ταυρεΐῃ κεκαλυμμένος εὐρέας ὤμους,
ᾠσκέπτει ὀιστῶν τε ροῦζον καὶ δοῦπον ἀκόντων.
ἦ μὲν δὴ ἴγγνωσκε μάχης ἑτεραλκέα νίκην ·
ἀλλὰ καὶ ὥς ἀνέμιμνε, ᾠσάου δ' ἐρήρας ἐταίρους.
ὥς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
- 365 αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τεΐνῃ,
ὥς τῶν ἐκ νηῶν ᾠγένετο ριφαχὴ τε φόβος τε ·
οὐδὲ κατὰ μοῖραν ᾠέραον πάλιν. Ἑκτορα δ' ἵπποι
ἔκφερον ὠκύποδες σὺν τεύχεσι, ᾠλείπε δὲ λαὸν
Τρωικὸν, οὓς ἀφέκοντας ὀρυκτὴ τάφρος ἔρυκεν.
- 370 πολλοὶ δ' ἐν τάφρῳ ρερυσάρματες ὠκέες ἵπποι
ᾠάζαντ' ἐν πρώτῳ ρυμῷ ᾠλίπον ἄρμα ρανάκτων.
Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,
Τρωσὶ κακὰ φρονέων. οἱ δὲ ριφαχὴ τε φόβῳ τε
πάσας ᾠπλήσαν ὁδοὺς, ἐπεὶ ἄρ' ᾠμάγαν · ἤμῃ δ' ἄελλα
- 375 ᾠσκίδναθ' ὑπὸ νεφέων, ᾠτανύοντο δὲ μῶνυχες ἵπποι
ᾠψορρον προτὶ ᾠάστῃ νεῶν ᾠπο καὶ κλισιάων.
Πάτροκλος δ' ἦ πλεῖστον ὀρινόμενον ᾠφίδε λαὸν,
τῇ ᾠ ἔχ' ὀμοκλήσας · ὑπὸ δ' ᾠξοσι φῶτες ἔπιπτον
ᾠρηνέες ἐξ ὀχέων, δίφροι δ' ᾠνεκυμβαλίαζον.

- 390 ἀντικρὺ δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι
 ἄμβροτοι, οὓς Πηλῆι θεοὶ ἔδωσαν ἀγλαὰ δῶρα,
 πρόσσω φιέμενοι, ἐπὶ δ' Ἑκτορι κέκλετο θυμὸς,
 ῥίετο γὰρ βαλέμεν· τὸν δ' ἔκφερον ὠκέες ἵπποι.
 ὥς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθὼν
 395 ἤματ' ὀπωρινῶ, ὅτε λαβρότατον χέει ὕδωρ
 Ζεὺς, — ὅτε δὴ ῥ' ἀνδρεσσι κοτεσσάμενος χαλεπήνῃ,
 οἱ βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας,
 ἐκ δὲ δίκην ἐλάσσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες, —
 τοῦ δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
 390 πολλὰς δὲ κλιτὺς τότε ἀποτμήγουσι χαράδραι,
 ἐς δ' ἄλα πορφυρέην μεγάλη στενάχουσι ῥέουσαι
 ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε φέργ' ἀνθρώπων·
 ὥς ἵπποι Τρῳαίαι μεγάλ' ἐστενάχοντο θέουσαι.
 Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας,
 395 ἄψ' ἐπὶ νῆας ἔφερεγ' παλιμπετὲς, οὐδὲ πόλῃος
 εἶαε φιεμένους ἐπιβαινέμεν', ἀλλὰ μεσηγὺς
 νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
 ἔκτεινε μεταΐσσω, πολέων δ' ἀπετύντο ποιμήν.
 ἔνθ' ἦ τοι Πρόνοον πρῶτον ἔβαλε δουρὶ φαεινῶ,
 400 στέρνον γυμνωθέντα παρ' ἀσπίδα, ἔλυσε δὲ γυῖα·
 ἔδούπησεν δὲ πεσών. ὁ δὲ Θέστορα, Φήνοπος υἱὸν
 δεύτερον ὀρμηθεὶς· ὁ μὲν εὐξέστω ἐνὶ δίφρῳ
 ἦστο φαλῆς, ἐκ γὰρ ἑπλήγη φρένας, ἐκ δ' ἄρα χειρῶν
 ἡνία φ' ἠίχθησαν· ὁ δ' ἔγχρ' ἔνιξε παραστάς
 405 γναθμὸν δεξιτερὸν, διὰ δ' αὐτοῦ πεῖρεν ὀδόντων,
 εἶλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἄντυγος, ὥς ὅτε τις φῶς
 πέτρῃ ἔπι προβλήτι καθήμενος ἱερὸν ἰχθύν
 ἐκ πόντοιο θύραζε λίνῳ καὶ φήνοπι χαλκῶ.
 ὥς εἶλκ' ἐκ δίφροιο κεχηνῶτα δουρὶ φαεινῶ,
 410 καὶ δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν ἔλιπε θυμός.

αὐτὰρ ἔπειτ' Ἑρύλαον ἐπεσσύμενον ἔβαλε πέτρῳ
 μέσσην κακὴν κεφαλὴν· ἧ δ' ἄνδιχα πᾶς ἐκεάσθη
 ἐν κόρυθι βριαρῇ· ὃ δ' ἄρα πρηγὴς ἐπὶ γαίῃ
 κάππεσεν, ἀμφὶ δέ μιν θάνατος ἔχυτο θυμοραϊστής.
 415 αὐτὰρ ἔπειτ' Ἑρύμαντα καὶ Ἀμφοτερὸν καὶ Ἐπάλτην
 Τληπόλεμόν τε Δαμαστορίδην Ἐχίον τε Πύριν τε
 Φιφέα τ' Εὐπιπὸν τε καὶ Ἀργεάδην Πολύμηλον
 πάντας ἐπασσυντέρους ἔελασε χθονὶ πουλυβοτείρῃ.

ΣΑΡΠΗΔΟΝΟΣ ΑΝΑΙΡΕΣΙΣ.

Σαρπηδὼν δ' ὥς οὖν ῥίδ' ἀμιτροχίτωνας ἐταίρους
 420 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμέντας,
 ἔκκελετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·
 “αἰδῶς, ὦ Λύκιοι, πόσε φεύγετε; νῦν θοοὶ ἔστε·
 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὅφρα δαίῳ,
 ὅς τις ὁδε κρατέει καὶ δὴ κακὰ πολλὰ φέροργεν
 425 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.”
 ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ῥίδεν, ἔκθορε δίφρου.
 οἱ δ', ὥς τ' αἰγυπιοὶ γαμφώνυχες ἀγκυλοχεῖλαι
 πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,
 430 ὥς οἱ κεκληγῶτες ἐπ' ἀλλήλοισιν ὄρουσαν.

τοὺς δὲ φιδὼν ἐλέησε Κρόνου πάϊς ἀγκυλόμητις,
 Ἥρην δὲ προσέφειπε κασιγνήτην ἄλοχόν τε·
 “ὦ μοι ἐγὼν, ὃ τέ μοι Σαρπηδόνα φίλτατον ἀνδρῶν
 μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.
 435 διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι,
 ἧ μιν ζῶν ἐόντα μάχης ἄπο δακρυόεσσης
 θῆω ἀναρπάξας Λυκίης ἐν πίοιι δῆμῳ,

ἡ ἤδη ὑπὸ χερσὶ Μενουτιάδαο δαμάσσω.”

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·

440 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔφειπες.

ἄνδρα θνητὸν ἔόντα, πάλαι πεπρωμένον αἴσῃ,

ἂψ ἐθέλεις θανάτου δυσφηχέος ἐξαναλῦσαι ;

φέρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

ἄλλο δέ τοι φερέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.

445 αἶ κε σάον πέμψης Σαρπηδόνα φόνδε δόμονδε,

φράζεο μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος

πέμπειν φόν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης·

πολλοὶ γὰρ περὶ φάστυ μέγα Πριάμοιο μάχονται

υἱέες ἀθανάτων, τοῖσιν κότον αἰνὸν ἐνήσεις.

450 ἀλλ' εἴ τοι φίλος ἐστὶ, τεὸν δ' ὀλοφύρεται ἦτορ,

ἦ τοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ

χέρσ' ὑπο Πατρόκλοιο Μενουτιάδαο δαμῆναι·

αὐτὰρ ἐπὴν δὴ τόν γε λίπη ψυχὴ τε καὶ αἰὼν,

πέμπειν μιν Θάνατόν τε φέρειν καὶ φήδυμον Ὕπνον,

455 εἰς ὃ κε δὴ Λυκίης εὐρείης δῆμον ἴκωνται,

ἔνθα φε ταρχύσουσι κασίγνητοὶ τε φέται τε

τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.”



Sleep and Death entombing a Corpse.

ὥς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
 αἵματοέσσας δὲ ψιάδας κατέχευεν ἔραζε
 480 παῖδα φίλον τιμῶν, τόν φοι Πάτροκλος ἔμελλεν
 φθισέμεν' ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 ἔνθ' ἦ τοι Πάτροκλος ἀγακλειτὸν Θρασύδημον,
 ὃς ῥ' ἦνς θεράπων Σαρπηδόνος ἦε φάνακτος,
 485 τὸν ἔβαλε νείαιραν κατὰ γαστέρα, ἔλυσε δὲ γυῖα.
 Σαρπηδῶν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ
 δεύτερος ὀρμηθεὶς, ὃ δὲ Πήδασον οὐτάσεν ἵππον
 ἔγχρ' ἐδεξιὸν ὦμον· ὃ δ' ἔβραχε θυμὸν αἰσθων,
 κὰδ' δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.

470 τῷ δὲ διεστήτην, ἔκρίκε δὲ ζυγὸν, ἡνία δὲ σφιν
 σύγχυτ', ἐπεὶ δὴ ἔκειτο παρήγορος ἐν κονίησιν.
 τοῖο μὲν Αὐτομέδων δουρικλυτὸς ἠῦρετο τέκμωρ·
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 αἶξας ἀπέκοψε παρήγορον, οὐδ' ἐμάτησεν·

475 τῷ δ' ἰθυυθήτην, ἐν δὲ ῥυτῇρσ' ἐτάνυσθεν.
 τῷ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.

ἐνθ' αὖ Σαρπηδῶν μὲν ἀπήμβροτε δουρὶ φαεινῷ,
 Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκῇ
 ἔγχρεος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὤρνωτο χαλκῷ
 480 Πάτροκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρὸς,
 ἀλλ' ἔβαλ' ἐνθ' ἄρα τε φρένες εἵρχαται ἀμφ' ἀδινδὸν κῆρ.
 ἥριπε δ' ὥς ὅτε τις δρῦς ἥριπεν ἢ ἀχερωὶς
 ἥε πίτυς βλωθρῇ, τὴν τ' οὔρεσι τέκτονες ἄνδρες
 ἐξέταμον πελέκεσσι νεήκεσι νήιον εἶναι·

485 ὥς δ' πρόσθ' ἵππων καὶ δίφρου κέϊτο τανυσθεὶς,
 βεβρυχῶς, κόνιος δεδραγμένος αἵματοέσσης.
 ἥτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθὼν,

- αἰθωνα μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
 ὤλετό τε στενάχων ὑπὸ γαμφηλῆσι λέοντος,
 490 ὥς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστῶν
 κτεινόμενος ᾿μεναινε, φίλον δ' ὀνόμηνεν ἑταῖρον ·
 “ Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε μάλα χρὶ
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν ·
 νῦν τοι ἐφελδέσθω πόλεμος κακὸς, εἰ θεὸς ἔστι.
 495 πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας,
 πάντῃ ἐποιοχόμενος, Σαρπηδόνος ἀμφιμάχεσθαι ·
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ περιμάρναο χαλκῷ.
 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφέη καὶ ὄνειδος
 ἔσσομαι ἤματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ
 500 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα.
 ἀλλ' ἔχαιο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”
 ὥς ἄρα μιν φειπόντα τέλος θανάτοιο ἐκάλυπεν
 ὀφθαλμοὺς ῥινὰς θ'. ὁ δὲ λαὸς ἐν στήθεσι βαίνων
 ἐκ χροὸς εἴλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔπαιοντο ·
 505 τοιοῦτο δ' ἅμα ψυχὴν τε καὶ ἔγχος ἐκφέρουσ' αἰχμὴν.
 Μυρμιδόνες δ' αὖθι' ἰσχύοντο ἵππους φυσιάοντας,
 φριμένους φοβέεσθαι, ἐπεὶ ἴππον ἄρμα φάνακτες.
 Γλαῦκῳ δ' αἰνὸν ἄχος ἔγενετο φθογγῆς αἰόντι ·
 ὠρίνθη δέ φοι ἦτορ, ὃ φ' οὐ δύνάτο προσαμῦναι.
 510 χειρὶ δ' ἐλὼν ἐπίεξε βραχίονα · τείρει γὰρ αὐτὸν
 ἔλκος, ὃ δὴ μιν Τεῦκρος ἐπεσσύμενον ἔβαλεν ἰὼ
 τείχεος ὑψηλοῖο, ἄρῃν ἐτάροισιν ἀμύνων.
 εὐχόμενος δ' ἄρ' ἔφειπε φεκηβόλῳ Ἀπόλλωνι ·
 “ κλυθι, φάναξ, ὃς που Λυκίης ἐν πίοισι δῆμῳ
 515 ἔσσο' ἢ ἐνὶ Τροίῃ · δύνασαι δὲ σὺ πάντοσ' ἀκούειν
 ἀνέρι κηδομένῳ, ὥς νῦν ἐμὲ κῆδος ἰκάνει.
 ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χεῖρ
 ὀξείησ' ὀδύνῃσιν ἐλήλαται, οὐδέ μοι αἷμα

- τερσῆναι δύναται, βαρύθει δέ μοι ὦμος ὑπ' αὐτοῦ ·
 520 ἔγχος δ' οὐ δύναμαι σχέμεν' ἔμπεδον, οὐδὲ μάχεσθαι
 ἑλθὼν δυσμενέεσσιν. ἀνὴρ δ' ὤριστος ὄλωλεν,
 Σαρπηδὼν Διὸς υἱός · ὃ δ' οὐ φοῦ παιδὸς ἀμύνει.
 ἀλλὰ σύ πέρ με, φάναξ, τόδε καρτερόν ἑλκος ἄκεσσαι,
 κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὄφρ' ἐτάροισιν
 525 κεκλόμενος Λυκίοισιν ἐποτρύνω πολεμίζειν,
 αὐτός τ' ἀμφὶ νέκυνι κατατεθνηῶτι μάχωμαι.”
 ὧς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτίκ' ἔπανσ' ὀδύνας, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν ἔτερσεν, μένος δέ φοι ἔμβαλε θυμῷ.
 530 Γλαῦκος δ' ἔγνω φῆσιν ἐνὶ φρεσὶ, ἡγήθησέν τε,
 ὅττι φέ' ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.
 πρῶτα μὲν ὤτρυνεν Λυκίων ἡγήτορας ἄνδρας,
 πάντῃ ἐποιοχόμενος, Σαρπηδόνοσ ἀμφιμάχεσθαι ·
 αὐτὰρ ἔπειτα μετὰ Τρῶας ἑκίε μακρὰ βιβάσθων,
 535 Πουλυδάμαντ' ἐπὶ Πανθοῖδην καὶ Ἀγήνορα δῖον,
 ἑβῇ δὲ μετ' Αἰνείαν τε καὶ Ἑκτορα χαλκοκορυστήν.
 ἄγχι δέ φ' ἱστάμενος φέπεα πτερόεντα προσηύδα ·
 “Ἑκτορ, νῦν δὴ πάγχυ λελασμένος ἔσσι' ἐπικούρων,
 οἱ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἶψα
 540 θυμὸν ἀποφθινύθουσι · σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν.
 κείται Σαρπηδὼν, Λυκίων ἀγὸς ἀσπιστῶν,
 ὃς Λυκίην ἔρρυτο δίκησί τε καὶ σθένει φῶ ·
 τὸν δ' ὑπὸ Πατρόκλῳ ἑδάμασ' ἔγχεϊ χάλκεος Ἄρης.
 ἀλλὰ, φίλοι, πάρσσητε, νεμεσσήθητε δὲ θυμῷ,
 545 μὴ φ' ἀπὸ τεύχε' ἑλῶνται, ἀφεικίσσωσι δὲ νεκρὸν
 Μυρμιδόνες, Δαναῶν κεχολωμένοι ὅσσοι ὀλοντο,
 τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγχεῖσιν.”
 ὧς ἔφατο, Τρῶας δὲ κατ' ἄκρηθεν ἑλάβε πένθος
 ἄσχετον, οὐκ ἐπιφεικτὸν, ἐπεὶ σφισιν ἔρμα πόληος

- 550 ἦσκε καὶ ἄλλοδαπὸς περ ἑὼν · πολέες γὰρ ἄμ' αὐτῷ
 λαοὶ ἔποντ', ἐν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι.
 ἔβαν δ' ἰθὺς Δαναῶν λεληγμένοι · ἦρχε δ' ἄρα σφιν
 Ἔκτωρ χωόμενος Σαρπηδόνοσ. αὐτὰρ Ἀχαιοὺς
 ὤρσε Μενoitιάδew Πατροκλέεος λάσιον κῆρ.
- 555 Αἶαντε πρῶτῳ προσέφη, μεμαῶτε καὶ αὐτῷ ·
 “ Αἶαντε, νῦν σφῶιν ἀμύνεσθαι φίλον ἔστω,
 οἰοί περ πάρος ἦτε μετ' ἀνδράσιν, ἧ καὶ ἀρείους.
 κεῖται ἀνὴρ ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν,
 Σαρπηδών. ἀλλ' εἴ μιν ἀφεικισσαίμεθ' ἐλόντες,
- 560 τεύχεά τ' ὤμοιιν ῥ' ἀφελοίμεθα, καὶ τιν' ἐταίρων
 αὐτοῦ ἀμυνομένων δαμασσίμεθα νηλεὲς χαλκῷ.”
 ὥς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι ἠμενάινον.
 οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
 Τρῶες καὶ Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί,
- 565 σύμβalon ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι
 δφειδὸν αὖσαντες · μέγα δ' ἔβραχε τεύχεα φωτῶν.
 Ζεὺς δ' ἐπὶ νύκτ' ὀλοήν ἔταυσε κρατερῇ ὑσμίνῃ,
 ὄφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἴη.
 ὦσαν δὲ πρότεροι Τρῶες φελίκωπας Ἀχαιοὺς ·
- 570 ἔβλητο γὰρ οὐ τι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν,
 υἱὸς Ἀγακλέεος μεγαθύμου, δῖος Ἐπειγεὺς,
 ὃς ῥ' ἐν Βουδεΐῳ ἐν ναιομένῳ ἐφάνασεν
 τὸ πρὶν · ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἐξεναρίζας
 ἐς Πηλῆν ἰκέτευσε καὶ ἐς Θέτιν ἀργυρόπεζαν ·
- 575 οἱ δ' ἄμ' Ἀχιλλῇι φρηξήνορι ἔμπεον ἔπεισθαι
 Φίλιον εἰς εὐπῶλον, ἵνα Τρῶεσσι μάχοιτο.
 τὸν ῥα τότε ἀπτόμενον νέκνος ἔβαλε φαίδιμος Ἔκτωρ
 χερμαδίῳ κεφαλῇν · ἧ δ' ἀνδιχα πᾶσ' ἐκεάσθη
 ἐν κόρυθι βριαρῇ · ὃ δ' ἄρα πρηγὴς ἐπὶ νεκρῷ
- 580 κάππεσεν, ἀμφὶ δέ μιν θάνατος ἔχυτο θυμοραϊστής.

- Πατρόκλῳ δ' ἄρ' ἄχος ἑγένετο φθιμένοιο ἑτάριοιο,
 ἵθυσεν δὲ διὰ προμάχων ἱρηκι φερούκῳς
 ὠκέϊ, ὃς τ' ἐφόβησε κολοιοὺς τε ψῆράς τε.
 ὥς ἰθὺς Λυκίων, Πατρόκλεες ἵπποκέλευθε,
 585 ἔσσυο καὶ Τρώων, ἑκεχόλωσο δὲ κῆρ ἑτάριοιο.
 καὶ ῥ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον υἱόν,
 αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῦο τένοντας.
 ἠχώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ.
 ὄσση δ' αἰγανέης ῥιπὴ ταναοῖο τέτυκται,
 590 ἦν ῥά τ' ἀνὴρ ἀφῆρ πειρώμενος ἢ ἐν ἀέθλῳ
 ἦ καὶ ἐν πολέμῳ, δητῶν ὑπο θυμοραϊστέων,
 τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.
 Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,
 ἐτράπετ', ἔκτεινεν δὲ Βαθυκλέα μεγάθυμον,
 595 Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι φοικία ναίων
 ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσιν.
 τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον οὐτασε δουρὶ,
 στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων·
 ἔδούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιοὺς,
 600 ὥς ἔπεισ' ἐσθλὸς ἀνὴρ. μέγα δὲ Τρῶες ἑχεχάροντο,
 ἑστὰν δ' ἀμφ' αὐτὸν ἰόντες ἀφολλέες· οὐδ' ἄρ' Ἀχαιοὶ
 ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς ἑφέρον αὐτῶν.
 ἐνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,
 Λαόγονον θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱρεὺς
 605 Ἰδαίοι ἐτέτυκτο, θεὸς δ' ὥς ἑτίετο δῆμῳ.
 τὸν ῥά λ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς
 ᾤχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 Αἰνείας δ' ἐπὶ Μηριόνη δόρυ χάλκεον ἤκεν·
 ῥέλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβάντος.
 610 ἀλλ' ὁ μὲν ἄντα φιδὼν ἠλεύατο χάλκεον ἑγχος·
 πρόσσω γὰρ κατέκλυε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν

οὔδ' ἐνεσκήμφθη, ἐπὶ δ' οὐρίαχος ἑλεμήχθη
ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.

[αἶχμῃ δ' Αἰνείας κραδαινομένη κατὰ γαίης

615 ὥχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν.]

Αἰνείας δ' ἄρα θυμὸν ἐχώσατο, ἑφώνησέν τε·

“Μηριόνη, τάχα κέν σε καὶ ὀρχηστήν περ ἑόντα
ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.”

τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἤνδα·

620 “Αἰνεία, χαλεπὸν σε καὶ ἵφθιμόν περ ἑόντα
πάντων ἀνθρώπων σβέσσαι μένος, ὃς κέ σέ' ἄντα

ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.

εἰ καὶ ἐγὼ σε βάλοιμι τυχὼν μέσον ὀξεί χαλκῷ,

αἰψά κε καὶ κρατερός περ ἑὼν καὶ χερσὶ πεποιθὼς

625 εὖχος ἐμοὶ δοίης, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ.”

ὣς φάτο, τὸν δ' ἐνέειπε Μενoitίου ἄλκιμος υἱός·

“Μηριόνη, τί σὺ ταῦτα καὶ ἐσθλὸς ἑὼν ἀγορεύεις;

ὦ πέπον, οὐ τοι Τρῶες ὀνειδέτοισι φέπεσιν

νεκροῦ χωρήσουσι· πάρος τινα γαῖα καθέξει.

630 ἐν γὰρ χερσὶ τέλος πολέμου, ρεπέων δ' ἐνὶ βουλῇ·

τῷ οὐ τι χρὴ μῦθον ὀφελλέμεν', ἀλλὰ μάχεσθαι.”

ὣς φειπὼν ὁ μὲν ἤρχ', ὁ δ' αἶμ' ἔσπετο φισόθεος φῶς.

τῶν δ', ὥς τε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὀρώρη

οὔρεος ἐν βήσση, φέκαθεν δέ τε γίγνεται ἀκοιή·

635 ὥς τῶν ὤρνυτο δούπος ἀπὸ χθοινὸς εὐρυοδείης

χαλκοῦ τε ῥινοῦ τε βοῶν ἐνποιητῶν,

νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν.

οὐδέ κ' ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα δῖον

ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κονίησιν

640 ἐκ κεφαλῆς ῥέφλυτο διαμπερές ἐς πόδας ἄκρους.

οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλειον, ὥς ὅτε μυῖαι

σταθμῷ ἐνὶ βρομέωσι περιγλαγέας κατὰ πέλλας

ῥρη φειαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
ὥς ἄρα τοι περὶ νεκρὸν ὀμίλεον.

οὐδέ ποτε Ζεὺς

- 645 ἵτρεφεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῶ,
ἀλλὰ κατ' αὐτοὺς αἰὲν ὄρα, καὶ ἑφράζετο θυμῷ
πολλὰ μάλ' ἀμφὶ φόνῳ Πατρόκλου μερμηρίζων,
ἣ ἤδη καὶ κεῖνον ἐνὶ κρατερῇ ὑσμίνῃ
αὐτόθ' ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἴκτωρ
- 650 χαλκῷ δηώσει' ἀπὸ τ' ὤμων τεύχε' ἔλοιτο,
ἣ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.
ᾧδε δέ φοι φρονέοντ' ἐδοάσσατο κέρδιον εἶναι,
ὅφρ' ἧὺς θεράπων Πηληιάδα' Ἀχιλλῆος
ἐξαυτίς Τρῳάς τε καὶ Ἴκτορα χαλκοκορυστήν
- 655 ὥσαιτο προτὶ φάστνυ, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
Ἴκτορι δὲ πρωτίστῳ ἀνάλκιδα θυμὸν ἐνήκεν·
ἐς δίφρον δ' ἀναβὰς φύγαδ' ἔτραπε, ἑκέλετο δ' ἄλλους
Τρῳάς φευγέμεναι· ἑγὼ γὰρ Διὸς ἱρὰ τάλαντα.
ἐνθ' οὐδ' ἵφθιμοι Λύκιοι ἔμενον, ἀλλ' ἐφόβηθεν
- 660 πάντες, ἐπεὶ βασιλῇ ἔφιδον βεβλαμμένον ἦτορ
κείμενον ἐν νεκύων ἀγύρει· πολέες γὰρ ἐπ' αὐτῷ
κάππεσον, εἴτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
οἱ δ' ἄρ' ἀπ' ὤμου Σαρπηδόνοιο ἐντὶ ἔλοντο
χάλκεα μαρμαίροντα. τὰ μὲν κοῖλας ἐπὶ νῆας
- 665 ὥδωκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός.
καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·
“εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφές αἷμα κάθηρον
ἐλθὼν ἐκ βελέων Σαρπηδόνα, καὶ μιν ἔπειτα
πολλὸν ἀποπρὸ φέρων λούσον ποταμοῖο ῥοῇσιν
- 670 χρῖσόν τ' ἀμβροσίῃ, περὶ δ' ἀμβροτα φεῖματα φέσσον,
πέμπε δέ μιν πομπόισιν ἅμα κραιπνοῖσι φέρεσθαι,
Ἴπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ρά μιν ὦκα

θήσουσ' ἐν Λυκίης εὐρείης πίοιι δῆμῳ,
 ἔνθα φε ταρχύσουσι κασίγνητοί τε φέται τε
 675 τύμβῳ τε στήλῃ τε · τὸ γὰρ γέρας ἐστὶ θανόντων.”
 ὥς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων.
 'βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς φύλοπιν αἰνὴν,
 αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον αἰείρας,
 πολλὸν ἀποπρὸ φέρων, ἴλυσεν ποταμοῖο ῥοῇσιν
 680 'χρῖσέν τ' ἄμβροσίῃ, περὶ δ' ἄμβροτα φείματ' ἔφρυσεν,
 'πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 "Τπνῶ καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὦκα
 κάτθεσαν ἐν Λυκίης εὐρείης πίοιι δῆμῳ.

Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
 685 Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη,
 νῆπιος · εἰ δὲ φέπος Πηληϊάδα' ἐφύλαξεν,
 ἦ τ' ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.
 ἀλλ' αἰεὶ τε Διὸς κρείσσω νόος ἤε περ ἀνδρῶν ·
 [ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 690 ῥηιδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.]
 ὃς φοι καὶ τότε θυμὸν ἐνὶ στήθεσσι' ἐνέηκεν.

ἔνθα τῶα πρῶτον, τῶα δ' ὕστατον ἐξενάριξας,
 Πάτροκλος, ὅτε δὴ σε θεοὶ θάνατόνδ' ἐκάλεσαν ;
 "Ἀδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἑχέκλον
 695 καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον,
 αὐτὰρ ἔπειτ' Ἑλάσον καὶ Μούλιον ἠδὲ Πυλάρτην.
 τοὺς ἔλεν · οἳ δ' ἄλλοι φύγαδ' ἐμνάοντο ρέκαστος.

ἔνθα κεν ὑψίπυλον Τροίην ἔλον νῆες Ἀχαιῶν
 Πατρόκλοι' ὑπὸ χερσὶ — περιπρὸ γὰρ ἔγχ' ἔθνεν —
 700 εἰ μὴ Ἀπόλλων Φοῖβος ἐνδμήτοί' ἐπὶ πύργου
 ἔστυ, τῷ ὅλῳ φρονέων, Τρώεσσι δ' ἀρήγων.

- τρὶς μὲν ἐπ' ἀγκῶνος ἑβῇ τείχεος ὑψηλοῖο
 Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
 χεῖρεσσ' ἀθανάτησι φαεινὴν ἀσπίδα νύσσων.
 705 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι φίσος,
 δφεινά φ' ὁμοκλήσας φέπεα πτερόεντα προσηύδα·
 “χάζεο, διογενὲς Πατρόκλεες. οὐ νύ τοι αἶσα
 σῶ ὑπὸ δουρὶ πόλῳ πέρθαι Τρώων ἀγερώχων,
 οὐδ' ὑπ' Ἀχιλλῆος, ὅς περ σέο πολλὸν ἀμείνων.”
 710 ὥς ᾠέτο, Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω,
 μῆνιν ἀλευάμενος φεκατηβόλου Ἀπόλλωνος.
 Ἐκτωρ δ' ἐν Σκαιῇσι πύλῃσ' ἔχε μώνυχας ἵππους·
 ὀφίξει γὰρ ἢ μάχοιτο κατὰ κλόνον αὐτὶς ἐλάσσας,
 ἢ λαοὺς ἐς τεῖχος ὁμοκλήσειε φαλῆναι.
 715 ταῦτ' ἄρα φοι φρονέοντι παρίστατο Φοῖβος Ἀπόλλων,
 ἀνέρι φεισάμενος αἰζῆσθαι τε κρατερῶ τε,
 Ἀσίων, ὃς μήτρῳς ἦν Ἐκτορος ἵπποδάμοιο,
 αὐτοκασίγνητος Φεκάβης, υἱὸς δὲ Δύμαντος,
 ὃς Φρυγίῃ ναιέσκε ῥοῆσ' ἐπὶ Σαγγαρίοιο.
 720 τῷ μιν φεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 “Ἐκτορ, τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε χρὴ.
 αἶθ', ὅσον ἦσσων εἰμὶ, τόσον σέο φέρτερος εἶην·
 τῷ κε τάχα στυγερῶς πολέμοι' ἀπερωήσεις.
 ἀλλ' ἄγε Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,
 725 αἷ κέν πῶς μιν ἔλῃς, δῶν δέ τοι εὖχος Ἀπόλλων.”
 ὥς φειπὼν ὃ μὲν αὐτὶς ἔβη θεὸς ἅμ' ὀνόνον ἀνδρῶν,
 Κεβριόνῃ δ' ἐκέλευσε δαΐφρονι παιδίμῳ Ἐκτωρ
 ἵππους ἐς πόλεμον πεπληγέμεν'. αὐτὰρ Ἀπόλλων
 ἔδυσσεθ' ὁμίλον ἰών, ἐν δὲ κλόνον Ἀργεῖοισιν
 730 ἦκε κακόν, Τρωσὶν δὲ καὶ Ἐκτορι κύδος ὄπαζεν.
 Ἐκτωρ δ' ἄλλους μὲν Δαναοὺς ἔα' οὐδ' ἐνάριζεν,
 αὐτὰρ ὃ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους.

- Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε,
 σκαίῃ ἔγχος ἔχων · ἐτέρηφι δὲ ἴαζετο πέτρον
 735 μάρμαρον ὀκρίονθ', ὃν φοι περὶ χεῖρ ἐκάλυσεν ·
 ἦκε δ' ἐρεισάμενος, οὐδὲ δρῆν ἄζετο φωτὸς,
 οὐδ' ἀλίωσε βέλος, ἴβαλε δ' Ἑκτορος ἡνιοχῆα
 Κεβριόνην, νόθον υἱὸν ἀγακλέος Πριάμοιο,
 ἵππων ἡνί' ἔχοντα, μετώπιον ὀξεί λαῖ.
 740 ἀμφοτέρως δ' ὀφρῦς σύνελεν λίθος, οὐδέ φοι ἔσχευ
 ὀστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίῃσιν
 αὐτόθι πρόσθε ποδῶν · ὃ δ' ἄρ' ἀρνευτήρι φεφοικῶς
 κάππεσ' ἀπ' εὐφερκτοῦ δίφρου, ἴλιπε δ' ὀστέα θυμός.
 τὸν δ' ἐπικερτομέων προσέφησ, Πατρόκλεες ἱππεύ ·
 745 “ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὥς ρεῖα κυβιστᾷ.
 εἰ δὴ πού καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
 πολλοὺς κεν κορέσειεν ἀνὴρ ὃδε τήθεα διφῶν,
 νηὸς ἀποθρῶσκων, εἰ καὶ δυσπέμφελος εἴη,
 ὥς νῦν ἐν πεδίῳ ἐξ ἵππων ρεῖα κυβιστᾷ.
 750 ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν.”
 ὥς φειπὼν ἐπὶ Κεβριόνῃ ἦρω' ἐβεβήκει
 οἶμα λέοντος ἔχων, ὃς τε σταθμοὺς κερατίζων
 ἔβλητο πρὸς στήθος, ἐφῆ τέ μιν ὤλεσεν ἀλκή ·
 ὥς ἐπὶ Κεβριόνῃ, Πατρόκλεες, ἄλσο μεμαῶς.
 755 Ἑκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε.
 τὼ περὶ Κεβριόναο λέονθ' ὥς δῆριν ἐθέσθην,
 ὦ τ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφοιο,
 ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον.
 ὥς περὶ Κεβριόναο δῦω μῆστωρες αὐτῆς,
 760 Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἑκτωρ,
 ἴφειντ' ἀλλήλων ταμέμεν χροῖα νηλεί χαλκῷ.
 Ἑκτωρ μὲν κεφαλῇφω ἐπεὶ ἴλαβεν, οὐ τι μεθίει ·
 Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός. οἱ δὲ δὴ ἄλλοι

- Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὕσμινην.
 765 ὥς δ' Εὐρὸς τε Νότος τ' ἐριδαίνετο ἀλλήλοιν
 οὔρεος ἐν βήσση βαθέαν πελεμιζέμεν' ὕλην,
 φηγόν τε μελίην τε τανύφλοιόν τε κράνειαν,
 αἶ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
 770 ὡς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
 ὀδύον, οὐδ' ἕτεροι ἑμάνοντ' ὀλοοῖο φόβοιο.
 πολλὰ δὲ Κεβριόνην ἀμφ' ὀξέα δούρ' ἐπεπήγει
 ἰοί τε πετερόεντες ἀπὸ νευρήφι θορόντες,
 πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν
 775 μαρναμένων ἀμφ' αὐτόν. ὃ δ' ἐν στροφάλιγγι κούρης
 ἔκειτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.
 ὄφρα μὲν ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, ἥπιπτε δὲ λαός·
 ἥμος δ' ἡέλιος μετενίσσεται βουλευτόνδε,
 780 καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν.
 ἐκ μὲν Κεβριόνην βελέων ἦρω' ἐφέρυσσαν
 Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο,
 Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσεν.
 τρὶς μὲν ἔπειτ' ἐπόρουσε θεῶ ἀτάλαντος Ἄρηι,
 785 σμερδαλέα ριφάχων, τρὶς δ' ἐννέα φῶτες ἐπεφην.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι φῖσος,
 ἐνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή·
 ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὕσμινῃ
 δφεινός. ὃ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
 790 ἡέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησεν·
 ἵστη δ' ὀπιθεν, πλῆξεν δὲ μετάφρενον εὐρέε τ' ὤμῳ
 χειρὶ καταπρηνεῖ, στρεφεδῶνθηεν δέ φοι ὅσσε.
 τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·
 ἡ δὲ κυλωδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων

- 795 αὐλῶπις τρυφάλεια, 'μιάνθησαν δὲ φέθειραι
αἵματι καὶ κονίησι. πάρος γε μὲν οὐ θέμις ἦεν
ἰππόκομον πῆληκα μιαῖεσθαι κονίησιν,
ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
'ρύνετ', Ἀχιλλῆος· τότε δὲ Ζεὺς Ἴεκτορ' ἔδωκεν
- 800 ρῆ κεφαλῇ φορέειν, σχεδόθεν δέ φοι ἦεν ὄλεθρος.
πᾶν δέ φοι ἐν χεῖρεσσι 'φάγη δολιχόσκιον ἔγχος,
βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὤμων
ἀσπίς σὺν τελαμῶνι χαμαὶ 'πέσε τερμιόεσσα.
'λῦσε δέ φοι θώρηκα φάναξ Διὸς υἱὸς Ἀπόλλων.
- 805 τὸν δ' ἄτη φρένας εἶλε, 'λύθεν δ' ὑπὸ φαίδιμα γυῖα,
'στῇ δὲ ταφών. ὅπιθεν δὲ μετάφρενον ὀξεί δουρὶ
ὤμων μεσσηγὺς σχεδόθεν 'βάλε Δάρδανος ἀνὴρ,
Πανθοῖδης Εὐφορβος, ὃς ἡλικίην ἐκέκαστο
ἔγχε' θ' ἰπποσύνη τε πόδεσσί τε καρπαλίμοισιν·
- 810 καὶ γὰρ δὴ τότε φῶτας ἐφείκοσι 'βῆσεν ἀφ' ἵππων,
πρῶτ' ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο·
ὃς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεες ἵππευ,
οὐδ' ἐδάμασσε. ὃ μὲν αὖτις ἀνέδραμε, 'μῖκτο δ' ὁμίλῳ,
ἐκ χροὸς ἀρπάξας δόρυ μείλινον, οὐδ' ὑπέμεινε.
- 815 Πάτροκλον γυμνὸν περ ἑόντ' ἐν δημοτῇτι·
Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεὶς
ἀψ' ἐτάρων ἐς φέθνος ἐχάζετο κῆρ' ἀλεείνων.
'Ἴεκτωρ δ' ὡς ἔφιδεν Πατροκλέα μεγάλθυμον
ἀψ' ἀναχαζόμενον βεβλημένον ὀξεί χαλκῷ
- 820 ἀγχίμολόν ρά φοι ἦλθε κατὰ στίχας, οὐτα δὲ δουρὶ
νείατον ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσε.
'δούπησεν δὲ πεσών, μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.
ὥς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίησατο χάρμη,
ὦ τ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον
- 825 πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν' ἀμφω·

- πολλὰ δέ ϛ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφι·
 ὧς πολέας πεφνόντα Μενουτίου ἄλκιμον υἱὸν
 Ἔκτωρ Πριαμίδης σχεδὸν ἔγχεϊ θυμὸν ἀπέφρα,
 καί ϛοι ἐπευχόμενος ϛέπεα πτερόεντα προσηύδα·
 830 “ Πάτροκλ', ἦ ποθ' ἔφησθα πόλιν κεραϊζέμεν' ἄμμην,
 Τρωιάδας δὲ γυναῖκας ἐλεύθερον ἡμαρ ἀποφράς,
 ἀξέμεν' ἐν νήεσσι φίλην ἐς πατρίδα γαίαν,
 νῆπιε· τάων δὲ πρόσθ' Ἔκτορος ὠκέες ἵπποι
 ποσσὶν ὀρωρέχεται πολεμιζέμεν'· ἔγχεϊ δ' αὐτὸς
 835 Τρωσὶ φιλοποτόλεμοισι μεταπρέπω, ὃ σφιν ἀμύνω
 ἡμαρ ἀναγκαῖον· σὲ δέ τ' ἐνθάδε γῦπες ἔδονται.
 ἃ δρεῖλ', οὐδέ τοι ἐσθλὸς ἐὼν ἡχραίσμησεν Ἀχιλλεύς,
 ὃς ποθὶ τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι·
 ‘ μή μοι πρὶν ἵμεναι, Πατρόκλεες ἵπποκέλευθε,
 840 νῆας ἔπι γλαφυράς, πρὶν γ' Ἔκτορος ἀνδροφόνιοι
 αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.’
 ὧς ποθὶ σε προσέφη, σοὶ δὲ φρένας ἄφρον' ἔπειθεν.”
 τὸν δ' ὀλιγοδρανέων προσέφησ, Πατρόκλεες ἵππευ·
 “ ἦδη νῦν, Ἔκτορ, μεγάλ' εὖχεο· σοὶ γὰρ ἔδωκεν
 845 νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ μ' ἐδάμασσαν
 ῥηιδίως· αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἔλοντο.
 τοιοῦτοι δ' εἴ πέρ μοι ἐφείκοσιν ἀντεβόλησαν,
 πάντες κ' αὐτόθ' ὄλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.
 ἀλλὰ με μοῖρ' ὅλοη καὶ Λητῆος ἔκτανεν υἱὸς,
 850 ἀνδρῶν δ' Εὐφορβος· σὺ δέ με τρίτος ἐξεναρίζεις.
 ἄλλο δέ τοι φερέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.
 οὐ θην οὐδ' αὐτὸς δμηρὸν βίε', ἀλλὰ τοι ἦδη
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,
 χερσὶ δαμέντ' Ἀχιλλῆος ἀμύμονος Αἰακίδαο.”
 855 ὧς ἄρα μιν φειπόντα τέλος θανάτοιο ἐκάλυπεν·
 ψυχὴ δ' ἐκ ῥεθέων παμμένη Ἀιδόσδ' ἐβεβήκει,

φὸν πότμον γοάουσα, λιποῦσ' ἀδροτήτα καὶ ἥβην.
τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἔκτωρ·

“ Πάτροκλος, τί νύ μοι μαντεύειαι αἰπὺν ὄλεθρον ;

860 τίς φοῖδ' εἴ κ' Ἀχιλεὺς Θέτιδος παῖς ἠνυκόμοιο
φθῆγ' ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσαι ; ”

ὥς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὤτειλῆς
εἷρυσσε, λάξ προσβάς, τὸν δ' ὑπτιον ὥσ' ἀπὸ δουρός.

αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντ' ἐβεβήκει,

865 ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο·

ῥίετο γὰρ βαλέμεν. τὸν δ' ἔκφερον ὠκέες ἵπποι
ἄμβροτοι, οὓς Πηλῆι θεοὶ ἔδωσαν ἀγλαὰ δῶρα.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ρ.

ΑΤΤΟΜΕΔΟΝΤΟΣ ΑΡΙΣΤΕΙΑ.

ὥς οἱ μὲν ῥάβραναντο, σιδήρειος δ' ὄρυμαγδὸς
 425 χάλκεον οὐρανὸν ἵκε δι' αἰθέρος ἀτρυγέτοιο·
 ἵπποι δ' Αἰακίδαο μάχης ἀπάνευθεν ἐόντες
 ῥκλαῖον, ἐπεὶ δὴ πρῶτα ῥπυθίσθην ἡνιόχοιο
 ἐν κονίησι πεσόντος ῥφ' Ἑκτορος ἀνδροφόνιοιο.
 ἦ μὰν Αὐτομέδων Διώρεος ἄλκιμος υἱὸς
 430 πολλὰ μὲν ἄρ μᾶστιγι θοῇ ἐπεμαίετο θείνων,
 πολλὰ δὲ μελιχίοισι προσηνύδα, πολλὰ δ' ἀρειψ·
 τῷ δ' οὔτ' ἄψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
 ἠθελέτην ἵμεναι οὔτ' ἐς πόλεμον μετ' Ἀχαιοὺς,
 ἄλλ' ὥς τε στήλη μένει ἔμπεδον, ἦ τ' ἐπὶ τύμβῳ
 435 ἀνέρος ἐστήκη τεθνηὸς ἡὲ γυναικὸς,
 ὥς ῥμένον ἀσφαλῶς περικαλλέα δίφρον ἔχοντε,
 οὔδ' ἐνισκίψαντε καρῆατα. δάκρυα δὲ σφιν
 θερμὰ κατὰ βλεφάρων χαμάδις ῥρέε μυρομένονιν
 ἡνιόχοιο πόθῳ· θαλερῇ δ' ἐμιαίνετο χαίτη
 440 ζεύγλης ἔξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωθεν.
 μυρομένῳ δ' ἄρα τῷ γε φιδὼν ἐλέησε Κρονίων,
 κινήσας δὲ κάρη προτὶ φὸν ῥμυθήσατο θυμόν·
 “ἄ δφειλώ, τί σφῶ' ἔδομεν Πηλῇι Φάνακτι
 θνητῷ, ὑμεῖς δ' ἐστὸν ἀγηράῳ ἀθανάτῳ τε;

- 445 ἦ ἴα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχητον ;
 οὐ μὲν γάρ τί ποθ' ἐστὶν οἰζυρώτερον ἀνδρὸς
 πάντων, ὅσσα τε γαῖαν ἐπὶ πνεῖει τε καὶ ἔρπει.
 ἀλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
 Ἔκτωρ Πριαμίδης ἐποχήσεται · οὐ γὰρ ἐάσω.
 450 οὐ φάλις ὥς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτως ;
 σφῶν δ' ἐν γούνεσσι βαλῶ μένος ἡδ' ἐνὶ θυμῷ,
 ὄφρα καὶ Αὐτομέδοντα σαώσεται ἐκ πολέμοιο
 νῆας ἐπὶ γλαφυράς · ἔτι γάρ σφισι κῦδος ὀρέξω,
 κτεινέμεν', εἰς ὃ κε νῆας ἐυσσέλμους ἀφίκωνται
 455 δῦν τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.
 ὥς φειπὼν ἵπποισιν ἐνέπνευσεν μένος ἧῦ.
 τῷ δ' ἀπὸ χαιτῶν κονίην οὐδ' ἄσδε βαλόντε
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς.
 τοῖσι δ' ἐπ' Αὐτομέδων ἄρχετ' ἀχνύμενός περ ἑταίρου,
 460 ἵπποισ' αἰσίων ὥς τ' αἰγυπιὸς μετὰ χῆνας ·
 ῥεῖα μὲν ἄρ' ἐφύγεσκειν ὑπὲκ Τρώων ὀρυμαγδοῦ,
 ῥεῖα δ' ἐπηξέασκε πολὺν καθ' ὁμίλον ὀπάζων.
 ἀλλ' οὐχ ἦρεε φῶτας, ὅτε σεύαιτο διώκειν ·
 οὐ γάρ πως ἦν οἶον ἐόνθ' ἱερῷ ἐνὶ δίφρῳ
 465 ἔγχε' ἐφορμᾶσθαι καὶ ἐπισχέμεν' ὠκέας ἵππους.
 ὁψέ δὲ δῆ μιν ἑταῖρος ἀνὴρ ἔφιδ' ὀφθαλμοῖσιν
 Ἀλκιμέδων, υἱὸς Λαέρκεος Αἰμονίδαο ·
 ἵσθη δ' ὅπιθεν δίφροιο, καὶ Αὐτομέδοντα προσηύδα ·
 “ Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλήν
 470 ἐν στήθεσσι νῆθηκε, καὶ ἐξέλετο φρένας ἐσθλὰς ;
 οἶον πρὸς Τρῶας μάχεται πρῶτῳ ἐν ὁμίλῳ
 μούνοισι · ἀτάρ τοι ἑταῖρος ἀπέκτατο, τεύχεα δ' Ἔκτωρ
 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο.”
 τὸν δ' αὖτ' Αὐτομέδων προσέφη, Διώρεος υἱός ·
 475 “ Ἀλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος

- ἵππων ἀθανάτων ἐχέμεν δμῆσιν τε μένος τε,
 εἰ μὴ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος,
 ζῶδς ἐών· νῦν γ' αὖ θάνατος καὶ μοῖρα κιχάνει.
 ἀλλὰ σὺ μὲν μάστιγα καὶ ἥνία σιγαλόεντα
 480 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι.”
 ὧς ἔφατ', Ἀλκιμέδων δὲ βοηθόον ἄρμ' ἐπορούσας
 καρπαλίμως μάστιγα καὶ ἥνία ἔλανετο χερσίν,
 Αὐτομέδων δ' ἀπόρουσε. ἵόσησε δὲ φαίδιμος Ἴκτωρ,
 αὐτίκα δ' Αἰνείαν προσεφώνεεν ἐγγὺς ἔοντα·
 485 “ Αἰνεία Τρώων βουληφόρε χαλκοχιτώνων,
 ἵππῳ τῷδ' ἐνόησα ποδάκεος Αἰακίδαο
 ἐς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσιν.
 τῷ κεν ἐφελποίμην αἰρησέμεν, εἰ σύ γε θυμῷ
 σῶ ἐθέλοις, ἐπεὶ οὐ κεν ἐφορμηθέντε γε νῶϊ
 490 τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἄρηι.”
 ὧς ἔφατ', οὐδ' ἀπίθησεν εὐς πάϊς Ἀγχίσαιο.
 τῷ δ' ἰθὺς ἔβητην βοέης ρεφλυμένῳ ὤμους
 αὔησι στερεῇσι· πολὺς δ' ἐπελήλατο χαλκός.
 τοῖσι δ' ἅμα Χρομῖος τε καὶ Ἄρητος θεοφειδῆς
 495 ἦσαν ἀμφοτέρω· μάλα δὲ σφισι ἔελετο θυμὸς
 αὐτῷ τε κτενέῳ ἐλάειν τ' ἐριαύχενας ἵππους·
 νῆπιον, οὐδ' ἄρ' ἐμελλον ἀναιμῶς γε νέεσθαι
 αὐτὶς ἀπ' Αὐτομέδοντος. ὁ δ' εὐξάμενος Διὶ πατρὶ
 ἀλκῆς καὶ σθένους πλῆτο φρένας ἀμφιμελαίνας.
 500 αὐτίκα δ' Ἀλκιμέδοντα προσηΰδα, πιστὸν ἐταῖρον·
 “ Ἀλκιμέδον, μὴ δὴ μοι ἀπόπροθεν ἰσχέμεν ἵππῳ,
 ἀλλὰ μάλ' ἐμπνεῖοντε μεταφρένῳ· οὐ γὰρ ἔγω γε
 Ἴκτορα Πριαμίδην μένεος σχήσεσθαι οἶω,
 πρὶν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππῳ
 505 νῶϊ κατακτείναντα, φοβῆσαί τε στίχας ἀνδρῶν
 Ἀργείων, ἧ κ' αὐτὸς ἐνὶ πρώτοισι φάλῳ.”

- ὥς φειπὼν Αἴαντε ἑκαλέσσατο καὶ Μενέλαον·
 “Αἴαντ’, Ἀργείων ἡγήτορε, καὶ Μενέλαε,
 ἦ τοι μὲν τὸν νεκρὸν ἐπιτράπεθ’ ὅσσοι ἄριστοι
 510 ἀμφ’ αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν,
 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεές ἡμᾶρ·
 τῇδε γὰρ ἔβρισαν πόλεμον κάτα δακρυόεντα
 Ἕκτωρ Αἰνείας θ’, οἱ Τρώων εἰσὶν ἄριστοι.
 ἀλλ’ ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται·
 515 ἦσω γὰρ καὶ ἐγὼ, τὰ δέ τοι Διὶ πάντα μελήσει.”
 ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀρήτιο κατ’ ἀσπίδα πάντοσ’ ἐφίστην·
 ἦ δ’ οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ ῥίσσαστο χαλκὸς,
 νειαίρη δ’ ἐν γαστρὶ διὰ ζωστήρος ἔλασσε·
 520 ὥς δ’ ὁ τε κ’ ὀξὺν ἔχων πέλεκυν αἰζήσιος ἀνὴρ,
 κόψας ἐξόπιθεν κεράων βοδὸς ἀγραυλοιο,
 φῖνα τάμην διὰ πᾶσαν, ὃ δὲ προθορῶν ἐρίπησιν,
 ὥς ἄρ’ ὁ γε προθορῶν ἔπεσ’ ὑπτίος· ἐν δέ φοι ἔγχος
 νηδυτοῖσι μάλ’ ὀξὺ κραδαινόμενον ἴλυε γυῖα.
 525 Ἕκτωρ δ’ Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ·
 ἀλλ’ ὃ μὲν ἄντα φιδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκνυψε, τὸ δ’ ἐξόπιθεν δόρυ μακρὸν
 οὐδὲ ἐνεσκήμφθη, ἐπὶ δ’ οὐρίαχος ἑλεμήχθη
 ἔγχος· ἔνθα δ’ ἔπειτ’ ἀφίει μένος ὄβριμος Ἄρης.
 530 καὶ νῦ κε δὴ ξιφέεσσ’ αὐτοσχεδὸν ὠρμηθήτην,
 εἰ μὴ σφῶ Αἴαντε διέκριναν μεμαῶτε,
 οἳ ῥ’ ἦλθον καθ’ ὁμίλον ἐταίρου κικλήσκοντος.
 τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις
 Ἕκτωρ Αἰνείας τ’ ἠδὲ Χρομῖος θεοφειδῆς,
 535 Ἀρητον δὲ κατ’ αὖθι ἵλιπον δεδαϊγμένον ἦτορ
 κείμενον. Αὐτομέδων δὲ θοῶ ἀτάλαντος Ἄρηι
 τεύχεά φ’ ἐξενάριξε καὶ εὐχόμενος φέπος ἧῦδα·

“ ἥ δὴ μὰν ὀλίγον γε Μενoitιάδαο θανόντος
 κῆρ ἄχεος μεθέηκα, χερειόνα περ καταπεφνών.”
 540 ὥς φειπὼν ἐς δίφρον ἔλων ἔναρα βροτόεντα
 ’θῆκ’, ἀνὰ δ’ αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὑπερθεν
 αἵματόεις, ὥς τίς τε λέων κατὰ ταῦρον ἐδηδῶς.

ἂψ δ’ ἐπὶ Πατρόκλῳ ’τέτατο κρατερὴ ὑσμῖνῃ
 ἀργαλή πολὺδακρυς, ἔγειρε δὲ νεῖκος ’Αθήνη.
 545 [οὐρανόθεν καταβᾶσα · προῆκε γὰρ εὐρύφοπα Ζεὺς
 ὀρνύμεναι Δαναούς · δὴ γὰρ νόος ἐτράπετ’ αὐτοῦ.]
 ἥτε πορφυρέην φῖριν θνητοῖσι τανύσση
 Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἥ πολέμοιο
 ἥ καὶ χειμῶνος δυσθαλπέος, ὃς ρά τε φέργων
 550 ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κῆδει,
 ὥς ἥ πορφυρέῃ νεφέλῃ πυκάσασά μιν αὐτὴν
 ’δύσσετ’ Ἀχαιῶν ρέθνος, ἔγειρε δὲ φῶτα ρέκαστον.
 πρῶτον δ’ Ἀτρείος υἱὸν ἐποτρύνουσα προσηύδα,
 ἴφθιμον Μενέλαον — ὃ γάρ ρα φοι ἐγγύθεν ἦεν —
 555 ρεισαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν ·
 “ σοὶ μὲν δὴ, Μενέλαε, κατηφεῖτη καὶ ὄνειδος
 ἔσσεται, εἴ κ’ Ἀχιλλῆος ἀγαυοῦ πιστὸν ἐταῖρον
 τείχε’ ὑπο Τρώων ταχέες κύνες ἐλκήσουσιν.
 ἀλλ’ ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”
 560 τὴν δ’ αὖτε προσέειπε βοὴν ἀγαθὸς Μενέλαος ·
 “ Φοῖνιξ, ἄττα γεραῖε, παλαιγενὲς, εἰ γὰρ Ἀθήνη
 δοίῃ κάρτος ἐμοί, βελέων δ’ ἀπερύκοι ἐρωήν ·
 τῷ κεν ἔγω γ’ ἐθέλοισι παρεστάμεναι καὶ ἀμύνειν
 Πατρόκλῳ · μάλα γάρ με θανὼν ἐσεμάσματο θυμόν.
 565 ἀλλ’ Ἔκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ’ ἀπολήγει
 χαλκῷ δηϊόων · τῷ γὰρ Ζεὺς κῦδος ὀπάζει.”
 ὥς ’φάτ’, ἐγήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη

ὅττι ρά φοι πάμπρωτα θεῶν ἡρήσατο πάντων.
 ἐν δὲ βίην ὤμοισι καὶ ἐν γούνεσσιν ἔθηκεν,
 570 καὶ φοι μυῖης θάρσος ἐνὶ στήθεσσιν ἐνῆκεν,
 ἥ καὶ φεργομένη μάλα περ χροὸς ἀνδρομέοιο
 ἰσχανάει δακέμεν, λαρὸν δέ φοι αἶμ' ἀνθρώπου·
 τοίου μιν θράσεος ἔπλησε φρένας ἀμφιμελαίνας.
 ἔβῃ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.
 575 ἦσκε δ' ἐνὶ Τρώεσσι Ποδῆς υἱὸς Ἡετίωνος,
 ἀφνειὸς τ' ἀγαθὸς τε· μάλιστα δέ μιν ἵεν Ἐκτωρ
 δήμου, ἐπεὶ φοι ἐταῖρος ἦν φίλος εἰλαπιναστής.
 τὸν ρά κατὰ ζωστήρα ἔβαλε ξανθὸς Μενέλαος
 αἰζαντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασεν·
 580 δούπησεν δὲ πεσών. ἀτὰρ Ἀτρεΐδης Μενέλαος
 νεκρὸν ὑπὲκ Τρώων ἔφερυσεν μετὰ φέθνος ἐταίρων.
 Ἐκτορα δ' ἐγγύθεν ἰστάμενος ὤτρυνεν Ἀπόλλων,
 Φαίωπι Ἀσιάδῃ ἐναλίγκιος, ὃς φοι ἀπάντων
 ξείνων φίλτατος ἦσκειν, Ἀβυδόθι φοικία ναίων·
 585 τῷ μιν φεισάμενος προσέφη φεκάφεργος Ἀπόλλων
 “Ἐκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν;
 οἷον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος γε
 μαλθακὸς αἰχμητῆς· νῦν δ' οἴχεται οἶος αἰείρας
 νεκρὸν ὑπὲκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἐταῖρον,
 590 ἐσθλὸν ἐνὶ προμάχοισι, Ποδῆν υἱὸν Ἡετίωνος.”
 ὥς φάτο, τὸν δ' ἄχεος νεφέλῃ ἐκάλυψε μέλαινα,
 ἔβῃ δὲ διὰ προμάχων κεκορυθμένος αἰθόπι χαλκῷ.
 καὶ τότε ἄρα Κρονίδης ἔλετ' αἰγίδα θυσοσανόεσσαν
 μαρμαρέην, Ἰδην δὲ κατὰ νεφέεσσ' ἐκάλυψεν,
 595 ἀστράψας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δ' ἐτίωαξεν,
 νίκην δὲ Τρώεσσ' ἐδίδου, ἐφόβησε δ' Ἀχαιοὺς.
 πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο.
 ἔβλητο γὰρ ὦμον δουρὶ, πρόσω τετραμμένος αἰεὶ,

- ἄκρον ἐπιλίγδην · ἔγραψεν δέ φοι ὅστέον ἄχρισ
 600 αἰχμὴ Πουλυδάμαντος · ὁ γάρ ϛ' ἔβαλε σχεδὸν ἐλθὼν.
 Λήιτον αὖθ' Ἐκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 υἷον Ἀλεκτρυόνης μεγαθύμου, παῦσε δὲ χάρμης ·
 ἔτρεσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ῥέλλπετο θυμῷ
 ἔγχος ἔχων ἐν χειρὶ μαχέσσεσθαι Τρώεσσιν.
 605 Ἐκτορα δ' Ἰδομενεὺς μετὰ Λήιτον ὀρμηθέντα
 βεβλήκει θώρηκα κατὰ στήθος παρὰ μαζόν ·
 ἐν καυλῷ δ' ἐφάγη δολιχὸν δόρυ, τοῖ δ' ἐβόησαν
 Τρώες. ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδαι
 δίφρῳ ἐφεσταότος. τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν ·
 610 αὐτὰρ ὁ γ' Ἰδομενῆος ὀπάονά θ' ἠνίοχόν τε,
 Κοίρανον, ὃς ῥ' ἐκ Λύκτου εὐκτιμένης ἔπετ' αὐτῷ, —
 πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιφελίσσας
 ἤλυθε, καὶ κε Τρωσὶ μέγα κράτος ἡγγυάλιξεν,
 εἰ μὴ Κοίρανος ὦκα ποδώκεας ἤλασεν ἵππους ·
 615 καὶ τῷ μὲν φάος ἤλθεν, ἄμυνε δὲ νηλεὲς ἡμαρ,
 αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἐκτορος ἀνδροφόνοιο · —
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος, ἐκ δ' ἄρ' ὀδόντας
 ὦσε δόρυ πρυμνὸν, διὰ δὲ γλῶσσαν ἵταμε μέσσην.
 ἤριπε δ' ἐξ ὀχέων, κατὰ δ' ἠνία χεῦεν ἔραζε.
 620 καὶ τά γε Μηριόνης ἔλαβεν χεῖρεσσι φίλησιν ·
 κύψας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα ·
 “ μᾶστιε νῦν, ἧός κε θοὰς ἐπὶ νῆας ἵκηαι ·
 γινώσκεις δὲ καὶ αὐτὸς ὁ τ' οὐκέτι κάρτος Ἀχαιῶν.”
 ὡς ἔφατ', Ἰδομενεὺς δ' ἵμασεν καλλίτριχας ἵππους
 625 νῆας ἔπι γλαφυράς · δὴ γὰρ δφέος ἔμπεσε θυμῷ.
 οὐδ' ἔλαθ' Αἴαντε μεγαλήτορε καὶ Μενέλαον
 Ζεὺς, ὅτε δὴ Τρώεσσι δίδου ἑτεραλκέα νίκην.
 τοῖσι δὲ μύθων ἦρχε μέγας Τελαμώνιος Αἴας ·
 “ ὦ πόποι, ἦδη μὲν κε, καὶ ὃς μάλα νῆπιός ἐστω,

- 630 γνοίη ὅτι Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει.
 τῶν μὲν γὰρ πάντων βέλε' ἄπτεται, ὅς τις ἀφήη,
 ἢ κακὸς ἢ ἀγαθός· Ζεὺς δ' ἔμψης πάντ' ἰθύνει·
 ἡμῖν δ' αὐτὼς πᾶσι φετώσια πίπτει ἔραζε.
 ἀλλ' ἄγει, αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
- 635 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἥδὲ καὶ αὐτοὶ
 χάρμα φίλοις' ἐτάροισι γενώμεθα νοστήσαντες,
 οἳ ποθὶ δεῦρ' ὁράοντες ἀκηχέατ' οὐδ' ἔτι φασὶν
 Ἑκτορος ἀνδροφόνιοι μένος καὶ χεῖρας ἀάπτους
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι.
- 640 εἶη δ' ὅς τις ἐταῖρος ἀπαγγεῖλειε τάχιστα
 Πηλεΐδῃ, ἐπεὶ οὐ μιν οἶομαι οὐδὲ πεπύσθαι·
 λυγρῆς ἀγγελίης, ὅτι φοι φίλος ὦλεθ' ἐταῖρος.
 ἀλλ' οὐ πῃ δύναμαι φιδέμεν τοιοῦτον Ἀχαιῶν·
 ἥερί γὰρ κατέχονται ὁμῶς αὐτοὶ τε καὶ ἵπποι.
- 645 Ζεῦ πάτερ, ἀλλὰ σὺ ῥύσαι ὑπ' ἥερος νῆας Ἀχαιῶν,
 ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσι φιδέσθαι·
 ἐν φάεϊ καὶ ὀλεσσον, ἐπεὶ νύ τοι ἔρραδεν οὕτως.”
 ὥς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα·
 αὐτίκα δ' ἥερα μὲν σκέδασεν καὶ ἀπῶσεν ὁμίχλην,
- 650 ἡέλιος δ' ἐπέλαμψε, μάχῃ δ' ἐπὶ πᾶσ' ἐφάνθη.
 καὶ τότε ἄρ' Αἴας φεῖπε βοῆν ἀγαθὸν Μενέλαον·
 “σκέπτεο νῦν, Μενέλαε διοτρεφές, αἶ κε ρίδηαι
 ζῶν ἐτ' Ἀντίλοχον μεγαθύμου Νέστορος υἱόν,
 ὄτρυνον δ' Ἀχιλλῆϊ δαΐφρονι θᾶσσον ἰόντα
- 655 φειγμένον ὅττι ρά φοι πολὺ φίλτατος ὦλεθ' ἐταῖρος.”
 ὥς ἔφατ', οὐδ' ἀπίθῃσε βοῆν ἀγαθὸς Μενέλαος,
 βῆ δ' ἵμεναι ὥς τίς τε λέων ἀπὸ μεσσαύλοιο,
 ὅς τ' ἐπεὶ ἄρ' κε κάμησι κύνας τ' ἄνδρας τ' ἐρεθίζων,
 οἳ τέ μιν οὐκ ἐάουσι βοῶν ἐκ πῆαρ ἐλέσθαι
- 660 πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρεάων ἐρατίζων

- ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον αἰσσουσι θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τὰς τε τρέει ἐσσύμενός περ·
 ἧῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
 665 ὥς ἀπὸ Πατρόκλοιο βοῇν ἀγαθὸς Μενέλαος
 ἦε πόλλ' ἀφέκων· περὶ γὰρ ὄφρι μὴ μιν Ἀχαιοὶ
 ἀργαλέου πρὸ φόβοιο φέλωρ δηϊοῖσι λίποιεν.
 πολλὰ δὲ Μηριόνη τε καὶ Αἰάντεσσ' ἐπέτελλεν·
 “Αἶαντ', Ἀργείων ἡγήτορε, Μηριόνη τε,
 670 νῦν τις ἐνηεῖης Πατροκλέεος δφειλοῖο
 μνησάσθω· πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι
 ζωὸς ἐών· νῦν γ' αὖ θάνατος καὶ μοῖρα κιχάνει.”
 ὥς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
 πάντοσε παπταίνων ὥς τ' αἰετὸς, ὃν ῥά τέ φασιν
 675 ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν,
 ὃν τε καὶ ὑψόθ' ἐόντα πόδας ταχὺς οὐκ ἔλαθε πτώξ
 θάμνῳ ὑπ' ἀμφικόμῳ κατακείμενος, ἀλλὰ τ' ἐπ' αὐτῷ
 ἔσσυτο καὶ τέ μιν ὄκα λαβὼν ἐξείλετο θυμόν.
 ὥς τότε σοὶ, Μενέλαε διοτρεφές, ὅσσε φαεινῶ
 680 πάντοσ' ἐδινείσθην πολέων κατὰ φέθνος ἐταίρων,
 εἴ ποθι Νέστορος υἱὸν ἔτι ζῶντα ρίδοιτο.
 τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 ἄγχι δέ γ' ἰστάμενος προσέφη ξανθὸς Μενέλαος·
 685 “Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ὄφρα πύθῃαι
 λυγρῆς ἀγγελίης, ἥ μὴ ὠφελλε γενέσθαι.
 ἦδη μὲν σὲ καὶ αὐτὸν οἶομαι εἰσοράοντα
 γινώσκειν ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
 νίκη δὲ Τρώων· πέφαται δ' ὄχ' ἄριστος Ἀχαιῶν,
 690 Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται.
 ἀλλὰ σύ γ' αἰψ' Ἀχιλῆϊ, θέων ἐπὶ νῆας Ἀχαιῶν,

φειπέμεν', αἶ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
 γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἑκτωρ."

ὧς ἔφατ', Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκούσας.

895 δρῆν δέ μιν ἀφασίῃ ρεπέων ἴλαβε, τὼ δέ φοι ὅσσε
 δακρυσίῃ πλῆσθεν, θαλερὴ δέ φοι ἔσχετο φωνή.

ἀλλ' οὐδ' ὧς Μενελάου ἐφημοσύνης ἀμέλησεν,
 βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἑταίρῳ
 Λαοδόκῳ, ὃς φοι σχεδὸν ἔστρεφε μώνυχας ἵππους.

700 τὸν μὲν δάκρυ χέοντα πόδες φέρον ἐκ πολέμοιο,
 Πηλεΐδῃ Ἀχιλλῇ κακὸν ἔπος ἀγγελέοντα.

οὐδ' ἄρα σοὶ, Μενέλαε διοτρεφέες, ἥθελε θυμὸς
 τειρομένοις ἑτάροισιν ἀμυνέμεν', ἔνθεν ἀπῆλθεν
 Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·

705 ἀλλ' ὃ γε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνῆκεν,
 αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἥρω' ἐβεβήκει,
 στήν δὲ παρ' Αἰάντεσσι θέων, εἴθαρ δὲ προσηύδα·

“ κείνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῇσιν,
 ἐλθέμεν' εἰς Ἀχιλλῆα πόδας ταχύν· οὐδέ μ' ὀίω

710 νῦν ἵμεναι, μάλα περ κεχολωμένον Ἑκτορὶ δῖῳ·
 οὐ γάρ πῶς κεν γυμνὸς ἔων Τρώεσσι μάχοιτο.
 ἡμεῖς δ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ
 Τρώων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν.”

715 τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·

“ πάντα κατ' αἴσαν ἔφειπες, ἀγακλεὲς ὦ Μενέλαε·
 ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὧκα
 νεκρὸν ἀείραντες φέρετ' ἐκ πόνου· αὐτὰρ ὀπισθεν
 νῶϊ μαχεσσόμεθα Τρωσὶν τε καὶ Ἑκτορὶ δῖῳ,

720 γίῃσιν θυμὸν ἔχοντες, ὁμώνυμοι, οἳ τὸ πάρος περ
 μίμνομεν ὀξύν Ἀργεῖα παρ' ἀλλήλοισι μένοντες.”

ὧς ἔφαθ', οἳ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἠγκάζοντο

- ἦψι μάλα μεγάλως. λαὸς δ' ἐπερίφαχ' ὅπισθεν
 Τρωϊκός, ὡς ἐφίδοντο νέκυν αἶροντας Ἀχαιοῦς.
 725 ἔθυσαν δὲ κύνεσσι ρεφοϊκότες, οἳ τ' ἐπὶ κάπρῳ
 βλημένῳ αἰζῶσι πρὸ κούρων θηρητήρων·
 τῆος μὲν ῥα θέουσι διαρραῖσαι μεμαῶτες,
 ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσι φερίζεται ἀλκὶ πεποισῶς,
 ἄψ τ' ἀνεχώρησαν διὰ τ' ἔτρεσαν ἄλλυδις ἄλλος.
 730 ὡς Τρῶες τῆος μὲν ὁμιλαδὸν αἰὲν ἔποντο,
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
 ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοὺς
 σταίησαν, τῶν δὲ ἔτραπετο χρῶς, οὐδέ τις ἔτλη
 πρόσσω αἰζας περὶ νεκροῦ δηριᾶσθαι.
 735 ὡς οἳ γ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο
 νῆας ἐπὶ γλαφυράς· ἐπὶ δὲ πτόλεμος ἑτάτό σφιν
 ἄγριος ἥτε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
 ὄρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ ροῖκοι
 ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο.
 740 ὡς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητῶν
 ἀζιγῆς ὀρυμαγδὸς ἐπήειν ἐρχομένοισιν·
 οἳ δ', ὥς θ' ἡμίονοι κρατερὸν μένος ἀμφιβαλόντες
 ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλ' ἔσαν ἀταρπὸν
 ἢ δοκὸν ἢ δόρυ μέγα νήιον· ἐν δέ τε θυμὸς
 745 τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῶ σπενδόντεσσιν·
 ὡς οἳ γ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὅπισθεν
 Αἴαντ' ἰσχανέτην, ὡς τε πρὼν ἰσχάνει ὕδωρ
 ὑλῆεις, πεδίοιο διαπρύσιον τετυχηκῶς,
 ὃς τε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα
 750 ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίονδε τίθησιν
 πλάζων· οὐδέ τί μιν σθένει φρηγνῦσι ῥέοντες.
 ὡς αἰεὶ Αἴαντε μάχην ἀνέφεργον ὀπίσσω
 Τρώων· οἳ δ' ἄμ' ἔποντο, δύω δ' ἐν τοῖσι μάλιστα,

Αἰνείας τ' Ἀγχισιάδης καὶ φαίδιμος Ἑκτωρ.

755 τῶν δ', ὥς τε ψαρῶν νέφος ἔρχεται ἢ κολοιῶν,
οὐλον κεκληγῶτες, ὅτε προφίδωσιν ἰόντα
κίρκον, ὃ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν,
ὥς ἄρ' ὑπ' Αἰνείᾳ τε καὶ Ἑκτορι κούροι Ἀχαιῶν
οὐλον κεκληγῶτες ἴσαν, ἤλθοντο δὲ χάρμης.

760 πολλὰ δὲ τεύχεα καλὰ ἔπεσον περὶ τ' ἀμφὶ τε τάφρον
φευγόντων Δαναῶν· πολέμου δ' οὐ γίγνεται ἔρωή.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Σ.

ΑΧΙΛΛΕΟΣ ΑΝΑΣΤΑΣΙΣ.

- Ὡς οἱ μὲν ἄρ' ἔμηναντο δέμας πυρὸς αἰθομένοιο·
Ἀντίλοχος δ' Ἀχιλλῇ πόδας ταχὺς ἄγγελος ἦλθεν.
τὸν δ' ἦρε προπάροιθε νεῶν ὀρθοκραιράων,
τὰ φρονέοντ' ἀνὰ θυμόν, ἃ δὴ τετελεσμένα ἦεν.
5 ὀχθήσας δ' ἄρ' ἔφειπε πρὸς ὃν μεγαλήτορα θυμόν·
“ὦ μοι ἐγὼ, τί τ' ἄρ' αὖτε κάρη κομάοντες Ἀχαιοὶ
νῆυσιν ἐπὶ κλονέονται ἀτυζόμενοι πεδίοιο;
μὴ δὴ μοι τελέσῃσι θεοὶ κακὰ κήδεα θυμῷ,
ὥς ποτέ μοι μήτηρ διεπέφραδε καὶ μοι ἔφειπεν,
10 Μυρμιδόνων τὸν ἄριστον ἔτι ζώνοντος ἐμεῖο
χερσὶν ὑπο Τρώων λείψειν φάος ἡελίοιο.
ἦ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός,
σχέτλιος· ἦ ῥ' ἐκέλευον ἀπωσάμενον δήιον πῦρ
νῆας ἐπ' αἶψ' ἵμεναι, μηδ' Ἑκτορι ρίφι μάχεσθαι.”
15 ἦος δ' ταυτ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα φοι ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱὸς
δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινῇν·
“ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς
πέυσσαι ἀγγελίης, ἥ μὴ ὥφελλε γενέσθαι.
20 κεῖται Πάτροκλος, νέκυσ δὲ δὴ ἀμφιμάχονται
γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἑκτωρ.”

ὥς 'φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.
 ἀμφοτέρησι δὲ χερσὶν ἔλὼν κόνιν αἰθαλόεσσαν
 'χεύατο κακ κεφαλῆς, χαρίεν δ' ἦσχυνε πρόσωπον·
 25 νεκταρέψ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη.
 αὐτὸς δ' ἐν κονίῃσι μέγας μεγαλωστί ταυνσθεῖς
 'κείτο, φίλῃσι δὲ χερσὶ κόμην ἦσχυνε दाῖζων.
 δμῳαὶ δ', ἅς 'Αχιλεὺς 'ληίσσατο Πάτροκλός τε,
 θυμὸν ἀκηχέμεναι μεγ' ἐρίφαχον, ἐκ δὲ θύραζε
 30 ἔδραμον ἀμφ' 'Αχιλῆα दाῖφρονα, χερσὶ δὲ πᾶσαι
 στήθε' ἐπεπλήγοντο, 'λύθεν δ' ὑπὸ γυῖα φεκάστης.
 'Αντίλοχος δ' ἐτέρωθεν ὀδύρετο δάκρυα λείβων,
 χεῖρας ἔχων 'Αχιλῆος — ὃ δ' ἔστενε κυδάλιμον κῆρ.

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αὐτὰρ 'Αχαιοὶ

θεσπεσίῳ ἀλαλητῷ ὕφ' 'Εκτορος ἀνδροφόνοιο
 150 φεύγοντες νῆας τε καὶ 'Ελλήσποντον ἵκοντο.

οὐδέ κε Πάτροκλόν περ ἐνκνήμιδες 'Αχαιοὶ
 ἐκ βελέων 'φερύσαντο νέκυν, θεράποντ' 'Αχιλῆος·
 αὐτίς γὰρ δὴ τὸν γε 'κίχον λαός τε καὶ ἵπποι
 'Εκτωρ τε Πριάμοιο παῖς, φλογὶ φείκελος ἀλκήν.
 155 τρὶς μὲν μιν μετόπισθε ποδῶν 'λάβε φαίδιμος 'Εκτωρ
 ἐλκόμεναι μεμαῶς, μέγα δὲ Τρώεσσιν ὁμόκλα·
 τρὶς δὲ δὴ Αἴαντες, θοῶρι ἐπιφειμένοι ἀλκήν,
 νεκροῦ ἀπεστυφέλιξαν. ὃ δ' ἔμπεδον, ἀλκὴ πεποιθὼς,
 ἄλλοτ' ἐπηΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε
 160 'στάσκε μέγα φεράων· ὀπίσω δ' οὐ 'χάζετο πάμπαν.
 ὥς δ' ἀπὸ σώματος οὐ τι λείοντ' αἰθῶνα δύνανται
 ποιμένες ἄγραυλοι μέγα πεινάοντα δῖεσθαι,
 ὥς ῥα τὸν οὐκ ἐδύναντο δῶ Αἴαντε κορυστὰ
 'Εκτορα Πριαμίδην ἀπὸ νεκροῦ δεδφίξασθαι.

- 165 καί νύ κέ *φ'* εἵρυσσέν τε καὶ ἄσπετον ἦρετο κύδος,
 εἰ μὴ Πηλεΐωνα ποδήνεμος ὤκέα *Φίρις*
 ἄγγελος ἦλθε θεόουσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
 κρύβδα Διὸς ἄλλων τε θεῶν · πρὸ γὰρ ἦκέ μιν Ἥρη.
 ἄγχι δέ *φ'* ἵσταμένη *φέπεα* πτερόεντα προσηύδα ·
- 170 “ ὄρσεο, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 Πατρόκλῳ ἐπάμυνον, οὗ εἵνεκα φύλοπις αἰνὴ
 ἔστηκε πρὸ νεῶν. οἳ δ' ἀλλήλους ὀλέκουσιν,
 οἳ μὲν ἀμυνόμενοι νέκυος πέρι τεθνηῶτος,
 οἳ δὲ φερύσσασθαι ποτὶ *Φίλιον* ἠνεμόεσσαν
- 175 Τρῶες ἐπιθύουσι. μάλιστα δὲ φαίδιμος Ἔκτωρ
 ἐλκέμεναι μέμονεν · κεφαλὴν δέ *φε* θυμὸς ἀνωγεν
 πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.
 ἀλλ' ἄνα, μῆδ' ἔτι κείσο · σέβας δέ σε θυμὸν ἰκέσθω
 Πάτροκλον Τρωίῃσι κυσὶν μέληθηθρα γενέσθαι.
- 180 σοὶ *λῶβη*, αἷ κέν τι νέκυς ἤσχυμμένος ἔλθῃ.”
 τὴν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς ·
 “ *Φίρι* θεὰ, τίς τ' ἄρ σε θεῶν ἐμοὶ ἄγγελον ἦκεν ;”
 τὸν δ' αὖτε προτέφειπε ποδήνεμος ὤκέα *Φίρις* ·
 “ Ἥρη με προέηκε, Διὸς κυδρὴ παράκοιτις ·
- 185 οὐ φοῖδε Κρονίδης ὑψίζυγος, οὐδέ τις ἄλλος
 ἀθανάτων, οἳ Ὀλυμπον ἀγάννιφον ἀμφινέμονται.”
 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς ·
 “ πῶς τ' ἄρ' ἴω μετὰ μῶλον ; ἔχουσι δὲ τεύχε' ἐκείνοι.
 μήτηρ δ' οὗ με φίλη πρὶν γ' εἶαε θωρήσσεσθαι,
- 190 πρὶν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσι ρίδωμαι ·
 ὅστευτο γὰρ Ἥφαιστόιο πάρ' οἰσέμεν' ἔντεα καλά.
 [ἄλλου δ' οὐ τευ φοῖδα, τεῦ ἂν κλυτὰ τεύχεα δύω,
 εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
 ἀλλὰ καὶ αὐτὸς δ', *φέλπομ'*, ἐνὶ πρώτοιισιν ὀμιλεῖ,
 195 ἔγχεϊ δηϊῶων περὶ Πατρόκλοιο θανόντος.”]

- τὸν δ' αὖτε προσέφειπε ποδήνεμος ὠκέα Φῖρις·
 “εὖ νυ καὶ ἡμεῖς φίδμεν ὃ τοι κλυτὰ τεύχε' ἔχονται·
 ἀλλ' αὐτῶς ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
 αἱ κέ σ' ὑποδφείσαντες ἀπόσχονται πολέμοιο
 200 Τρώες, ἀναπνεύσωσι δ' ἀρήιοι νῆες Ἀχαιῶν.
 [τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.]
 ἡ μὲν ἄρ' ὥς φειποῦσ' ἀπέβη πόδας ὠκέα Φῖρις,
 αὐτὰρ Ἀχιλλεὺς ὦρτο διίφιλος· ἀμφὶ δ' Ἀθήνη
 ὤμοισ' ἰφθίμοισι βάλ' αἰγίδα θυσσανόεσσαν,
 205 ἀμφὶ δέ φοι κεφαλῇ νέφος ἔστεφε διὰ θεῶων
 χρύσειον, ἐκ δ' αὐτοῦ δαΐε φλόγα παμφανάουσαν.
 ὥς δ' ὅτε πῦρ ἐπὶ πόντον ἀριπρεπὲς αἰθέρ' ἵκηται,
 τηλόθεν ἐκ νήσου, τὴν δῆλοι ἀμφιμάχωνται·
 οἱ δὲ πανημέριοι στυγερῷ κρύνονται Ἄρηι
 210 φάστεος ἐκ σφετέρου· ἅμα δ' ἠελίῳ καταδύντι
 πυρσοὶ τε φλεγέθουσιν ἐπήτριοι, ὑψόσε δ' αὐγῇ
 γίγνεται αἴσσουσα, περικτιόνεσσι φιδέσθαι,
 αἱ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἵκωνται·
 ὥς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανεν.
 215 ἔσθῃ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς
 μίσγετο· μητρὸς γὰρ πυκνὴν ὠπίζετ' ἐφετμήν.
 ἔνθα στὰς ἦυσ' — ἀπάτερθε δὲ Παλλὰς Ἀθήνη
 φθέγγεατ' — ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὥρσε κυδοιμόν.
 ὥς δ' ὅτ' ἀριζήλη φωνή, ὅτε ῥίφαχε σάλπιγξ
 220 φάστῃ περιπλομένων δητῶν ὑπο θυμοραϊστέων,
 ὥς τόγ' ἀριζήλη φωνή γένετ' Αἰακίδαο.
 οἱ δ' ὥς οὖν αἶον φόπα χάλκεον Αἰακίδαο,
 πᾶσιν ὀρίνθη θυμός. ἀτὰρ καλλίτριχες ἵπποι
 ἀψ' ὅχε' ἐτρόπαον· ὥσسونτο γὰρ ἄλγεα θυμῷ.
 225 ἡνίοχοι δ' ἐκπληγεν, ἐπεὶ ῥίδον ἀκάματον πῦρ
 δφεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος

δαιόμενον · τὸ δ' ἔδαιε θεὰ γλαυκῶπις Ἀθήνη.
 τρὶς μὲν ὑπὲρ τάφρου μέγ' ἐρίφαχε δῖος Ἀχιλλεύς,
 τρὶς δ' ἐκυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 230 ἔνθα δὲ καὶ τότε ὄλοντο δυνάδεκα φῶτες ἄριστοι
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ
 ἀσπασίως Πάτροκλον ὑπὲκ βελέων φερούσαντες
 κάτθεσαν ἐν λεχέεσσι · φίλοι δ' ἀμφέσταν ἐταῖροι
 μυρόμενοι. μετὰ δέ σφι ποδῶκης εἶπετ' Ἀχιλλεύς
 235 δάκρυα θερμὰ χέων, ἐπεὶ ἔσφιδε πιστὸν ἐταῖρον
 κείμενον ἐν φέρτρῳ δεδαῖγμένον ὃξεί χαλκῷ.
 τὸν ῥ' ἦ τοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 ἐς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.
 ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
 240 ἔπεμψεν ἐπ' Ὀκεανοῖο ῥοὰς ἀρέκοντα νέεσθαι.
 ἥελιος μὲν ἔδυν, παύσαντο δὲ δῖοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοίου πτολέμοιο.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Φ.

ΕΚΤΟΡΟΣ ΑΝΑΙΡΕΣΙΣ.

- 526 εἰστήκει δ' ὁ γέρων Πρίαμος θεῖοι' ἐπὶ πύργου,
ἐς δ' ἐνόησ' Ἀχιλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
Τρῶες ἄφαρ ἔκλονέοντο πεφυζότες, οὐδέ τις ἀλκὴ
ἴγινεθ'· ὁ δ' οἰμώξας ἀπὸ πύργου βαῖνε χαμάζε,
530 ὀτρύνων παρὰ τείχος ἀγακλειτοὺς πυλαωρούς·
“ πεπταμένους ἐν χερσὶ πύλας ἔχετ', εἰς ὃ κε λαοὶ
ἔλθωσι προτὶ φάστνυ πεφυζότες· ἦ γὰρ Ἀχιλλεὺς
ἐγγὺς ὄδε κλονέων· νῦν οἷω λοίγι' ἔσεσθαι.
αὐτὰρ ἐπεὶ κ' ἐς τείχος ἀναπνεύσωσι φαλέντες,
535 αὐτίς ἐπανθέμεναι στανίδας πυκινῶς ἀραρυίας·
δέδφια γὰρ μὴ οὖλος ἀνὴρ ἐς τείχος ἀλῆται.”
ὥς ἔφαθ', οἳ δ' ἄνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας·
αἱ δὲ πετασθεῖσαι τεύξαν φάος. αὐτὰρ Ἀπόλλων
ἀντίος ἐξέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι.
540 οἳ δ' ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο,
δίῃη καρχαλέοι, κεκονιμένοι ἐκ πεδίοιο
φεῦγον· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ, λύσσα δέ φοι κῆρ
αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.
ἔνθα κεν ὑψίπυλον Τροίην ἔλον νῖες Ἀχαιῶν,
545 εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκεν,
φῶτ' Ἀντήνορος υἱὸν ἀμύμονά τε κρατερόν τε

- ἐν μὲν φοι κραδίῃ θάρσος ἔβαλε, παρ δέ φοι αὐτὸς
 ἔστη, ὅπως θανάτοιο βαρείας κήρας ἀλάλκοι,
 φηγῶ κεκλιμένος· ἑκαάλυπτο δ' ἄρ' ἡέρι πολλῇ.
 550 αὐτὰρ ὃ γ' ὡς ἐνόησεν Ἀχιλλῆα ποτολίπορθον,
 ἔστη, πολλὰ δέ φοι κραδίῃ πόρφυρε μένοντι.
 ὀχθήσας δ' ἄρ' ἔφειπε πρὸς ὃν μεγαλήτορα θυμόν.
 “ὦ μοι ἐγών. εἰ μὲν κεν ὑπὸ κρατεροῖ Ἀχιλῆος
 φεύγω, τῇ περ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
 555 αἵρήσει με καὶ ὧς καὶ ἀνάλκιδα δειροτομήσει.
 εἰ δέ κ' ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἑάσω
 Πηλεΐδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
 φεύγω πρὸς πεδίον λεῖον, ὅφρ' ἄγκέ' ἴκωμαι
 Ἴδης τε κυνημὸν κατὰ τε ῥωπήϊα δύω,
 560 φεσπέριος δέ κ' ἔπειτα λοεσσάμενος ποταμοῖο,
 ἰδρὸ' ἀποψυχθεὶς προτὶ Φίλιον ἀπονεοίμην.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
 μή μ' ἀπαειρόμενον πόλιος πεδίονδε νόησῃ
 καὶ με μεταΐξας μάρψῃ ταχέεσσι πόδεσσιν.
 565 οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κήρας ἀλύξαι·
 λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
 εἰ δέ κέ φοι πρόσθεν πόλιος κατεναντίον ἔλθω·
 καὶ γάρ θην τούτῳ τρωτὸς χρῶς ὀξεί χαλκῶ,
 ἐν δέ μία ψυχῇ, θνητὸν δέ φέ φασ' ἀνθρωποι.”
 570 [ἔμμεναι· αὐτὰρ φοι Κρονίδης Ζεὺς κῦδος ὀπάξει.]
 ὧς φειπὼν Ἀχιλλῆα φαλὲὶς ἔμεν', ἐν δέ φοι ἦτορ
 ἄλκιμον ὠρμάετο ποτολεμιζόμεν' ἠδὲ μάχεσθαι.
 ἥντε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
 575 ταρβέει οὐδὲ φοβεῖται, ἐπεὶ κυνυλαγμὸν ἀκούσῃ·
 εἰ περ γὰρ φθάμενός εἰς τὴν οὐτάσῃ ἠὲ βάλλῃσιν,
 ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένῃ οὐκ ἀπολήγει

- ἀλκῆς, πρὶν γ' ἢ ἐξυμβλήμεναι ἢ ἐδαμῆναι·
 ὥς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγῆνωρ,
 580 οὐκ ἔθελεν φεύγειν πρὶν πειρήσασθαι Ἀχιλλῆος,
 ἀλλ' ὃ γ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' ἐφίστην,
 ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ·
 “ἦ δὴ που μάλα φέλπε' ἐνὶ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
 ἤματι τῷδε πόλιν πέρσειν Τρώων ἀγερῶχων,
 585 νηπύτι· ἦ τ' ἔτι πολλὰ τετεύχεται ἄλγέ' ἐπ' αὐτῇ.
 ἐν γάρ φοι πολέες τε καὶ ἄλκιμοι ἄνδρες εἰμὲν,
 οἳ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ νύων
 φίλιον εἰρύμεσθα. σὺ δ' ἐνθάδε πότμον ἐφέψεις,
 ὧδ' ἔκπαγλος ἔων καὶ θαρσαλέος πολεμιστής.”
 590 ἦ ῥα, καὶ ὁξύν ἄκουτα βαρεῖης χειρὸς ἀφήκεν,
 καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος, οὐδ' ἀφάμαρτεν,
 ἀμφὶ δέ φοι κνημὶς νεοτεύκτου κασσιτέροιο
 σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν
 βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.
 595 Πηλεΐδης δ' ὠρμήσασθαι Ἀγῆνορος ἀντιθέοιο
 δεύτερος· οὐδέ ῥ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,
 ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἠέρι πολλῇ,
 ἡσύχιον δ' ἄρα μιν πολέμοι' ἐκπεμπε νέεσθαι.
 αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀπεφέργαθε λαοῦ·
 600 αὐτῷ γὰρ φρεσὶ φερέργος Ἀγῆνορι πάντα φερούκως
 ἔστη πρόσθε ποδῶν, ὃ δ' ἐπέσσυτο ποσσὶ διώκειν.
 ἦος ὁ τὸν πεδίοιο διώκετο πυροφόροιο,
 τρέψας παρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
 τυτθὸν ὑπεκπροθέοντα· δόλῳ δέ φε' θέλγεν Ἀπόλλων,
 605 ὥς αἰεὶ φέλοπιτο κιχήσεσθαι ποσσὶ φοῖσιν·
 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ
 ἀσπάσιοι προτὶ φάστν, πόλις δ' ἐμπλητο φαλέντων.
 οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς

μεῖναι ἔτ' ἀλλήλους, καὶ γνόμεναι ὅς τ' ἐπεφεύγει
 610 ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο
 ἐς πόλιν, ὃν τινα τῶν γε πόδες καὶ γοῦν' ἐσάωσαν.

- Χ 1 ὥς οἱ μὲν κατὰ φάστῳ, πεφυζότες ἥτε νεβροὶ,
 ἰδρό' ἀπεψύχοντο ἵππον τ' ἀκέοντό τε δῦψαν,
 κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
 τείχεος ἄσσον ἴσαν, σάκε' ὤμοισι κλίναντες.
- 5 Ἐκτορα δ' αὐτόθι μεῖναι ὁλοῇ μοῖρ' ἐπέδησεν,
 Φιλίῳ προπάροιθε πυλάων τε Σκαιῶν.
 αὐτὰρ Πηλεΐωνα προσηΐδα Φοῖβος Ἀπόλλων·
 “τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
 αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με
 10 ἔγνωσ ὥς θεός εἰμι, σὺ δ' ἄσπερχές μενεαίνεις.
 ἦ νύ τοι οὐ τι μέλει Τρώων πόνος οὐς ἐφόβησας,
 οἱ δὴ τοι ἐς φάστῳ φάλεν, σὺ δὲ δεῦρ' ἐλιάσθης.
 οὐ μὲν με κτενέεις, ἐπεὶ οὐ τοι μόρσιμός εἰμι.”
 τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
- 15 “βλάψας με, φεκάφεργε, θεῶν ὁλοώτατε πάντων,
 ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
 γαῖαν ὁδᾶξ εἶλον πρὶν Φίλιον εἰσαφικέσθαι.
 νῦν δ' ἐμέ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας
 ῥηιδίως, ἐπεὶ οὐ τι τίσιν γ' ἔδφεισας ὀπίσσω,
 20 ἦ σέ κε τισαίμην, εἴ μοι δύναμίς γε παρείη.”
 ὡς φειπὼν προτὶ φάστῳ μέγα φρονέων ἐβεβήκει,
 σευάμενος ὥς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
 ὃς ῥά τε ῥεῖα θέησι τιταινόμενος πεδίοιο·
 ὡς Ἀχιλεὺς λαυπηρὰ πόδας καὶ γούνατ' ἐνώμα.
- 25 τὸν δ' ὁ γέρων Πρίαμος πρῶτος ῥίδεν ὀφθαλμοῖσιν,
 παμφαίνονθ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο,
 ὃς ῥά τ' ὀπώρης εἶσιν, ἀρίζηλοι δέ φοι αὐγαί

- φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ,
 ὃν τε κύν' Ὀδάρωνος ἐπὶ κλησιν καλέουσιν ·
- 30 λαμπρότατος μὲν ὄγ' ἐστὶ, κακὸν δέ τε σῆμα τέτυκται,
 καί τε φέρει πολλὸν πυρετὸν δφειλοῖσι βροτοῖσιν.
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.
 ᾧ μωξεν δ' ὁ γέρων, κεφαλὴν δ' ὃ γε 'κόψατο χερσὶν
 ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει
- 35 λισσόμενος φίλον υἱόν · ὃ δὲ προπάροιθε πυλάων
 εἰσστήκειν, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι.
 τὸν δ' ὁ γέρων ἔλεεινὰ προσσηύδα, χεῖρας ὀρεγνύς ·
 “Ἐκτορ, μὴ μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
 οἷος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπησ
- 40 Πηλεΐωνι δαμείς, ἐπεὶ ἦ πολὺ φέρτερός ἐστιν,
 σχέτλιος. αἶθε θεοῖσι φίλος τοισσόνδε γένοιτο
 ὅσσον ἐμοί · τάχα κέν φε κύνες καὶ γῦπες ἔδοιεν
 κείμενον · ἦ κέ μοι αἶνὸν ἀπὸ πρᾶπίδων ἄχος ἔλθοι ·
 ὅς μ' υἱὼν πολλῶν τε καὶ ἐσθλῶν εἵνιν ἔθηκεν,
- 45 ἰκτείων καὶ περναὺς νήσων ἐπὶ τηλεδαπαίων.
 καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 οὐ δύναμαι φιδέμεν Τρώων ἐς φάστν φαλέντων,
 τοὺς μοι Λαοθόη 'τέκετο, κρείουσα γυναικῶν.
 ἀλλ' εἰ μὲν ζῶουσι μετὰ στρατῷ, ἦ κεν ἔπειτα
- 50 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ' · ἔστι γὰρ ἔνδον.
 πολλὰ γὰρ ὥπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.
 εἰ δ' ἤδη τεθνᾶσι καὶ εἰν' Αἶδαο δόμοισιν,
 ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοῖ 'τεκόμεσθα ·
 λαοῦτιν δ' ἄλλοισι μυννθαδιώτερον ἄλγος
- 55 ἔσσεται, εἰ μὴ καὶ σὺ θάνης Ἀχιλῆϊ δαμασθεῖς.
 ἀλλ' εἰσέρχεο τείχος, ἐμὸν τέκος, ὄφρα σαώσης
 Τρώας καὶ Τρωίας, μηδὲ μέγα κῦδος ὀρέξης
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερβῆης.

- πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 60 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδ' αἶσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πολλὰ φιδόντα, νιᾶς τ' ὀλλυμένους, ἐλκηθείσας τε θύγατρας, καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δημοτῇτι,
 65 ἐλκομένας τε νυοὺς ὀλοῇσ' ὑπὸ χερσὶν Ἀχαιῶν. αὐτὸν δ' ἄρ' πύματόν με κύνες πρῶτῃσι θύρῃσιν ὤμεσται φερύουσιν, ἐπεὶ κέ τις ὀξεί χαλκῷ τύψας ἢ βαλὼν ῥεθέων ἐκ θυμὸν ἔλῃται· οὓς ἔρέφον ἐν μεγάροισι τραπεζῆας θυραωροὺς,
 70 οἳ τ' ἐμὸν αἷμα πιόντες, ἀλύσσοντες περὶ θυμῷ, κείσονται ἐν προθύροισι. νέφω δέ τε πάντα φέροιικεν, ἀρηικταμένω, δεδαῖγμένω ὀξεί χαλκῷ κεῖσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήῃ. ἀλλ' ὅτε δὴ πολιόν τε κάρη πολιόν τε γένειον
 75 αἰδῶα τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, τοῦτο δὴ οὔκτιστον πέλεται δφειλοῖσι βροτοῖσιν." ἦ ῥ' ὁ γέρων, πολιάς δ' ἄρ' ἀνὰ τρίχας εἴλκετο χερσὶν τίλλων ἐκ κεφαλῆς· οὐδ' Ἐκτορι θυμὸν ἐπείθεν. μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δάκρυ χέουσα,
 80 κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχεν· καὶ μιν δάκρυ χέουσ' ἔπεα πτερόεντα προσηύδα· "Ἐκτορ, τέκνον ἐμὸν, τάδε τ' αἶδεο καί μ' ἐλέησον αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον. τῶν μνήσαι, φίλε τέκνον, ἄμυνε δὲ δήιον ἄνδρα
 85 τείχεος ἐντὸς ἔων, μηδὲ πρόμος ἵστασο τούτῳ, σχέτλιος· εἴ περ γάρ σε κατακτάνῃ, οὐ σ' ἔτ' ἔγω γε κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν ἔκον αὐτῇ, οὐδ' ἄλοχος πολύδωρος· ἀνευθε δέ σε μέγα νῶιν Ἀργεῖων παρὰ νηυσὶ κύνες ταχέες κατέδονται."

- 90 ὥς τώ γε κλαίοντε προσηυδήτην φίλον υἷον,
πολλὰ λισσομένω· οὐδ' Ἑκτορι θυμὸν ἔπειθον,
ἀλλ' ὃ γ' ἔμμιν' Ἀχιλλῆα πελώριον ἄσπον ἰόντα.
ὥς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησιν,
βεβρωκῶς κακὰ φάρμακ'· ἔδω δέ τέ μιν χόλος αἰνός,
- 95 σμερδαλέον δὲ δέδορκε φελισσόμενος περὶ χειρὶ·
ὥς Ἑκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
πύργῳ ἔπι προέχοντι φαεινὴν ἀσπίδ' ἐρείσας.
ὀχθήσας δ' αἶρ' ἔφειπε πρὸς ὃν μεγαλήτορα θυμόν·
“ὦ μοι ἐγών. εἰ μὲν κε πύλας καὶ τείχεα δύω,
- 100 Πουλυδάμας μοι πρῶτος ἐλεγχεῖην ἀναθήσει,
ὃς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
ἀλλ' ἐγὼ οὐ πιθόμην· ἦ κεν πολὺ κέρδιον ἦεν.
νῦν δ', ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,
- 105 αἰδέομαι Τρῶας καὶ Τρῳάδας ἐλκεσιπέπλους,
μή ποτέ τις φείψῃσι κακώτερος ἄλλος ἐμέϊο·
Ἑκτωρ φῆφι βίηφι πιθήσας ὤλεσε λαόν.
ὥς φερέουσιν· ἐμοὶ δὲ τό κεν πολὺ κέρδιον εἶη,
αὐτην ἧ' Ἀχιλλῆα κατακτείναντι νέεσθαι
- 110 ἧέ κεν αὐτῷ ὀλέσθαι εὐκλεέως πρὸ πόληος.
εἰ δέ κεν ἀσπίδα μὲν καταθήομαι ὀμφαλόεσσιν
καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τείχος ἐρείσας
αὐτὸς ἰὼν Ἀχιλλῆος ἀμύμονος ἀντίος ἔλθω,
καὶ φοι ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' αἶμ' αὐτῇ
- 115 πάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοῖτησ' ἐνὶ νηυσὶν
ἡγάγετο Τροίηνδ', ἧ τ' ἔπλετο νείκεος ἀρχή,
δωσέμεν' Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
ἀλλ' ἀποδάσσεσθαι, ὅσσα πτόλιν ἦδε κέκευθεν·
Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι
- 120 μή τι κατακρύψω, ἀλλ' ἄνδιχα πάντα δάσεσθαι,

- κτῆσιν ὄσπιν πτολίεθρον ἐπήρατον ἐντὸς ἐφέρει·
 ἀλλὰ τί μοι ταῦτα φίλος διελέξατο θυμός ;
 μή μιν ἐγὼ μὲν ἴκωμαι ἰὼν, ὃ δέ μ' οὐκ ἐλεήσει,
 οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἐόντα
 125 αὐτως ὥς τε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω.
 οὐ μὲν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
 τῷ ὀαριζέμεναι, ἃ τε παρθένος ἡίθεός τε
 παρθένος ἡίθεός τ' ὀαρίζετον ἀλλήλοιν.
 βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν' ὅττι τάχιστα·
 130 φείδομεν ὅπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ."
 ὣς ὤρμαινε μένων· ὃ δέ φοι σχεδὸν ἦλθεν Ἀχιλλεύς
 φίσος Ἐνυαλίῳ κορυθαίκι πτολεμιστῇ,
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
 δφεωήν· ἀμφὶ δέ χαλκὸς ἐλάμπετο φείκελος αὐγῇ
 135 ἢ πυρὸς αἰθομένοι' ἢ ἡελίοι' ἀνιόντος.
 Ἔκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὖθι μένειν, ὀπίσω δὲ πύλας ἔλιπε, βῆ δὲ φοβηθείς.
 Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
 ἥντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 140 ῥηιδίως ὤμῃσε μετὰ τρήρωνα πέλειαν·
 ἢ δέ θ' ὑπαιθα φοβεῖται, ὃ δ' ἐγγύθεν ὀξὺ λεληκὼς
 ταρφέ' ἐπαῖσσει, ἐλέμεν τέ φε θυμὸς ἄνωγεν·
 ὡς ἄρ' ὃ γ' ἐμμεμαῶς ἰθὺς ἔπετε', ἔτρεσε δ' Ἔκτωρ
 τεῖχος ὑπο Τρώων, λαυσηρὰ δὲ γούνατ' ἐνώμα.
 145 οἱ δὲ παρὰ σκοπιῇν καὶ ἐρινεὸν ἡνεμόεντα
 τείχεος αἰὲν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο,
 κρουνῶ δ' ἴκανον καλλιρρόω, ἔνθα τε πηγαὶ
 δοιαί ἀναΐσσουσι Σκαμάνδρου δινήεντος.
 ἢ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
 150 γίγνεται ἐξ αὐτῆς ὡς εἰ πυρὸς αἰθομένοιο·
 ἢ δ' ἐτέρη θέρεϊ προρέει φεφικυῖα χαλάζῃ

- ἡ χιόνι ψυχρῇ ἡ ἐξ ὕδατος κρυστάλλῳ.
 ἔνθα δ' ἐπ' αὐτῶν πλυνοὶ εὐρέες ἐγγὺς ἔασιν
 καλοὶ λαῖννοι, ὅθι φείματα σιγαλόεντα
- 155 ἵπλυνεσκον Τρώων ἄλοχοι καλαὶ τε θύγατρες
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν γ' ἐλθέμεν' υἱᾶς Ἀχαιῶν.
 τῇ ῥα παρεδραμέτην, φεύγων, ὃ δ' ὀπισθε διώκων·
 πρόσθε μὲν ἐσθλὸς ἔφευγε, ἴδιωκε δέ μιν μέγ' ἀμείνων,
 καρπαλίμως, ἐπεὶ οὐχ ἱερήιον οὐδὲ βοείην
- 160 ἡρνύσθη, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν,
 ἀλλὰ περὶ ψυχῆς ἑὸν Ἑκτορος ἵπποδάμοιο.
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχάωσι, τὸ δὲ μέγα κεῖται ἄεθλον,
 ἡ τρίπος ἡ ἐ γυνή, ἀνδρὸς κατατεθνηῶτος·
- 165 ὥς τῷ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην
 καρπαλίμοισι πόδεσσι. θεοὶ δ' ἐς πάντες ὀρώντο.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 “ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τείχος
 ὀφθαλμοῖσιν ὀρώμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
- 170 Ἑκτορος, ὃς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκην
 Ἰδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε
 ἐν πόλει ἀκροτάτῃ· νῦν αὐτὴ φε δῖος Ἀχιλλεὺς
 φάστῳ πέρι Πριάμοιο ποσσὶν ταχέεσσι διώκει
 ἀλλ' ἄγετε φράζεσθε, θεοὶ, καὶ μητιάεσθε,
- 175 ἡέ μιν ἐκ θανάτοιο σωώσομεν, ἡέ μιν ἦδη
 Πηλεΐδῃ Ἀχιλῆϊ δαμάσσομεν ἐσθλὸν ἔοντα.”
 τὸν δ' αὖτε προσέφειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦ πάτερ ἀργικέραυνε κελαινεφές, οἶον ἔφειπες.
 ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἴσῃ,
- 180 ἃς ἐθέλεις θανάτου δυσφεχέος ἐξαναλῦσαι;
 φέρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

- “θάρσσε, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι.
 185 **φέρξον ὅπῃ δὴ τοι νόος ἔπλετο, μηδέ τ’ ἐρώει.”**
 ὧς φειπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
 βῆ δὲ κατ’ Οὐλύμποιο καρήνων αἶζασα.
 Ἔκτορα δ’ ἀσπερχές κλονέων ἔφεπ’ ὤκυς Ἀχιλλεύς.
 ὧς δ’ ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
 190 **ὄρσας ἐξ εὐνῆς, διὰ τ’ ἄγkea καὶ διὰ βήσσας·**
 τὸν δ’ εἰ πέρ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
 ἀλλὰ τ’ ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὖρῃ·
 ὧς Ἔκτωρ οὐ λῆθε ποδῶκα Πηλεΐωνα.
 ὅσσάκι δ’ ὀρμήσειε πυλάων Δαρδανιάων
 195 **ἀντίον αἶζασθαι, εὐδμήτους ὑπὸ πύργους,**
 εἰ πῶς φοι καθύπερθεν ἀλάλκοιεν βελέεσσιν,
 τοσσάκι μιν προπάρειθεν ἀπετρέψασκε παραφθὰς
 πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ’ αἰεὶ.
 ὧς δ’ ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν,
 200 **οὔτ’ ἄρ’ ὁ τὸν δύναται ὑποφευγέμεν’ οὔθ’ ὁ διώκειν,**
 ὧς ὁ τὸν οὐ δύνάτο μάρψαι ποσὶν, οὔδ’ ὃς ἀλύξαι.
 πῶς δέ κεν Ἔκτωρ κῆρας ὑπεξέφυγεν θανάτοιο,
 εἰ μὴ φοι πύματόν τε καὶ ὕστατον ἦντετ’ Ἀπόλλων
 ἐγγύθεν, ὃς φοι ἐπῶρσε μένος λαυηρά τε γούνα·
 205 **λαοῖσιν δ’ ἀνένευε καρῆατι δῖος Ἀχιλλεύς,**
 οὔδ’ ἔα’ ἰέμεναι ἐπὶ Ἔκτορι πικρὰ βέλεμνα,
 μὴ τις κῦδος ἄροιτο βαλὼν, ὃ δὲ δεύτερος ἔλθοι·
 ἀλλ’ ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 210 **ἐν δ’ ἐτίθει δύο κῆρε ταηλεγέος θανάτοιο,**
 τὴν μὲν Ἀχιλλῆος, τὴν δ’ Ἔκτορος ἵπποδάμοιο,
 εἶλκε δὲ μέσσα λαβῶν· ῥέπε δ’ Ἔκτορος αἰσιμον ἦμαρ,
 ὥχετο δ’ εἰς Αἶδαο, λίπεν δέ γε Φοῖβος Ἀπόλλων.

- Πηλεΐωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,
 215 ἄγχι δέ φ' ἵσταμένη ρέπεα πτερόεντα προσηύδα·
 “νῦν δὴ νῶι ρέφολπα, διίφιλε φαίδιμ' Ἀχιλλεῦ,
 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
 Ἔκτορα δηώσαντε μάχης ἁατόν περ ἔοντα.
 οὐ φοι νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
 220 οὐδ' εἴ κεν μάλα πολλὰ πάθῃ ρεκάφεργος Ἀπόλλων
 προπροκυλινδόμενος πατὴρ Διὸς αἰγιόχοιο.
 ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυο, τόνδε δ' ἐγώ τοι
 οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.”
 ὧς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαῖρε δὲ θυμῷ,
 225 'στῇ δ' ἄρ' ἐπὶ μηλῆϊς χαλκογλώχινος ἔρεισθείς.
 ἦ δ' ἄρα τὸν μὲν ἔλειπε, κίχῃσατο δ' Ἔκτορα δῖον
 Δηϊφόβῳ ρεφικυῖα δέμας καὶ ἀτειρέα φωνήν.
 ἄγχι δέ φ' ἵσταμένη ρέπεα πτερόεντα προσηύδα·
 “ἦθεῖ, ἦ μάλα δὴ σε βιάζεται ὥκυν Ἀχιλλεὺς,
 230 ράστῃ περὶ Πριάμοιο ποσὶν ταχέεσσι διώκων.
 ἀλλ' ἄγε δὴ στάομεν καὶ ἀλεξώμεσθα μένοντες.”
 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 “Δηϊφόβ', ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
 γνωτῶν, οὗς ρεκάβῃ ἠδὲ Πριάμος τέκε παῖδας·
 235 νῦν δ' ἔτι καὶ μᾶλλον νοέω ρρεσὶ τιμήσεσθαι,
 ὃς 'τλῆς εἶνεκ' ἐμεῖο, ἐπεὶ ρίδες ὀφθαλμοῖσιν,
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν.”
 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ἦθεῖ, ἦ μὲν πολλὰ πατὴρ καὶ πότνια μήτηρ
 240 λίσσονθ' ἐξείης γουνώμενοι, ἅμφι δ' ἐταῖροι,
 αὐθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
 ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
 νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων
 ἔστω ρειδωλῇ, ἵνα ρεῖδομεν ἢ κεν Ἀχιλλεὺς

- 245 νῶϊ κατακτείνας ἕναρα βροτόεντα φέρηται
 νῆας ἔπι γλαφυράς, ἧ κεν σῶ δουρὶ δαμήῃ.”
 ὥς φαμένη καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέφειπε μέγας κορυθαίολος Ἔκτωρ·
 250 “οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος περ
 τρὶς περὶ φάστῳ μέγα Πριάμου ὄφριον, οὐδέ ποτ' ἔτλην
 μείναι ἐπερχόμενον. νῦν αὐτέ με θυμὸς ἀνῆκεν
 στήμεναι ἀντία σείῳ· φέλοιμί κεν ἦ κε φαλοίην.
 ἀλλ' ἄγε δεῦρο θεοὺς ἐπιβασόμεθ'· οἱ γὰρ ἄριστοι
 255 μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων.
 οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀφεικίσω, αἶ κεν ἐμοὶ Ζεὺς
 δώῃ καμμουήν, σὴν δὲ ψυχὴν ἀφέλωμαι·
 ἀλλ' ἐπεὶ ἄρ' κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
 νεκρὸν Ἀχαιοῖσιν δώσω πάλιν. ὥς δὲ σὺν ῥέξειν.”
 260 τὸν δ' ἄρ' ὑπόδρα φιδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Ἔκτορ, μή μοι, ἄλαστε, συνήμοσύνας ἀγόρευε.
 ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,
 οὐδὲ λύκοι καὶ φάρνες ὁμόφρονα θυμὸν ἔχουσιν,
 ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,
 265 ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὐδέ τι νῶιν
 ὄρκια ἔσσονται, πρὶν γ' ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.
 παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 270 οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη
 ἔγχε' ἐμῷ δαμάει· νῦν δ' ἀθρόα πάντ' ἀποτίσεις
 κήδε' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων.”
 ἦ ῥα, καὶ ἀμπεπαλὼν προῖτε δολιχόσκιον ἔγχος.
 καὶ τὸ μὲν ἄντα φιδὼν ἠλεύατο φαίδιμος Ἔκτωρ·
 275 ἔξετο γὰρ προφιδὼν, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,

ἐν γαίῃ δ' ἐπάγη. ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,
 ἅψ δ' Ἀχιλῆϊ ἐδίδου, ἴλαθε δ' Ἑκτορα ποιμένα λαῶν.
 Ἑκτωρ δὲ προσέφειπεν ἀμύμονα Πηλεΐωνα·

“ἤμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιφείκελ' Ἀχιλλεῦ,
 280 ἐκ Διὸς ἐφφείδησθα ἐμὸν μόνον. ἦ τοι ἔφης γε·
 ἀλλὰ τις ἀρτιφειπῆς καὶ ἐπὶ κλοπὸς ἔπλεο μύθων,
 ὄφρα σ' ὑποδφείσας μένεος ἀλκῆς τε λάθωμαι.
 οὐ μὲν μοι φεύγοντι μεταφρένω ἐν δόρῳ πῆξεις,
 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
 285 εἴ τοι ἔδωκε θεός. νῦν αὖτ' ἐμὸν ἔγχος ἄλυναι
 χάλκεον. ὥς δὴ μιν σῶ ἐπὶ χροῖ πᾶν κομίσαιο·
 καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
 σείο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.”

ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 290 καὶ ἔβαλε Πηλεΐδαο μέσον σάκος, οὐδ' ἀφάμαρτεν·
 τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. ἠχῶσατο δ' Ἑκτωρ,
 ὅττι ῥά φοι βέλος ὠκὺ φετώσιον ἔκφυγε χειρὸς,
 ὅττι δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.
 Διήφοβον δ' ἐκάλει λευκάσπιδα, μακρὸν αὔσας.
 295 ἦ τέε μιν δόρυ μακρόν· ὁ δ' οὐ τί φοι ἐγγύθεν ἦεν.
 Ἑκτωρ δ' ἔγνω φῆσιν ἐνὶ φρεσὶ, ἠφώνησέν τε·
 “ὦ πόποι, ἦ μάλα δὴ με θεοὶ θάνατόνδ' ἐκάλεσαν·
 Διήφοβον γὰρ ἔγω γ' ἐφάμην ἥρωα παρῆναι·
 ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
 300 νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς οὐδ' ἔτ' ἀνευθεν,
 οὐδ' ἀλήη· ἦ γὰρ ῥα πάλαι τό γε φίλτερον ἦεν
 Ζηνὶ τε καὶ Διὸς υἱὲ φεκηβόλῳ, οἳ με πάρος περ
 πρόφρονες ἐρρύατο· νῦν αὖτέ με μοῖρα κιχάνει.
 μὴ μὰν ἀσπυδαί γε καὶ ἀκλεέως ἀπολοίμην,
 305 ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.”
 ὧς ἄρα φωνήσας ἐφερύσσατο φάσγανον ὄξυν,

- τό φοι ὑπὸ λαπάρην ἔτάτο μέγα τε στιβαρόν τε,
 ᾧμησεν δὲ φαλὲς ὥς τ' αἰετὸς ὑψιπετής,
 ὅς τ' εἴσιν πεδίοιεν διὰ νεφέων ἐρεβενῶν
 310 ἀρπάξων ἢ φάρν' ἀμαλὴν ἢ πτώκα λαγῶν·
 ὥς Ἑκτωρ ᾧμησε τινάσσων φάσγανον ὀξύ.
 ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
 ἀγρίου, πρόσθεν δὲ σάκος στέρνοι ἐκάλυψεν
 καλὸν δαιδάλεον, κόρυθι δ' ἐπένευ φαεινῇ
 315 τετραφάλῳ· καλαὶ δὲ περισσεύοντο φέθειραι
 χρύσειαι, ἃς Ἥφαιστος ἱεὶ λόφον ἀμφὶ θαμείας.
 οἶος δ' ἀστὴρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶ
 φέσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστὴρ,
 ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
 320 ἄλλεν δεξιτερῇ φρονέων κακὸν Ἑκτορι δίῳ,
 εἰσοράων χροῶ καλόν, ὅπῃ φείζειε μάλιστα.
 τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροῶ τεύχεα καλὰ
 χάλκε', ἃ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
 φαίνεται δ', ἧ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
 325 λαυκανίη, ἵνα τε ψυχῆς ὤκιστος ὀλεθρος.
 τῇ ῥ' ἐπὶ φοῖ μεμαῶτ' ἔλασ' ἔγχεϊ δῖος Ἀχιλλεὺς,
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
 οὐδ' ἄρ' ἀπ' ἀσφάραγον μελήϊ τάμε χαλκοβάρεια,
 ὄφρα τί μιν προτιφείποι ἀμειβόμενος ρεπέεσσιν.
 330 ἦριπε δ' ἐν κούρησ'· ὁ δ' ἐπηύξατο δῖος Ἀχιλλεὺς·
 “Ἑκτορ, ἀτάρ ποθ' ἔφης Πατροκλέε' ἐξεναρίζων
 ζωὸς ἔσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεις νόσφιν ἔοντα,
 νήπιε· τοῖο δ' ἀνευθεν ἀοοσητὴρ μέγ' ἀμείνων
 νηυσὶν ἐπι γλαφυρῇσιν ἐγὼ μετόπισθ' ἐλελείμμην,
 335 ὃς τοι γούνατ' ἔλυσα. σὲ μὲν κύνες ἦδ' οἰωνοὶ
 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτερίσουσιν Ἀχαιοί.”
 τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἑκτωρ·

- “ λίσσομ’ ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων,
μή μ’ ἔαιεν παρὰ νήυσι κύνας καταδάψαι Ἀχαιῶν,
340 ἀλλὰ σὺ μὲν χαλκόν τε φάλις χρυσόν τε δέδεξο,
δῶρα τά τοι δώσουσι πατήρ καὶ πότνια μήτηρ,
σῶμα δὲ φοίκαδ’ ἐμὸν δόμεναι πάλιν, ὅφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.”
τὸν δ’ ἄρ’ ὑπόδρα φιδὼν προτέφη πόδας ὠκὺς Ἀχιλλεύς·
- 345 “ μή με, κύον, γούνων γουνάζεο μηδὲ τοκῆων.
αἱ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη
ᾧ μ’ ἀποταμνόμενον κρέα ἔδμεναι, οἷα φέφοργας,
ὥς οὐκ ἔσθ’ ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,
οὐδ’ εἴ κεν δεκάκισ καὶ ἐφεικοσινήριτ’ ἄποινα
350 στήσωσ’ ἐνθάδ’ ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα·
οὐδ’ εἴ κεν σ’ αὐτὸν χρυσῷ φερύσασθαι ἀνώγῃ
Δαρδανίδης Πρίαμος· οὐδ’ ὥς σέ γε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτῇ,
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσσονται.”
- 355 τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἔκτωρ·
“ ἦ σ’ ἐν γιγνώσκων προτιόσσομαι, οὐδ’ ἄρ’ ἔμελλον
πεισέμεν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.
φράζεο νῦν, μή τοί τι θεῶν μήνιμα γένωμαι
ἥματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
360 ἐσθλὸν ἐόντ’ ὀλέσωσιν ἐν Σκαιῇσι πύλῃσιν.”
ὥς ἄρα μιν φειπόντα τέλος θανάτοιο ἐκάλυψεν·
ψυχὴ δ’ ἐκ ῥεθέων παμμένη Ἄιδόσδ’ ἐβεβήκει,
φὸν πότμον γοάουσα, λιποῦσ’ ἀδροτῆτα καὶ ἥβην
τὸν καὶ τεθηῶτα προσηΰδα διὸς Ἀχιλλεύς·
- 365 “ τέθναθι· κῆρα δ’ ἐγὼ τότε δέξομαι, ὅπποτε κεν δῇ
Ζεὺς ἐθέλῃ τελέσαι ἥδ’ ἀθάνατοι θεοὶ ἄλλοι.”
ἦ ῥα, καὶ ἐκ νεκροῖο φερύσσατο χάλκεον ἔγχος,
καὶ τό γ’ ἀνενθεν ἔθηχ’, ὃ δ’ ἀπ’ ὤμων τεύχε’ ἐσύλα

- αἱματόεντ'. ἄλλοι δὲ περίδραμον υἷες Ἀχαιῶν,
 370 οἳ καὶ ἐθήσαντο φυὴν καὶ φεῖδος ἀγῆτον·
 Ἐκτορος· οὐδ' ἄρα ροί τις ἀνουητί γε παρέστη.
 ὦδε δέ τις ῥεῖπεσκε φιδῶν ἐς πλησίον ἄλλον·
 “ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάεσθαι
 Ἐκτωρ ἢ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέω.”
 375 ὥς ἄρα τις ῥεῖπεσκε καὶ οὐτήσασκε παραστάς.
 τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
 σταὺς ἐν Ἀχαιοῖσιν ρέπεα πτερόεντ' ἀγόρευεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ἐπεὶ δὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 380 ὃς κακὰ πόλλ' ἔρρεξεν, ὃς' οὐ σύμπαντες οἱ ἄλλοι,
 εἰ δ' ἄγερ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 ὄφρα κέ τι γνῶμεν Τρώων νόον, ὃν τιν' ἔχουσιν,
 ἢ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
 ἢ ἐμένειν μεμάασι καὶ Ἐκτορος οὐκέτ' ἐόντος.
 385 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;
 κεῖται παρ νήεσσι νέκυς ἄκλαντος ἄθαρτος
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρα κ' ἐγὼ γε
 ζῶοῖσιν μετέω καὶ μοι φίλα γούνατ' ὀρώρῃ.
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Αἴδαο,
 390 αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἐταίρου.
 νῦν δ' ἄγ' αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
 νηυσὶν ἐπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
 ἡρόμεθα μέγα κῦδος· ἐπέφνομεν Ἐκτορα δῖον,
 ᾧ Τρῶες κατὰ φάστνυ θεῶ ὥς ἡῦχεταιόντο.”
 395 ἦ ῥα, καὶ Ἐκτορα δῖον ἀφεικέα μῆδετο φέργα.
 ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τέοντε
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
 ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·
 ἐς δίφρον δ' ἀναβὰς, ἀνά τε κλυτὰ τεύχε' αἰέρας,

400 ἄσστιξέν ῥ' ἐλάειν, τὼ δ' οὐκ ἄρέκοντ' ἐπετέσθην.
 τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος, ἀμφὶ δὲ χαῖται
 κυάειαι πίνναντο, κάρη δ' ἅπαν ἐν κονίησιν
 κέϊτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
 δῶκεν ἀφεικίσσασθαι ἐφ' ἣ ἐν πατρίδι γαίῃ.

405 ὥς τοῦ μὲν ἑκεόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσ', ἐκώκυσε δὲ μάλα μέγα παῖδα ριδοῦσα.
 ὦμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ φάστυ.

410 τῷ δὲ μάλιστ' ἄρ' ἦν ἐναλίγκιον, ὥς εἰ ἅπασα
 Φίλιος ὄφρυνόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόγισ ἔχον ἀσχαλάοντα,
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιῶν.

πάντας δ' ἐλλιτάνευε κυλινδόμενος κατὰ κόπρον,
 415 ἐξ ὀνομακλήδην ὀνομάζων ἄνδρα φέκαστον·
 “σχέσθε, φίλοι, καὶ μ' οἶον ἑάσατε, κηδόμενοί περ,
 ἐξελθόντα πόληος ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν.
 λίσσώμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοφεργόν,
 αἷ κέ ποθ' ἡλικίην αἰδέσσεται ἡδ' ἐλεήσῃ

420 γῆρας. καὶ δέ νυ τῷ γε πατὴρ τοιόσδε τέτυκται,
 Πηλεὺς, ὃς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
 Τρωσί. μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν·
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.
 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμένος περ,

425 ὥς ἐνός, οὐ μ' ἄχος ὅξ' κατοίσεται Ἴαιδος εἴσω,
 Ἑκτορος. ὥς ὄφελεν θανέμεν ἐν χερσὶν ἐμῇσιν
 τῷ κ' ἐκορεσσάμεθα κλαίοντέ τε μυρομένῳ τε,
 μήτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἡδ' ἐγὼ αὐτός.”

ὥς ἔφατο κλαίων, ἐπὶ δ' ἐστενάζοντο πολῖται.

- 430 Τρωάσιν δ' αὖ Φεκάβη ἄδινοϊ' ἐξῆρχε γόοιο ·
 “ τέκνον, ἐγὼ δφειλή · τί νυ βίομαι, αἰνὰ παθοῦσα,
 σεῖ' ἀποτεθνηῶτος ; ὁ μοι νύκτας τε καὶ ἡμαρ
 εὐχολὴ κατὰ φάσγυ πελέσκειο, πᾶσί τ' ὄνειαρ
 Τρωσί τε καὶ Τρωίησι κατὰ πόλιν, οἳ σε θεὸν ὥς
 435 'δεδφέχατ' · ἥ γάρ καί σφι μάλα μέγα κῦδος ἔησθα
 ζῶος ἐών · νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”
 ὥς ἔφατο κλαίουσ' · ἄλοχος δ' οὐ πῶ τι 'πέπυστο
 'Εκτορος · οὐ γάρ φοί τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἥγγειλ' ὅτι ρά φοι πόσις ἔκτοθι 'μίμνε πυλάων,
 440 ἄλλ' ἥ γ' ἰστὸν ὕφαινε μυχῷ δόμου ὑψηλοῖο,
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
 'κέκλετο δ' ἀμφιπόλοισιν ἐνπλοκάμοισ' ἀνὰ δῶμα
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα πέλοιτο
 'Εκτορι θερμὰ λοετρὰ μάχης ἐκνοστήσαντι,
 445 νηπίη · οὐδ' ἐνόησεν ὁ μιν μάλα τῆλε λοετρῶν
 χερσὶν 'Αχιλλῆος 'δάμασε γλαυκῶπις 'Αθήνη ·
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου ·
 τῆς δ' ἐφελίχθη γυῖα, χαμαὶ δέ φοι ἔκπεσε κερκίς.
 ἥ δ' αὖτις δμωῆσιν ἐνπλοκάμοισι μετηῦδα ·
 450 “ δεῦτε, δύω μοι ἔπεσθε · ρίδω τίνα φέργα τέτυκται.
 αἰδοίης φεκυρῆς φοπὸς ἔκλυον, ἐν δέ μοι αὐτῇ
 στήθεσι πάλλεται ἥτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
 πῆγνυται · ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 αἱ γὰρ ἀπ' οὔατος εἴη ἐμοῦ ρέπος · ἀλλὰ μάλ' αἰνῶς
 455 δέδφια, μὴ δὴ μοι θρασὺν 'Εκτορα δῖος 'Αχιλλεὺς,
 μούνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
 καὶ δὴ μιν καταπαύσῃ ἀγνηρορίας ἀλεγεινῆς,
 ἥ μιν ἔχεσκέ, ἐπεὶ οὐ ποτ' ἐνὶ πληθυῖ 'μένεν ἀνδρῶν,
 ἀλλὰ πολὺν προθέεσκεν, ἐφὸν μένος οὐδενὶ ρείκων.”
 460 ὥς φασμένη μεγάροιο διέσσυτο μαινάδι ρίσῃ,

- παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι 'κίον αὐτῇ.
αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
ἔστη παπτήνας' ἐπὶ τείχεϊ, τὸν δ' ἐνόησεν
ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
465 εἶλκον ἀκηδέστως κοῖλας ἐπὶ νῆας Ἀχαιῶν.
τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,
ἦριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
τῇλε δ' ἀπὸ κρατὸς ἔβαλε δέσματα σιγαλόεντα,
ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμη
470 κρήδεμνόν θ', ὃ ρά φοι ἔδωκε χρυσήν Ἀφροδίτῃ
ἡματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἔκτωρ
ἐκ δόμου Ἡετίωνος, ἐπεὶ ἴορε μυρία φέδνα.
ἀμφὶ δέ μιν γάλοοί τε καὶ εἰνατέρες φάλις ἔσταν,
αἶφε μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
475 ἦ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
ἀμβλήδην γοάουσα μετὰ Τρωίῃσιν ἔφειπεν·
“Ἔκτορ, ἐγὼ δύστηνος. ἰὼ ἄρα ἔγιγνόμεθ' αἶσῃ
ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῃ ὕληέσση
480 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν,
δύσμορος αἰνόμορον· ὥς μὴ ὥφελλε τεκέσθαι.
νῦν δὲ σὺ μὲν Ἀΐδαο δόμους ὑπὸ κεύθεσι γαίης
ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθει λείπεις
χῆρην ἐν μεγάροισι. πᾶσι δ' ἔτι νήπιος αὐτῶς,
485 ὃν ἔτεκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ
ἔσσεαι, Ἔκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὔτος.
[αἶ κεν γὰρ πόλεμόν γε φύγῃ πολὺδακρυν Ἀχαιῶν,
αἰεὶ τοι τούτῳ γε πόνος καὶ κῆδε' ὀπίσσω
ἔσσουντ'. ἄλλοι γάρ φοι ἀποφρήσουσιν ἀρούρας.
490 ἡμᾶρ δ' ὀρφανικὸν παναφήλικα παῖδα τίθῃσιν·
πάντα δ' ὑπεμνήμυκε· δεδακρύαται δὲ παρειαί.

- δυνόμενος δέ τ' ἄνεισι πάις ἐς πατρός ἐταίρους,
 ἄλλον μὲν χλαίνης φερύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχευ,
 495 χεῖλεα μὲν τ' ἐδίην', ὑπερῶν δ' οὐκ ἐδίηνεν.
 τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν,
 χερσὶν πεπληγὼς καὶ ὄνειδεῖοισιν ἐνίσσων·
 'φέρρ' οὕτως· οὐ σός γε πατήρ μεταδαινύται ἡμῖν."
 δακρυόεις δέ τ' ἄνεισι πάις ἐς μητέρα χήρην,]
 500 Φαστυφάναξ, ὃς πρὶν μὲν ἔφοῖ' ἐπὶ γούνασι πατρός
 μυελὸν οἶον ἔδεσκ' οἶων καὶ πίονα δημόν·
 αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
 ἠὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 εὐνῇ ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.
 505 νῦν δέ κε πολλὰ πάθησι, φιλοὶ' ἀπὸ πατρός ἀμαρτῶν,
 Φαστυφάναξ, ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν·
 οἷος γάρ σφιν ἔρυσσιν πύλας καὶ τείχεα μακρά.
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκῆων,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 510 γυμνόν· ἀτάρ τοι φείματ' ἐνὶ μεγάροισι κέονται
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 ἀλλ' ἦ τοι τάδε πάντα καταφλέξω πυρὶ κηλέω,
 οὐ τι τέιν γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι."
 515 ὥς ἔφατο κλαίουσ', ἐπὶ δ' ἐστενάχοντο γυναῖκες.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ω.

ΕΚΤΟΡΟΣ ΛΥΤΤΡΑ.

ἄλτο δ' ἄγων, λαοὶ δὲ ἔφην ἐπὶ νῆα φέκαστος
ἐσκίδναντ' ἵμεναι. τοὶ μὲν δόρποι' ἐμέδοντο
ὑπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ Ἀχιλλεὺς
ἔκλειε φίλοι' ἐτάρων μεμνημένος, οὐδέ μιν ὑπνος
5 ἦρεε πανδαμάτωρ, ἀλλ' ἐστρέφει' ἔνθα καὶ ἔνθα,
Πατρόκλου ποθέων ἀδροτήτά τε καὶ μένος ἦν
ἡδ' ὅποσα ἰοχέυεσσι σὺν αὐτῷ καὶ ἴαθεν ἄλγεα,
ἀνδρῶν τε πολέμοις ἀλγεῖνά τε κύματα πείρων·
τῶν μιμνησκόμενος θαλερὸν κατὰ δάκρυον εἶβεν,
10 ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε
ὑπτιος, ἄλλοτε δὲ πρηγνὴς· τότε δ' ὀρθὸς ἀναστὰς
ἰδνεύεσκ' ἀλύων παρὰ θιν' ἰλός. οὐδέ μιν ἡὼς
φαινομένη λήθεσκεν ὑπεῖρ ἄλα τ' ἡιόνας τε,
ἀλλ' ὃ γ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,
15 Ἐκτορα δ' ἔλκεσθαι ἰδνεύεσκετο δίφρου ὀπισθεν,
τρεῖς φερούσας περὶ σῆμα Μενoitιάδαο θανόντος
αὐτὶς ἐνὶ κλισίῃ ἰδνεύεσκετο, τὸν δ' εἵσκειν
ἐν κόνι ἐκτανύσας προπρηγνέα. τοιοῦτο δ' Ἀπόλλων
πᾶσαν ἀφεικτεῖν ἄπεχε χροῖ, φῶτ' ἐλαίρων
20 καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντ' ἐκάλυπτεν
χρυσείῃ, ἵνα μή μιν ἀποδρῦφοι ἐλκυστάζων.
ὥς δ' μὲν Ἐκτορα δῖον ἀφεικτεῖν μενεαίνων·

- τὸν δ' ἐλαίρεσκον μάκαρες θεοὶ εἰσοράοντες,
κλέψαι δ' ὠτρύνεσκον ἐύσκοπον Ἀργεῖφόντην.
- 25 ἔνθ' ἄλλοις μὲν πᾶσιν ἐφάνδανεν, οὐδέ ποθ' Ἥρη
οὐδὲ Ποσειδάων' οὐδὲ γλαυκῶπιδι κούρῃ,
ἀλλ' ἔχον ὥς σφιν πρῶτον ἀπήχθετο Φίλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς Ἀλεξάνδροι' ἔνεκ' αἵτης.
[ὃς νείκεσσε θεὰς, ὅτε φοι μέσσαυλον ἵκοντο,
- 30 τὴν δ' ἦνεσσ', ἥ φοι πόρε μαχλοσύνην ἀλεγεινήν.]
ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡὼς,
καὶ τότε ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων·
“σχέτλιοι ἐστε, θεοὶ, δηλήμονες. οὐ νύ ποθ' ὕμιν
Ἔκτωρ μηρί' ἔκηε βοῶν αἰγῶν τε τελείων ;
- 35 τὸν νῦν οὐκ ἔτλητε νέκυν περ ἔοντα σαῶσαι,
φῆ τ' ἀλόχῳ ριδέμεν καὶ μητέρι καὶ τέκεϊ φῶ
καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα
ἐν πυρὶ κήειαν καὶ ἐπὶ κτέρεα κτερίσειαν.
ἀλλ' ὀλοῶ' Ἀχιλῆϊ, θεοὶ, βούλεσθ' ἐπαρήγειν,
- 40 ᾧ οὐτ' ἄρ φρένες εἰσὶν ἐναΐσιμοι οὔτε νόημα
γναμπτόν ἐνὶ στήθεσσι, λέων δ' ὥς ἄγρια φοῖδεν,
ὃς τ' ἐπεὶ ἄρ μεγάλη τε βίη καὶ ἀγήνορι θυμῷ
φείξας εἶσ' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβῃσιν·
ὥς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ φοι αἰδώς.
- 45 [γίνεται, ἥ τ' ἄνδρας μέγα σίνεται ἡδ' οὐνίησιν.]
μέλλει μὲν ποθὶ τις καὶ φίλτερον ἄλλον ὀλέσσαι,
ἡὲ κασίγνητον ὁμογαστρίον ἡὲ καὶ υἷόν·
ἀλλ' ἥ τοι κλαύσας καὶ ὀδυράμενος μεθέηκεν·
τλητὸν γὰρ Μοῖραι θυμὸν ἔθεσαν ἀνθρώποισιν.
- 50 αὐτὰρ ὁ γ' Ἔκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπέφρα,
ἵππων ἐξάπτων περὶ σῆμ' ἐτάροιο φίλοιο
ἔλκει. οὐ μὲν φοι τό γε κάλλιον οὐδέ τ' ἄμεινον·
μή γ' ἀγαθῷ περ ἔοντι νεμεσσηθήομεν ἡμεῖς·

κωφήν γὰρ δὴ γαῖαν ἀφεικίζει μενεαίνων.”

55 τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη·

“ εἴη κεν καὶ τοῦτο τεὸν φέπος, ἀργυρότοξε,

εἰ δὴ ὁμῆν Ἀχιλλῇ καὶ Ἑκτορι θήσετε τιμῆν.

Ἑκτωρ μὲν θνητός τε γυναικά τε ἔθησας μαζόν·

αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτῇ

60 ἔθρεψα τε καὶ ἀτίτηλα καὶ ἄνδρ’ ἔπορον παράκοιτιν,

Πηλεί, δς περὶ κῆρι φίλος γένητ’ ἀθανάτοισιν.

πάντες δ’ ἡντιάεσθε, θεοὶ, γάμου· ἐν δὲ σὺ τοῖσιν

ἑδαινύσ’ ἔχων φόρμιγγα, κακῶν ἔταρ’, αἰὲν ἄπιστε.”

τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

65 “ Ἥρη, μὴ δὴ πάμπαν ἀποσकुδμαινε θεοῖσιν·

οὐ μὲν γὰρ τιμὴ γε μί’ ἔσσεται. ἀλλὰ καὶ Ἑκτωρ

φίλτατος ἦσκε θεοῖσι βροτῶν, οἱ Φιλίῳ εἰσὶν·

ὥς γὰρ ἐμοί γ’, ἐπεὶ οὐ τι φίλων ἡμάρτανε δώρων.

οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἐφίσσης,

70 λοιβῆς τε κνίσσης τε· τὸ γὰρ ἄχομεν γέρας ἡμεῖς.

ἀλλ’ ἢ τοι κλέψαι μὲν ἐάσομεν, οὐδέ πη ἔστιν

λάθρῃ Ἀχιλλῆος, θρασὺν Ἑκτορα· ἢ τέ φοι αἰεὶ

μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.

ἀλλ’ εἴ τις καλέσειε θέων Θέτιν ἄσσον ἐμεῖο,

75 ὄφρα τί φοι φείπω πυκινὸν φέπος, ὥς κεν Ἀχιλλεὺς

δώρων ἐκ Πριάμοιο λάχῃ ἀπὸ θ’ Ἑκτορα λύσῃ.”

ὥς ἔφατ’, ὦρτο δὲ Φίρις ἀελλόπος ἀγγελέουσα,

μεσσηγὺς δὲ Σάμοιο καὶ Ἰμβρου παιπαλοέσσης

ἐνθορε μέιλανι πόντῳ· ἐπεστονάχῃσε δὲ λίμνῃ.

80 ἢ δὲ μολυβδαίνῃ φικέλη ἐς βυσσὸν ὄρουσεν,

ἢ τε κατ’ ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα

ἔρχεται ὠμεστῇσιν ἐπ’ ἰχθύσι κῆρα φέρουσα.

ἡὔρε δ’ ἐνὶ σπέεϊ γλαφυρῷ Θέτιν, ἀμφὶ δέ ϑ’ ἄλλαι

ἦαθ’ ὁμηγερέες αἰλαι θεαί· ἢ δ’ ἐνὶ μέσσης

- 85 ἔκλαιε μόρον τοῦ παιδὸς ἀμύμονος, ὃς φοι ἔμελλεν
φθίσεισθ' ἐν Τροίῃ ἐριβώλακι, τηλόθι πατρὸς.
ἄγχι δέ γ' ἵσταμένη προσέφη πόδας ὠκέα Φίρις·
“ ὄρσο, Θέτι· καλέει Ζεὺς ἄφθιτα μῆδεα φειδῶς.”
τὴν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
- 90 “ τίπτε με κείνος ἄνωγε μέγας θεός; αἰδέομαι δὲ
μίσγεσθ' ἀθανάτοισιν, ἔχω δ' ἄχ' ἄκριτα θυμῷ.
εἰμι μὲν, οὐδ' ἄλιον ρέπος ἔσσεται, ὅττι κε φείπῃ.”
ὥς ἄρα φωνήσασα κάλυμμ' ἔλε διὰ θεάων
κυάνεον, τοῦ δ' οὐ τι μελάντερον ἔπλετο ρέσθος.
- 95 ἔβῃ δ' ἵμεναι, πρόσθεν δὲ ποδὴν ἔμενος ὠκέα Φίρις
ἡγέει· ἀμφὶ δ' ἄρα σφι ἑλιάζετο κύμα θαλάσσης.
ἄκτῃν δ' ἐξαναβᾶσαι ἐς οὐρανὸν ἡιχθήτην,
ἡῦρον δ' εὐρύφοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες
ἦαθ' ὀμηγερέες μάκαρες θεοὶ αἰὲν ἑόντες.
- 100 ἦ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, ἑφίξε δ' Ἀθήνη.
Ἥρη δὲ χρύσειον καλὸν δέπας ἐν χερ' ἔθηκεν
καὶ γ' ἠΰφρηνε ρέπεισσι· Θέτις δ' ὤρεξε πιούσα.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
“ ἦλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
- 105 πένθος ἄλαστον ἔχουσα μετὰ φρεσὶ· ροῖδα καὶ αὐτός·
ἀλλὰ καὶ ὥς φερέω, τέο σ' εἵνεκα δεῦρ' ἐκάλεσσα.
ἐννήμαρ δὴ νείκος ἐν ἀθανάτοισιν ὄρωρεν
Ἑκτορος ἀμφὶ νέκυι καὶ Ἀχιλλῇι πτολιπόρθῳ·
κλέψαι δ' ὀτρύνουσιν ἐύσκοπον Ἀργεῖφόντην.
- 110 αὐτὰρ ἐγὼ τότε κύδος Ἀχιλλῇι προτιάπτω,
αἰδῶα καὶ φιλότητα τῇν μετόπισθε φυλάσσω.
αἶψα μάλ' ἐς στρατὸν ἑλθὲ καὶ νιέει σῶ ἐπίτειλον.
σκύζεσθαι φοι φειπὲ θεοὺς, ἐμὲ δ' ἔξοχα πάντων
ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
- 115 Ἑκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν,

αἶ κέν πως ἐμέ τε δφείσῃ ἀπό θ' Ἑκτορα λύσῃ.
 αὐτὰρ ἐγὼ Πριάμφ μεγαλήτορι Εἴριν ἐφήσω
 λύσασθαι φίλον υἷον ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνῃ."

120 ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ Θέτις ἀργυρόπεζα,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα,
 ἴξεν δ' ἐς κλισίην φοῖ' υἱέος. ἔνθ' ἄρα τὸν γε
 ἡῦρ' ἀδινὰ στενάχοντα· φίλοι δ' ἀμφ' αὐτὸν ἐταῖροι
 ἐσσυμένως ἐπένοντο καὶ ἠντύνοντο ἄριστον·

125 τοῖσι δ' οἷς λάσιος μέγας ἐν κλισίῃ ἰέρευτο.
 ἦ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
 χειρὶ τέ μιν κατέρεξε, ρέπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "τέκνον ἐμὸν, τέο μέχρῃς ὀδυρόμενος καὶ ἀχεύων
 σὴν ἔδδει κραδίην, μεμνημένος οὔτε τι σίτου

130 οὔτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃτι
 μίσγεσθ'· οὐ γάρ μοι δφηρὸν βίε', ἀλλὰ τοι ἤδη
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή.
 ἀλλ' ἐμέθεν ζύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι·
 σκύζεσθαί σοί φησι θεοὺς, ἐφέ δ' ἔξοχα πάντων

135 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
 Ἑκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσας.
 ἀλλ' ἄγε δὴ λύσον, νεκροῖο δὲ δέξαι ἄποινα."

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

"τῇδ' εἴη· ὅς ἄποινα φέροι, καὶ νεκρὸν ἄγοιτο,

140 εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει."

ὥς οἱ γ' ἐν νηῶν ἀγύρει μήτηρ τε καὶ υἱὸς
 πολλὰ πρὸς ἀλλήλους ρέπεα πτερόεντ' ἀγόρευον.
 Εἴριν δ' ὥτρυνε Κρονίδης εἰς Φίλιον ἰρήν·

"βάσκ' ἴθι, Εἴρι ταχεῖα· λιποῦσ' ἔδος Οὐλύμποιο

145 ἄγγελιον Πριάμφ μεγαλήτορι Φίλιον εἴσω
 λύσασθαι φίλον υἷον ἰόντ' ἐπὶ νῆας Ἀχαιῶν,

- δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἱήνη,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνήρ.
 κῆρύξ τις φοι ἔποιτο γεραίτερος, ὃς κ' ἰθύνει
 150 ἡμιόνους καὶ ἅμαξαν ἐντροχόν, ἥδ' ἐκ αὖτις
 νεκρὸν ἄγοι προτὶ φάστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.
 μηδέ τί φοι θάνατος μελέτω φρεσὶ, μηδέ τι τάρβος·
 τοῖον γάρ φοι πομπὴν ὁπάσσομεν Ἀργεΐφόντην,
 ὃς φ' ἄξει, ἥος κεν ἄγων Ἀχιλλῇ πελάσση.
 155 αὐτὰρ ἐπεὶ φ' ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
 οὐτ' αὐτὸς κτενέει, ἀπὸ τ' ἄλλους πάντας ἐρύξει,
 οὔτε γάρ ἐστ' ἄφρων οὐτ' ἄσκοπος οὐτ' ἀλιτήμων,
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός."
 ὣς ἔφατ', ὦρτο δὲ Φῖρις ἀελλόπος ἀγγελέουσα,
 160 ἴξεν δ' ἐς Πριάμοιο, κίχῃ δ' ἐνοπὴν τε γόον τε.
 παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἔνδοθεν αὐλῆς
 δάκρυσι φείματ' ἔφυρον, ὃ δ' ἐν μέσσοισι γεραῖος
 ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλῇ
 κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,
 165 τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἐφῆσιν.
 θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,
 τῶν μιμνησκόμεναι οἳ δὴ πολέες τε καὶ ἐσθλοὶ
 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.
 ὅσῃ δὲ παρὰ Πριάμον Διὸς ἄγγελος, ἥδ' ἐπ' ἱέρεια
 170 τυτθὸν φθελγασμένη· τὸν δὲ τρόμος ἔλλαβε γυνῖα·
 "θάρσσε, Δαρδανίδη Πρίαμε, φρεσὶ, μηδέ τι τάρβει·
 οὐ μὲν γάρ τοι ἐγὼ κακὸν ὁππομένη τόδ' ἰκάνω,
 ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σέ' ἀνευθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.
 175 λύσασθαί σ' ἐκέλευσεν Ὀλύμπιος Ἑκτορα δῖον,
 δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἱήνη,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνήρ.

- κῆρϋξ τίς τοι ἔποιτο γεραίτερος, ὃς κ' ἰθύνει
 ἡμιόνους καὶ ἄμαξαν ἑύτροχον, ἥδ' ἐκ αὖτις
 180 νεκρὸν ἄγοι προτὶ φάστν, τὸν ἔκτανε δῖος Ἀχιλλεύς.
 μηδὲ τί τοι θάνατος μελέτω φρεσὶ, μηδὲ τι τάρβος·
 τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται Ἀργεῖφόντης,
 ὃς σ' ἄξει, ἥος κεν ἄγων Ἀχιλῆι πελάσση.
 αὐτὰρ ἐπεὶ σ' ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
 185 οὐτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει·
 οὔτε γάρ ἐστ' ἄφρων οὐτ' ἄσκοπος οὐτ' ἀλιτήμων,
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.”
 ἦ μὲν ἄρ' ὧς φειποῦσ' ἀπέβη πόδας ὠκέα Φίρις,
 αὐτὰρ ὃ γ' υἷας ἄμαξαν ἑύτροχον ἡμιονεῖν
 190 ὀπλίσσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς.
 αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηῶντα
 κέδρινον ὑφόροφον, ὃς γλήνεα πόλλ' ἐκεχόνδει.
 ἐς δ' ἄλοχον Γεκάβην ἐκαλέεσσατο, ὦφώνησέν τε·
 “δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθεν
 195 λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῆι φερέμεν, τά κε θυμὸν ἰήνῃ.
 ἀλλ' ἄγε μοι τόδε φειπὲ, τί τοι φρεσὶ φεῖδεται εἶναι;
 αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἀνώγει
 κεῖσ' ἵμεναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν.”
 200 ὧς φάτ', ἐκώκυσε δὲ γυνὴ καὶ ἀμείβετο μύθῳ·
 “ὦ μοι, πῇ δὴ τοι φρένες οἴχονθ', ἦσι πάρος περ
 ἔκλε' ἐπ' ἀνθρώπους ξείνους ἡδ' οἷσι φανάσσεις;
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν' οἶος,
 ἀνδρὸς ἐς ὀφθαλμούς, ὃς τοι πολέας τε καὶ ἐσθλοὺς
 205 υἱέας ἐξενάριξε; σιδήρειόν νύ τοι ἦτορ.
 εἰ γάρ σ' ἀθρήσει καὶ ἐσώψεται ὀφθαλμοῖσιν —
 ὤμεστος καὶ ἀπιστος ἀνὴρ ὃ γε — οὐ σ' ἐλεήσει
 οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἀνευθεν

ἤμενοι ἐν μεγάρῳ. τῷ δ' ὥς ποθι Μοῦρα κραταιῇ
 210 γιγνομένῳ ἐπένησε λίνῳ, ὅτε μιν ἔτεκον αὐτῇ,
 ἀργίποδας κύνας ἄσαι, ἐφῶν ἀπάνευθε τοκῶν,
 ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
 προσφῦς ἑσθόμεναι· τότε κ' ἄντιτα φέργα γένοιτο
 παιδὸς ἐμοῦ, ἐπεὶ οὐ φε κακιζόμενόν γε κατέκτα,
 215 ἀλλὰ πρὸ Τρώων καὶ Τρωιάδων βαθυκόλπων
 ἑσταότ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς."

τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοφειδῆς·
 "μή μ' ἐθέλοντ' ἵμεναι κατερύκανε, μηδέ μοι αὐτῇ
 ὄρνις ἐνὶ μεγάροισι κακὸς πέλε· οὐδέ με πείσεις.
 220 εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν,
 ἢ οἱ μάντιές εἰσι θυοσκοοὶ ἢ ἱερῆες,
 ψεῦδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' — αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην —
 εἴμι, καὶ οὐχ ἄλιον ρέπος ἔσσεται. εἰ δέ μοι αἶσα
 225 τεθνάμεναι παρὰ νῆυσιν Ἀχαιῶν χαλκοχιτώνων,
 βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς
 ἀγκὰς ἐλόντ' ἐμὸν υἱόν, ἐπεὶ γόου ἐξ ἔρον εἶην."

ἦ, καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέωγεν,
 ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
 230 δώδεκα δ' ἀπλοῖδας χλαίνας, τόσσους δὲ τάπητας,
 τόσσα δὲ φάρεα καλὰ, τόσους δ' ἐπὶ τοῖσι χιτῶνας,
 [χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα,]
 ἐκ δὲ δῦ αἰθωνας τρίποδας, πίσυρας δὲ λέβητας,
 ἐκ δὲ δέπας περικαλλῆς, ὃ φοι Θρήϊκες πόρον ἄνδρες
 235 ἔξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ
 ῥφείσατ' ἐνὶ μεγάροισ' ὁ γέρων, περὶ δ' ἤθελε θυμῷ
 λύσασθαι φίλον υἱόν.

ὁ δὲ Τρῶας μὲν ἅπαντας
 αἰθούσης ἀπέφερε γέφυρος αἰσχροῖσιν ἐνίσσων·

- “φέρρετε, λωβητῆρες, ἐλέγχεα. οὐ νυ καὶ ὑμῖν
 240 φοίκοι ἔνεστι γόος, ὅτι μ’ ἤλθετε κηδήσοντας ;
 ἢ ὀνόσασθ’ ὅτι μοι Κρονίδης Ζεὺς ἄλγε’ ἔδωκεν,
 παῖδ’ ὀλέσας τὸν ἄριστον ; ἀτὰρ γνώσεσθε καὶ ὑμμες·
 ῥηίτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε
 κείνου τεθνηῶτος ἐναιρέμεν’. αὐτὰρ ἐγώ γε,
 245 πρὶν ἀλαπαζομένην τε πόλιν κεραῖζομένην τε
 ὀφθαλμοῖσι φιδεῖν, βαίην δόμον Ἄιδος εἴσω.”
 ἦ, καὶ σκηπανίῳ διέπ’ ἀνέρας· οἳ δ’ ἴσαν ἕξω
 σπερχομένοιο γέροντος. ὁ δ’ υἷαςι φοῖσιν ὁμόκλα,
 νεικεῖων Ἑλενὸν τε Πάριν τ’ Ἀγάθωνά τε δῖον
 250 Πάμμονά τ’ Ἀντίφονόν τε βοὴν ἀγαθὸν τε Πολίτην
 Δηϊφობόν τε καὶ Ἰππόθοον καὶ δῖον Ἀγανόν.
 ἐννέα τοῖσ’ ὁ γεραιὸς ὁμόκλήσας ἐκέλευεν·
 “σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες. αἰθ’ ἅμα πάντες
 Ἑκτορος ὠφέλετ’ ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι.
 255 ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
 Τροίῃ ἐν εὐρείῃ, τῶν δ’ οὐ τινά φημι λελεῖφθαι.
 Μῆστορά τ’ ἀντίθεον καὶ Τρωῖλον ἵππιοχάρμην
 Ἑκτορά θ’, ὃς θεὸς ἦσκε μετ’ ἀνδράσιν, οὐδ’ ἐφεροῖκει
 ἀνδρός γε θνητοῦ πάις ἔμμεναι, ἀλλὰ θεοῖο·
 260 τοὺς μὲν ἀπώλεσ’ Ἄρης, τὰ δ’ ἐλέγχεα πάντα λείλειπται,
 ψεύσται τ’ ὀρχησταί τε, χοροῖτυπῆισιν ἄριστοι,
 φαρνῶν ἡδ’ ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.
 οὐ κεν δὴ μοι ἅμαξαν ἐφοπλίσσασαί τε τάχιστα,
 ταῦτά τε πάντ’ ἐπιθείτε, ἵνα πρήσωμεν ὁδοῖο ;”
 265 ὥς ἔφαθ’· οἳ δ’ ἄρα πατρὸς ὑποδφείσαντες ὁμόκλῃν
 ἐκ μὲν ἅμαξαν αἶραν ἐύτροχον ἡμιονεῖν
 καλὴν πρωτοπαγῇ, πείρωθα δὲ δῆσαν ἐπ’ αὐτῆς,
 κὰδ δ’ ἀπὸ πασσαλόφιν ζυγὸν ἥρεον ἡμιόνειον
 πύξινον ὁμφαλόεν, ἐν οἴκεσιν ἀρηρός·

- 270 ἐκ δ' ἔφερον ζυγόδεσμον ἅμα ζυγῷ ἐννεάπηχυν.
καὶ τὸ μὲν εὖ κατέθηκαν ἐνξέστῳ ἐπὶ ῥυμῷ,
πέζῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορ' ἔβαλλον,
τρὶς δ' ἑκάτερθεν ἔδησαν ἐπ' ὀμφαλόν·, αὐτὰρ ἔπειτα
ἐξείης κατέδησαν, ὑπὸ γλωχῖνα δ' ἔκαμψαν.
- 275 ἐκ θαλάμου δὲ φέροντες ἐνξέστης ἐπ' ἀπήνης
ἵηον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα,
ἔζευξαν δ' ἡμιόνους κρατερώνυχας ἡνυσιφεργοὺς,
τούς ῥά ποτε Πριάμῳ Μυσοὶ δόσαν ἀγλαὰ δῶρα.
ἵππους δὲ Πριάμῳ ὑπαγον ζυγόν, οὓς ὁ γεραῖος
- 280 αὐτὸς ἔχων ἀτίταλλεν ἐνξέστη ἐπὶ φάτῃ.
τὼ μὲν ἔζευγνύσθην ἐν δώμασιν ὑψηλοῖσιν
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες·
ἀγχίμολον δ' ἦλθεν Φεκάβη τετιηότι θυμῷ,
φοῖνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῇφω,
- 285 χρυσέφ' ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην.
ἵστῃ δ' ἵππων προπάροιθε, φέπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·
“τῇ, σπεῖσον Διὶ πατρὶ, καὶ εὖχεο φοῖκαδ' ἱκέσθαι
ἂψ ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἄρ σέ γε θυμὸς
ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.
- 290 ἀλλὰ σύ γ' εὖχε' ἔπειτα κελαινεφεί Κρονίωνι
Ἰδαίῳ, ὃς τε Τροίην κατὰ πᾶσαν ὁρᾶται,
αἵτεε δ' οἰωνόν, ταχὺν ἄγγελον, ὃς τέ φοι αὐτῷ
φίλτατος οἰωνῶν καὶ φοι κράτος ἐστὶ μέγιστον,
δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
- 295 τῷ πίσυνος ἐπὶ νῆας ἱῆς Δαναῶν ταχυπάλων.
εἰ δέ τοι οὐ δώσει ἔρδν ἄγγελον εὐρύροπα Ζεὺς,
οὐ κεν ἐγὼ γέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
νῆας ἐπ' Ἀργείων ἵμεναι, μάλα περ μεμαῶτα.”
- τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοφειδής·
300 “ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθήσω·

ἔσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν', αἱ κ' ἐλέησῃ."

ἦ ῥα, καὶ ἀμφίπολον ταμῖν ὥτρυν' ὁ γεραίος
χερσὶν ὕδωρ ἐπιχεῦναι ἀκήρατον · ἦ δὲ παρέστη
χέρνιβον ἀμφίπολος πρόχοόν θ' ἅμα χερσὶν ἔχουσα.

305 νυψάμενος δὲ κύπελλον ἐδέξατο φῆς ἀλόχοιο ·

ἡὔχετ' ἔπειτα στὰς μέσῳ ἔρκεϊ, 'λείβε δὲ φοῖνον
οὐρανὸν εἰσανιδῶν, καὶ φωνήσας φέπος ἡὔδα ·

"Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
δός μ' ἐς Ἀχιλλῆος φίλον ἐλθέμεν' ἡδ' ἐλεεινόν ·

310 πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῷ
φίλτατος οἰωνῶν καὶ φοι κράτος ἐστὶ μέγιστον,
δεξιὸν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων."

ὧς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς.

315 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
μόρφονν θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.

ὄσση δ' ὑπορόφοιο θύρῃ θαλάμοιο τέτυκται
ἀνέρος ἀφνειοῦ, ἐν κληῖσ' ἀραρνῖα,

τόσσ' ἄρα τοῦ φεκάτερθεν ἔσαν πτερὰ · 'φείσατο δέ σφιν

320 δεξιὸς αἰζας διὰ φάστεος. οἱ δὲ ριδόντες
'γῆθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.

σπερχόμενος δ' ὁ γέρων ξεστοῖ' ἐπεβήσετο δίφρου,
ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.

πρόσθε μὲν ἡμίονοι εἰλκον τετράκυκλον ἀπήνην,

325 τὰς Ἰδαίους ἔλαυνε δαίφρων · αὐτὰρ ὀπισθεν
ἵπποι, τοὺς ὁ γέρων ἐφέπων μᾶστιγ' ἐκέλευεν,
καρπαλίμως κατὰ φάστυ. φίλοι δ' ἅμα πάντες ἔποντο
πόλλ' ὀλοφυρόμενοι ὧς εἰ θάνατόνδε κιόντα.

οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,

330 οἱ μὲν ἄρ' ἄψορροι προτὶ Φίλιον ἀπονέοντο,
παῖδες καὶ γαμβροὶ, τὼ δ' οὐ 'λάθον εὐρύφοπα Ζῆν

ἐς πεδίον προφανέντε · φιδὼν δ' ἐλέησε γέροντα.
αἶψα δ' ἄρ' Ἑρμείαν, υἱὸν φίλον, ἀντίον ἦνδα ·

“Ἑρμεία, — σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν
335 ἀνδρὶ ἐταιρίσσαι, καὶ τ' ἔκλυες ᾧ κ' ἐθέλῃσθα —
βάσκ' ἴθι, καὶ Πρίαμον κοῖλας ἐπὶ νῆας Ἀχαιῶν
ὥς ἄγαγ', ὥς μή τίς φε φίδῃ μῆδ' ἄρ φε νοήσῃ
τῶν ἄλλων Δαναῶν, πρὶν Πηλεΐωνάδ' ἰκέσθαι.”

ὥς ἔφατ', οὐδ' ἀπίθῃσε διάκτορος Ἀργεῖφόντης.
340 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα
ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρῇν
ἥδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆσ' ἀνέμοιο ·
εἶλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
ὦν ἐθέλῃ, τοὺς δ' αὖτε καὶ ὑπνῶντας ἐγείρει.

345 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργεῖφόντης.
αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἵκανε,
ἔβῃ δ' ἵμεναι κούρῳ αἰσυνμνητῇρι φεφοικῶς,
πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτῃ ἦβῃ.

οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρ' ἐκ Φίλοιο ἔλασσαν,
350 ἵστησαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν,
ἐν ποταμῷ · δὴ γὰρ καὶ ἐπὶ κνέφας ἦλυθε γαῖαν.
τὸν δ' ἐξ ἀγχιμόλοιο φιδὼν ἐφράσσατο κῆρυξ
Ἑρμείαν, ποτὶ δὲ Πρίαμον ἔφατο, φώνησέν τε ·

“φράζεο, Δαρδανίδῃ · φραδέος νόου ἔργα τέτυκται.
355 ἄνδρ' ὁράω, τάχα δ' ἅμμε διαρραίσεσθαι οἶω.
ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἥ μιν ἔπειτα
γούνων ἀψάμενοι λιτανεύσομεν, αἳ κ' ἐλέησῃ.”

ὥς ἔφατο, σὺν δὲ γέροντι νόος ἔχυτο, ἔδφιε δ' αἰνῶς,
ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσιν,
380 ἵστῃ δὲ ταφών. αὐτὸς δ' Ἐριούνιος ἐγγύθεν ἐλθὼν,
χεῖρα γέροντος ἐλὼν ἐξείρετο καὶ προσέφειπεν ·

“πῇ, πάτερ, ᾧδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις

- νύκτα δι' ἀμβροσίην, ὅτε θ' εὖδουσι βροτοὶ ἄλλοι ;
 οὐδὲ σύ γ' ἔδφειςας μένεα πνεύοντας Ἀχαιοὺς,
 365 οἷ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν ;
 τῶν εἴ τις σε φίδοιτο θοὴν διὰ νύκτα μέλαιναν
 τοσσάδ' ὀνειάτ' ἄγοντα, τίς ἄρ' κέν τοι νόος εἴη ;
 οὐτ' αὐτὸς νέος ἐσσι, γέρων τέ τοι οὗτος ὀπηδεῖ,
 ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνη.
 370 ἀλλ' ἐγὼ οὐδέν σε ῥέξω κακὰ, καὶ δέ κεν ἄλλον
 σεῖ' ἀπαλεξήσαιοι· φίλῳ δέ σε πατρὶ φερίσκω.”
 τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοφειδής·
 “οὕτω πη τάδε γ' ἐστὶ, φίλον τέκος, ὥς ἀγορεύεις.
 ἀλλ' ἔτι τις καὶ ἐμείο θεῶν ὑπερέσχεθε χεῖρα,
 375 ὃς μοι τοῖον ἔηκεν ὁδοιπόρον ἀντιβολῆσαι,
 αἴσιον, οἶος δὴ σὺ δέμας καὶ φεῖδος ἀγητὸς,
 πέπνυσαί τε νόῳ, μακάρων δ' ἔξεσσι τοκήων.”
 τὸν δ' αὖτε προσέφειπε διάκτορος Ἀργεῖφόντης·
 “ναὶ δὴ ταυτὰ γε πάντα, γέρον, κατὰ μοῖραν ἔφειπες.
 380 ἀλλ' ἄγε μοι τόδε φειπὲ καὶ ἀτρεκέως καταλέξον,
 ἥέ πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
 ἄνδρας ἐς ἄλλοδαπούς, ἵνα τοι τάδε περ σάα μίμνη,
 ἣ ἦδη πάντες καταλείπετε Φίλιον ἱρὴν
 δεδφιότες· τοῖος γὰρ ἀνὴρ ὅχ' ἄριστος ὄλωλεν.
 385 σὸς πάις· οὐ μὲν γάρ τι μάχης ἐπεδούετ' Ἀχαιῶν.”
 τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοφειδής·
 “τίς δὲ σύ ἐσσι, φέριστε, τέων δ' ἔξεσσι τοκήων ;
 ὥς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἐνισπες.”
 τὸν δ' αὖτε προσέφειπε διάκτορος Ἀργεῖφόντης·
 390 “πέιρα· ἐμείο, γεραιέ, καὶ εἵρεο Ἑκτορα δῖον.
 τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνὶ κυδιανείρῃ
 ὀφθαλμοῖσιν ὀπωπα, καὶ εὖτ' ἐπὶ νηυσὶν ἐλάσσας
 Ἀργεῖους κτείνεσκε, δαΐζων ὀξεί χαλκῷ.

- ἡμεῖς δ' ἑσταότες ἠθανμάζομεν· οὐ γὰρ Ἀχιλλεύς
 395 εἶαε μάρνασθαι, κεχολωμένος Ἀτρείωνι.
 τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἦγαγε νηὺς ἐυφεργής·
 Μυρμιδόνων δ' ἔξειμι, πατὴρ δέ μοι ἐστί Πολύκτωρ.
 ἀφνειὸς μὲν ὃ γ' ἐστί, γέρων δὲ δὴ ὥς σύ περ ὦδε,
 ρέξ δέ φοι υἷες ἔασιν, ἐγὼ δέ φοι ἔβδομός εἰμι·
 400 τῶν μέτα παλλόμενος κλήρῳ ἴλαχον ἐνθάδ' ἔπεσθαι.
 νῦν δ' ἦλθον πεδίονδε νεῶν ἄπο· ἠῶθεν γὰρ
 θήσονται περὶ φάστῳ μάχην φελίκωπες Ἀχαιοί.
 ἀσχαλάουσι γὰρ οἳ γε καθήμενοι, οὐδὲ δύνανται
 ἰσχύμεν' ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν."
 405 τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοφειδής·
 "εἰ μὲν δὴ θεράπων Πηληϊάδα' Ἀχιλλῆος
 ἔσσω, ἄγε δὴ μοι πᾶσαν ἀληθεῖην κατὰλεξον,
 ἥ ἔτι παρ νήεσσιν ἐμὸς πάϊς, ἥ μιν ἤδη
 ρῆσι κυσὶν μελεῖσσι ταμῶν προέθηκεν Ἀχιλλεύς."
 410 τὸν δ' αὖτε προσέφειπε διάκτορος Ἀργεϊφόντης·
 "ὦ γέρον, οὐ πῶ τόν γε κύνες φάγον οὐδ' οἴωνοι,
 ἀλλ' ἔτι κείνος κεῖται Ἀχιλλῆος παρὰ νηὶ
 αὐτῶς ἐν κλισίῃσι· δυωδεκάτῃ δέ φοι ἥως
 κειμένῳ, οὐδέ τί φοι χρῶς σήπεται, οὐδέ μιν εὐλαί
 415 ἔσθουσ', αἶ ρά τε φῶτας ἀρηιφάτους κατέδουσιν.
 ἦ μὲν μιν περὶ σῆμα ἐφοῖ ἑτάροιο φίλοιον
 ἔλκει ἀκηδέστως, ἥως ὅτε δια φανήη,
 οὐδέ μιν αἰσχύνει· θηείοιο κεν αὐτὸς ἐπελθὼν
 οἶον ἐφερσῆεις κεῖται, — περὶ δ' αἷμα νένιπται, —
 420 οὐδέ ποθι μιαρὸς· σὺν δ' ἔλκεα πάντα μέμυκεν,
 ὅσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.
 ὥς τοι κῆδονται μάκαρες θεοὶ υἱὸς ἔῃος
 καὶ νέκυός περ ἐόντος, ἐπεὶ σφι φίλος περὶ κῆρι."
 ὥς φάτ', ἐγῆθησεν δ' ὁ γέρων καὶ ἀμείβετο μύθῳ·

- 425 “ὦ τέκος, ἦ ῥ’ ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι
ἀθανάτοισ’, ἐπεὶ οὐ ποτ’ ἐμὸς πάϊς, εἴ ποτ’ ἔην γε,
’λήθηε’ ἐνὶ μεγάροισι θεῶν, οἳ Ὀλυμπον ἔχουσιν·
τῷ φοι ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἴσῃ.
ἀλλ’ ἄγε δὴ τόδε δέξ’ ἐμέθεν πάρα καλὸν ἄλειςον,
430 αὐτόν τε ῥῦσαι, πέμψον δέ με σὺν γε θεοῖσιν,
ὄφρα κεν ἐς κλισίην Πηληιάδα’ ἀφίκωμαι.”
τὸν δ’ αὖτε προσέειπε διάκτορος Ἀργεϊφόντης·
“πειρᾷ ἐμεῖο, γεραιέ, νεωτέρου, οὐδέ με πείσεις,
ὅς με κέλειαι σέο δῶρα παρέξ Ἀχίλλῃα δέχεσθαι.
435 τὸν μὲν ἐγὼ δέδφοικα καὶ αἰδέομαι περὶ κῆρι
συλεύειν, μὴ μοί τι κακὸν μετόπισθε γένηται.
σοὶ δ’ ἄρ’ ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην
ἐνδυκέως ἐν νηὶ θοῇ ἢ πεζὸς ὁμαρτέων·
οὐ κεν τίς τοι πομπὸν ὀνοσσάμενος μαχέσαιτο.”
440 ἦ, καὶ ἀναΐξας Ἐριούνιος ἄρμα καὶ ἵππους
καρπαλίμως μᾶστιγα καὶ ἡνία λάζετο χερσίν,
ἐν δ’ ἔπνευσ’ ἵπποισι καὶ ἡμιόνοις μένος ἦν.
ἀλλ’ ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἵκοντο,
οἳ δὲ νέον περὶ δόρπα φυλακτῆρες ᾠονέοντο·
445 τοῖσι δ’ ἐφ’ ὕπνον ἔχευε διάκτορος Ἀργεϊφόντης
πᾶσιν, ἄφαρ δ’ ὤϊξε πύλας καὶ ἀπῶσεν ὀχῆας,
ἐς δ’ ἄγαγε Πριάμόν τε καὶ ἀγλαὰ δῶρ’ ἐπ’ ἀπήνης.
ἀλλ’ ὅτε δὴ κλισίην Πηληιάδα’ ἀφίκοντο
ὑψηλὴν, τὴν Μυρμιδόνες ποίησαν ἄνακτι
450 δοῦρ’ ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν
λαχνηέντ’ ὄροφον λειμωνόθεν ἀμήσαντες·
ἀμφὶ δέ φοι μεγάλην αὐλὴν ποίησαν ἄνακτι
σταυροῖσιν πυκινοῖσι· θύρην δ’ ἔχε μῦνος ἐπιβλήης
εἰλάτῳ, τὸν τρεῖς μὲν ἐπερρήσσεσκον Ἀχαιοί,
455 τρεῖς δ’ ἀναοίγεσκον μεγάλην κληῖδα θυράων,

- τῶν ἄλλων · Ἀχιλεὺς δ' ἄρ' ἐπερρήσσεσκε καὶ οἶος ·
 δὴ ῥα τόθ' Ἑρμείας ἐριούνιος ᾤξε γέροντι,
 ἐς δ' ἄγαγε κλυτὰ δῶρα ποδῶκεϊ Πηλεΐωνι,
 ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθόνα, φώνησέν τε ·
 460 “ὦ γέρον, ἦ τοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα,
 Ἑρμείας · σοὶ γάρ με πατὴρ ἅμα πομπὸν ὅπασσεν.
 ἀλλ' ἦ τοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλλῆος
 ὀφθαλμοὺς εἴσειμι · νεμεσσητὸν δέ κεν εἴη
 ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν” αὐτην ·
 465 τὴν δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος,
 καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἠνυκμόιο
 λίσσεο καὶ τέκεος, ἵνα φοι σὺν θυμὸν ὀρίης.”
 ὥς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον
 Ἑρμείας · Πρίαμος δ' ἐξ ἵππων ἄλτο χαμᾶζε,
 470 Ἰδαῖον δὲ κατ' αὐτὸν ἔλιπεν · ὁ δ' ἔμμινεν ἐρύκων
 ἵππους ἡμιόνους τε. γέρων δ' ἰθὺς κίε φοίκου,
 τῇ ῥ' Ἀχιλεὺς ἵζεσκε διίφιλος.

- ἐν δέ μιν αὐτὸν
 ἠὔρ', ἔταροι δ' ἀπάνευθε καθήατο · τὼ δὲ δὺ οἶω,
 ἥρως Αὐτομέδων τε καὶ Ἀλκιμος ὄζος Ἄρηος,
 475 ποίπνυνον παρεόντε. νέον δ' ἀπέληγεν ἐδωδῆς
 ἔσθων καὶ πίνων · ἔτι καὶ παρέκειτο τράπεζα.
 τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἀγχι δ' ἄρα στὰς
 χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας
 δφεινὰς ἀνδροφόνους, αἷ φοι πολέας κτάνον υἱας.
 480 ὥς δ' ὅτε κ' ἄνδρ' αἴτη πυκινὴ λάβη, ὅς τ' ἐνὶ πάτρῃ
 φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,
 ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχε εἰσοράοντας,
 ὥς Ἀχιλεὺς θάμβησε ριδὼν Πρίαμον θεοφειδέα.
 θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δ' ἐφίδοντο.
 485 τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔφειπεν ·

- “ μνήσαι πατρὸς σοῖο, θεοῖς ἐπιφείκελ’ Ἀχιλλεῦ,
 τηλίκου, ὥς περ ἐγὼν, ὀλοοῖ ἐπὶ γήραος οὐδῶ.
 καὶ μὲν που κεύων περιναίεται ἀμφὶς ἔοντες
 τείρουσ’, οὐδέ τις ἔστιν ἀρῆν καὶ λαιγὸν ἀμύναι.
 490 ἀλλ’ ἦ τοι κείνός γε σέθεν ζῶντος ἀκούων
 χαίρει τ’ ἐν θυμῷ ἐπὶ τ’ ἔλπεται ἥματα πάντα
 ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίῃθεν ἰόντα.
 αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
 Τροίῃ ἐν εὐρείῃ, τῶν δ’ οὐ τινά φημι λελεῖφθαι.
 495 πεντήκοντά μοι ἦσαν, ὅτ’ ἤλυθον υἱες Ἀχαιῶν.
 ἔννεακαῖδεκα μὲν μοι ἰῆς ἐκ νηδύος ἦσαν,
 τοὺς δ’ ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναικες.
 τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ’ ἔλυσεν.
 ὃς δέ μοι οἶος ἔην, ἔρρυτο δὲ φάστνυ καὶ αὐτούς,
 500 τὸν σὺν πρῶν κτεῖνας ἀμυνόμενον περὶ πάτρης,
 Ἔκτορα. τοῦ νῦν εἵνεχ’ ἱκάνω νῆας Ἀχαιῶν,
 λυσόμενος παρὰ σείῳ, φέρω δ’ ἀπερείσι’ ἄποινα.
 ἀλλὰ θεοὺς αἰδέσσο’, Ἀχιλλεῦ, αὐτόν τ’ ἐλέησον
 μνησάμενος σοῦ πατρός. ἐγὼ δ’ ἐλεεινότερός περ,
 505 ἔτλην δ’ οἷ’ οὐ πῶ τις ἐπιχθόνιος βροτὸς ἄλλος,
 ἀνδρὸς παιδοφόνου ποτὶ στόμα χεῖρ’ ὀρέγεσθαι.”
 ὥς φάτο, τῷ δ’ ἄρα πατὸς ὑφ’ ἡμερον ὦρσε γόοιο
 ἀψάμενος δ’ ἄρα χειρὸς ἀπώσατο φῆκα γέροντα.
 τῷ δὲ μνησαμένῳ δὲ μὲν Ἔκτορος ἀνδροφόνου
 510 ἔκλαι’ ἄδωδὰ, προπάρειθε ποδῶν Ἀχιλλῆος ἔλυσθεις,
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἑρὸν πατέρ’, ἄλλοτε δ’ αὖτε
 Πάτροκλον. τῶν δὲ στοναχὴ κατὰ δάματ’ ὀρώρει.
 αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο διὸς Ἀχιλλεὺς,
 καὶ φοι ἀπὸ πραπίδων ἦλθ’ ἡμερος ἡδ’ ἀπὸ γυῖων,
 515 αὐτίκ’ ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη,
 οἰκτίρων πολὺν τε κάρη πολὺν τε γένειον,

καί μιν φωνήσας φέπεα πτερόεντα προσηύδα·
 “ ἄ δφείλ', ἧ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
 πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν' οἶος,
 520 ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς
 υἷεας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
 ἀλλ' ἄγε δὴ κατ' ἄρ' ἐξέ' ἐπὶ θρόνου, ἄλγεα δ' ἔμπησ
 ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ,
 οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
 525 ὥς γὰρ ἐπεκλώσαντο θεοὶ δφειλοῖσι βροτοῖσιν,
 ζώμεν' ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
 δοιοὶ γάρ τε πίθoi κατακεῖαται ἐν Διὸς οὔδει
 δῶρων οἷα δίδωσι, κακῶν, ἕτερος δέ τ' ἐάων.
 ᾧ μὲν κ' ἀμμίξας δῶη Ζεὺς τερπικέραννος,
 530 ἄλλοτε μὲν τε κακῷ ὃ γε κύρεται, ἄλλοτε δ' ἐσθλῷ·
 ᾧ δέ κε τῶν λυγρῶν δῶη, λωβητὸν ἔθηκεν,
 καί φε κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,
 φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.
 ὥς μὲν καὶ Πηλῆι θεοὶ ὄσαν ἀγλαὰ δῶρα
 535 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
 ὀλβῷ τε πλούτῳ τε, ῥάνασσε δὲ Μυρμιδόνεσσιν,
 καὶ φοι θνητῷ ἐόντι θεὰν ποίησαν ἀκοιτν.
 ἀλλ' ἐπὶ καὶ τῷ ἔθηκε θεὸς κακὸν, ὅττι φοι οὔ τι
 παίδων ἐν μεγάροισι γονῇ γέμετο κρειόντων,
 540 ἀλλ' ἓνα παῖδ' ἔτεκεν παναώριον· οὔδ' ἐν τόν γε
 γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
 ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σὰ τέκνα.
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὀλβιον εἶναι·
 ὅσσον Δέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἐφέργει
 545 καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,
 τῶν σε, γέρον, πλούτῳ τε καὶ υἷασι φασὶ κεκάσθαι.
 αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανῖνες,

αἰεὶ τοι περὶ φάστυ μάχαι τ' ἀνδροκτασθαί τε.
 ἄνσχεο, μηδ' ἀλίσστον ὁδύρεο σὸν κατὰ θυμόν·

550 οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἑῆος,
 οὐδέ μιν ἀνστήσεις· πρῶν κεν κακὸν ἄλλο πάθησθα."
 τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοφειδής·

“μή πώ μ' ἐς θρόνον ἵζε, διοτρεφές, ὅφρα κιν' Ἐκτωρ
 κείετ' ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα

555 λῦσον, ἵν' ὀφθαλμοῖσι ρίδω· σὺ δὲ δέξαι ἄποινα
 πολλὰ, τά τοι φέρομεν. σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας.”

[αὐτόν τε ζῶειν καὶ ὄραν φάος ἡελίοιο.]

τὸν δ' ἄρ' ὑπόδρα ριδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

560 “μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς
 Ἐκτορά τοι λῦσαι, Διόθεν δέ μοι ἄγγελος ἦλθεν
 μήτηρ, ἧ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.
 καὶ δὲ σέ γε γινώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,
 ὅττι θεῶν τίς σ' ἦγε θεὰς ἐπὶ νῆας Ἀχαιῶν.

565 οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν', οὐδέ μάλ' ἡβῶν,
 ἐς στρατόν· οὐ γάρ κεν φυλακοὺς λάθοι, οὔδε κ' ὀχῆα
 ρεῖα μετοχλίσσειε θυράων ἡμετεράων.

τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης,
 μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἑάσω

570 καὶ ἱκέτην περ ἑόντα, Διὸς δ' ἀλίτωμαι ἐφετμάς.”

ὧς ἔφατ', ἔδφεισεν δ' ὁ γέρων καὶ ἐπείθετο μῦθος.

Πηλεΐδης δὲ δόμοιο λέων ὧς ἄλτο θύραζε,
 οὐκ οἶος· ἅμα τῷ γε εὖνυ θεράποντες ἔποντο,
 ἥρως Αὐτομέδων ἦδ' Ἀλκιμος, οὓς ῥα μάλιστα

575 'τί' Ἀχιλλεύς ἐτάρων μετὰ Πάτροκλόν γε θανόντα.

οἱ τόθ' ὑπὸ ζυγόφῳ ἴλυν ἵππους ἡμιόνους τε,
 ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
 καδ' δ' ἐπὶ δῖφροί εἴσαν· ἐνσώτρου δ' ἀπ' ἀπήνης

- ἦρεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
 580 καδ δ' ἔλιπον δύο φάρε' ἐνννητόν τε χιτῶνα,
 ὄφρα νέκυν πυκάσας δοίῃ φοϊκόνδε φέρεσθαι.
 δμῳὰς δ' ἐκκαλέσας λούσαι' κέλετ' ἀμφί τ' ἀλεῖναι,
 νόσφιν ἀειράσας, ὡς μὴ Πρίαμος φίδοι υἱόν,
 μὴ δ' μὲν ἀχνυμένη κραδίῃ χόλον οὐ φερύσαιτο
 585 παῖδα φιδῶν, Ἀχιλῆϊ δ' ὀρυνθείῃ φίλον ἦτορ,
 καί γε κατακτείνειε, Διὸς δ' ἀλίστηται ἐφετμάς.
 τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ ἔχρισαν ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλλον ἡδὲ χιτῶνα,
 αὐτὸς τὸν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰείρας,
 590 σὺν δ' ἔταροι ἦειραν ἐνξέστην ἐπ' ἀπήνην.
 ὦμῳξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἐταῖρον·
 “μή μοι, Πάτροκλε, σκυδμαινέμεν', αἶ κε πύθῃαι
 εἶν' Αἰδὸς περ ἐὼν, ὅτι Ἑκτορα δῖον ἔλυσα
 πατρὶ φίλῳ, ἐπεὶ οὐ μοι ἀφεικέα δῶκεν ἄποινα·
 595 σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσσα φέροιικεν.”
 ἦ ῥα, καὶ ἐς κλισίην πάλιν ἦε δῖος Ἀχιλλεὺς,
 ἔζετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
 τοίχου τοῖ' ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
 “υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὡς ἐκέλευες,
 600 κείται δ' ἐν λεχέεσσ'· ἅμα δ' ἡοὶ φαινομένηφι
 ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
 καὶ γάρ τ' ἡύκομος Νιόβη ἐμνήσατο σίτου,
 τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 φέξ μὲν θυγατέρες, φέξ δ' υἱέες ἡβᾶοντες.
 605 τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο
 χωόμενος Νιόβῃ, τὰς δ' Ἄρτεμις ἰοχάειρα,
 οὐνεκ' ἄρα Λητοῖ' ῥισιάσκετο καλλιπαρῆψ.
 ἴφῃ δοιὼ τεκέμεν, ἦ δ' αὐτὴ γείνατο πολλούς·
 τῷ δ' ἄρα καὶ δοιὼ περ ἐόντ' ἀπὸ πάντας ὄλεσαν.

- 610 οἱ μὲν ἄρ' ἐννῆμαρ 'κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
κατθάψαι, λαοὺς δὲ λίθους 'ποίησε Κρονίων·
τοὺς δ' ἄρα τῇ δεκάτῃ 'θάψαν θεοὶ Οὐρανίωνες.
ἡ δ' ἄρα σίτου 'μνήσατ', ἐπεὶ 'κάμε δάκρυ χέουσα.
νῦν δέ ποθ' ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,
615 ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνάς
νυμφάων, αἱ τ' ἄμφ' 'Αχελώιον ἑρρώσαντο,
ἔνθα λίθος περ εἶουσα θεῶν ἐκ κήδεα πέσσει.
ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα, διε γεραῖε,
σίτου. ἔπειτά κεν αὐτε φίλον κλαίοισθα σὺ παῖδα
620 Φίλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται.”
ἦ, καὶ ἀναΐξας οἷν ἄργυφον ὠκύς 'Αχιλλεύς
'σφάζ'· ἔταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
'μίστυλλον τ' ἄρ' ἐπισταμένως 'πεῖράν τ' ὀβελοῖσιν,
ᾧπητσαν τε περιφραδέως, 'φερύσαντό τε πάντα.
625 Αὐτομέδων δ' ἄρα σῖτον ἐλὼν ἐπένειμε τραπέζῃ
καλοῖς· ἐν κανέοισιν· ἀτὰρ κρέα 'νέιμεν 'Αχιλλεύς.
οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον εἶντο,
ἦ τοι Δαρδανίδης Πρίαμος 'θαύμαζ' 'Αχιλλῆα,
630 ὅσσοις ἔην οἴος τε· θεοῖσι γὰρ αὐτ' ἔφεροίκει·
αὐτὰρ ὁ Δαρδανίδην Πρίαμον 'θαύμαζεν 'Αχιλλεύς,
εἰσορώων ἄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀράοντες,
τὸν πρότερος προσέφειπε γέρων Πρίαμος θεοφειδής·
635 “λέξον νῦν με τάχιστα, διοτρεφεῖς, ὄφρα καὶ ἤδη
ὑπνῷ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντε·
οὐ γάρ πω 'μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
ἐξ οὗ σῆσ' ὑπὸ χερσὶν ἐμὸς πάις ὤλεσε θυμὸν,
ἀλλ' αἰεὶ στενάχῳ καὶ κήδεα μυρία πέσσω,
640 αὐλῆς ἐν χόρτοις κυλινδόμενος κατὰ κόπρον.

νῦν δὴ καὶ σίτου ἴπασάμην ἥδ' αἰθοπα ροῖνον
λαυκανίης καθέηκα· πάρος γε μὲν οὐ τι ἔπεπασμην.”

ἦ ῥ', Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῳῆσ' ἐκελευσεν
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
645 πορφύρε' ἐμβαλέμεν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι φούλας καθύπερθε φέσασθαι.
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσai,
αἶψα δ' ἄρ' ἐστόρεσαν δοιῶ λέχε' ἐγκονέουσai.

τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
650 “ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν
ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἳ τέ μοι αἰεὶ
βουλὰς βουλεύουσai παρήμενοι, ἦ θέμις ἐστίν.
τῶν εἴ τις σε ρίδοιτο θοὴν διὰ νύκτα μέλαιναν,
αὐτίκα κ' ἐκφείποι Ἀγαμέμνονι ποιμένι λαῶν,
655 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένηται.
ἀλλ' ἄγε μοι τόδε φειπὲ καὶ ἀτρεκέως κατάλεξον,
ποσσημαρ μέμονας κτερεῖζέμεν Ἑκτορα δῖον,
ὥς τῆος αὐτός τε μενῶ καὶ λαὸν ἐρύκω.”

τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοφειδής·
660 “εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἑκτορι δῖῳ,
ὧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
ροῖσθα γὰρ ὥς κατὰ φάστνυ φερέλμεθα, τηλόθι δ' ὕλη
[ἄξέμεν' ἐξ ὄρεος, μάλα δὲ Τρῳῆς δεδίασιν.]
ἐννήμαρ μὲν κέν φε ἐνὶ μεγάρῳ γοάοιμεν,
665 τῇ δεκάτῃ δέ κε θάπτοιμεν δαινυϊτό τε λαὸς,
ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσaiμεν,
τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴ περ ἀνάγκη.”

τὸν δ' αὖτε προσέφειπε ποδάρκης δῖος Ἀχιλλεύς·
“ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις·
670 σχήσω γὰρ πόλεμον τόσσον χρόνον, ὅσσον ἄνωγας.”
ὥς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος

ἔλλαβε δεξιτερὴν, μή πως δφείσει' ἐνὶ θυμῷ.
 τῷ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι 'κοιμήσαντο,
 κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες,
 675 αὐτὰρ Ἀχιλλεὺς ἠῦδε μυχῶ κλισίης ἐνπῆκτον·
 τῷ δὲ Βρισηὶς παρελέξατο καλλιπάρῃος.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
 ἦνδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
 ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
 680 ὀρμαίνοντ' ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα
 νηῶν ἐκπέμψειε, λαθὼν ἱερούς πυλαωρούς.
 'στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔφειπεν·
 “ὦ γέρον, οὗ νύ τι σοὶ γε μελεῖ κακὸν, οἶον ἔθ' εὐδεις
 ἀνδράσιν ἐν δητοῖσιν, ἐπεὶ σ' εἶασεν Ἀχιλλεὺς.
 685 καὶ νῦν μὲν φίλον νῖδον ἐλύσαιο, πολλὰ δ' ἔδωκας·
 σείο δέ κε ζωοῦ καὶ τρὶς τόσα δοῖεν ἄποινα
 παῖδες τοὶ μετόπισθε λελειμμένοι, αἱ κ' Ἀγαμέμνων
 γνώῃ σ' Ἀτρεΐδης, γνώωσι δὲ πάντες Ἀχαιοί.”

ὥς ἔφατ', ἔδφεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.
 690 τοῖσιν δ' Ἑρμείας 'ζευξ' ἵππους ἡμίονους τε,
 ῥίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.
 ἀλλ' ὅτε δὴ πόρον ἴξον εὐρρεθέος ποταμοῖο
 Ξάνθου δωήεντος, ὃν ἀθάνατος 'τέκετο Ζεὺς,
 'Ερμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον,
 695 ἡὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
 οἱ δ' ἐς φάττυ ἔλων οἰμωγῇ τε στοναχῇ τε
 ἵππους, ἡμίονοι δὲ νέκυν' φέρον. οὐδέ τις ἄλλος
 ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν,
 ἀλλ' ἄρα Κασσάνδρη, φικέλη χρυσῆ Ἀφροδίτῃ,
 700 Πέργαμον εἰσαναβᾶσα φίλον πατέρ' εἰσενόησεν
 ἑσταότ' ἐν δίφρῳ, κήρυκά τε φαστυβοήτην,

- τὸν δ' ἄρ' ἐφ' ἡμιόνων ῥίδε κείμενον ἐν λεχέεσσιν.
 ῥ' κώκυσέν τ' ἄρ' ἔπειτα ῥέγωνέ τε πᾶν κατὰ φάστυ·
 “ ὄψεσθε, Τρῶες καὶ Τρωάδες, Ἕκτορ' ἰόντες,
 705 εἴ ποτε καὶ ζῶντι μάχης ἐκ νοστήσαντι
 ῥ' χαίρειτ', ἐπεὶ μέγα χάρμα πόλῃ τε παντί τε δῆμῳ.”
 ὥς ἔφατ', οὐδέ τις αὐτόθ' ἐνὶ πτόλει ῥ' λίπετ' ἀνὴρ
 οὐδὲ γυνή· πάντας γὰρ ἀνάσχετον ἴκετο πένθος·
 ἄγχι δέ φοι ξύμβληντο πυλάων νεκρὸν ἄγοντι.
 710 πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ
 ῥ' τιλλέσθην, ἐφ' ἅμαξαν εὐτροχον αἶξασαι,
 ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.
 καὶ νύ κε δὴ πρόπαν ἦμαρ ἐς ἥελιον καταδύντα
 Ἕκτορα δάκρυ χέοντες ὀδύροντο πρὸ πυλάων,
 715 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηῦδα·
 “ φείξατέ μοι οὐρεῦσι διελθέμεν'· αὐτὰρ ἔπειτα
 ἄσεσθε κλαυθμοῖο, ἐπεὶ ῥ' ἀγάγωμι δόμονδε.”
 ὥς ἔφαθ', οἳ δὲ διέστησαν καὶ ἔφειξαν ἀπήνη.
 οἳ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
 720 τρητοῖσ' ἐν λεχέεσσ' ἔθεσαν, παρὰ δ' εἶσαν ἀοιδοὺς
 θρήνων ἐξάρχους, οἳ τε στονόεσσαν ἀοιδὴν
 οἳ μὲν ἄρ' ἐθρήνεον, ἐπὶ δ' ἐστενάχοντο γυναικες.
 τῇσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,
 Ἕκτορος ἀνδροφόνιοι κάρη μετὰ χερσὶν ἔχουσα·
 725 “ ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δέ με χήρην
 λείπεις ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῷς,
 ὃν ῥέκομεν σύ τ' ἐγὼ τε δυσάμμοροι, οὐδέ ῥ' οἶω
 ἦβην ἵζεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
 πέρσεται. ἦ γὰρ ὀλῳας ἐπίσκοπος, ὃς τέ μιν αὐτὴν
 730 ῥύσκει, ἔχες δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα.
 αἱ δὴ τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσιν,
 καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἦ ἐμοὶ αὐτῇ

ἔφειαι, ἔνθα κε φέργα ἀφεικέα φεργάζοιο,
 ἀθλευών πρὸ φάνακτος ἀμειλίχου· ἥ τις Ἀχαιῶν
 735 ῥίψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον,
 χωόμενος, φῖ δὴ ποθ' ἀδελφεὸν ἔκτανεν Ἔκτωρ,
 ἧ πατέρ' ἧ καὶ υἷον, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἔκτορος ἐν παλάμῃσιν ὁδᾶξ ἔλον ἄσπετον οὔδας.
 οὐ γὰρ μείλιχος ἦσκε πατήρ τεὸς ἐν δαί λυγρῇ.
 740 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ φάστρῳ,
 ἄρητον δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἔκτορ. ἐμοὶ δὲ μάλιστα λελεῖψεται ἄλγεα λυγρά.
 οὐ γὰρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
 οὐδέ τί μοι ῥεῖπες πυκινὸν φέπος, οὗ τέ κεν αἰεὶ
 745 μεμνήμην νύκτας τε καὶ ἡμέματα δάκρυ χέουσα."

ὥς ἔφατο κλαίουσ', ἐπὶ δ' ἔστενάχοντο γυναῖκες.
 τῇσιν δ' αὖτε Φεκάβη ἀδινοῖ' ἐξῆρχε γόοιο·
 "Ἔκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παῖδων,
 ἧ μὲν καὶ ζωὸς περ ἐὼν φίλος ἦσθα θεοῖσιν·
 750 σείο δ' ἄρ' οἱ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ.
 ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὠκύς Ἀχιλλεὺς
 ἔπερνασχε', ὃν τιν' ἔλεσκε, πέρην ἁλὸς ἀτρυγέοιο,
 εἰς Σάμον εἰς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·
 σοὶ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκεϊ χαλκῷ,
 755 πόλλ' ἐρρυστάζεσκεν ἐφ' οὗ περὶ σῆμ' ἐτάριοιο
 Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὥς·
 νῦν δέ μ' ἐφερσῆεις καὶ πρόσφατος ἐν μεγάροισιν
 κεῖσθαι, τῷ φίκελος, ὃν τ' ἀργυρότοξος Ἀπόλλων
 φοῖσ' ἀγανοῖσι βέλεσσιν ἐποιχόμενος κατέπεφνεν."
 760 ὥς ἔφατο κλαίουσα, γόον δ' ἀλίσσων ὄρινεν.
 τῇσι δ' ἔπειθ' Ἑλένη τριτάτῃ ἐξῆρχε γόοιο·
 "Ἔκτορ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων,
 ἧ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοφειδής,

- ὅς μ' ἄγαγε Τροίηνδ'· — ὥς πρὶν ὠφελλον ὀλέσθαι· —
 765 ἦδη γὰρ νῦν μοι τόδ' ἐφεικοστὸν φέτος ἐστίν,
 ἐξ οὗ κείμεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·
 ἀλλ' οὐ πῶ σέ' ἄκουσα κακὸν φέπος οὐδ' ἀσύφηλον.
 ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 δαέρων ἢ γαλόων ἢ εἰνατέρων ἐντέπλων,
 770 ἢ φεκυρῇ, — φεκυρὸς δὲ πατὴρ ὥς ἦπιος αἰεὶ —
 ἀλλὰ σὺ τόν γε φέπεσσι παραιφάμενος κατέρυκες
 σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς' ἀγανοῖσι φέπεσιν.
 τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον ἀχρυμένη κῆρ·
 οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ.
 775 ἦπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν.”
 ὥς ἔφατο κλαίουσ', ἐπὶ δ' ἔστενε δῆμος ἀπείρων.
 λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔφειπεν·
 “ἄξετε νῦν, Τρῶες, ξύλα φάστυδε, μηδέ τι θυμῷ
 δφείσητ' Ἀργείων πυκινὸν λόχον· ἦ γὰρ Ἀχιλλεὺς
 780 πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν,
 μὴ πρὶν πημανέειν, πρὶν δωδεκάτῃ μὲν ἡώς.”
 ὥς ἔφαθ', οἳ δ' ὑπ' ἀμάξῃσιν βόας ἡμιόνους τε
 ἔζεύγνυσαν, αἶψα δ' ἔπειτα πρὸ φάστεος ἡγερέθοντο.
 ἐννήμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·
 785 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη φαεσίμβροτος ἡώς,
 καὶ τότε ἄρ' ἐξέφερον θρῆσυν Ἑκτορα δάκρυ χέοντες,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἡγρετο λαός.
 790 αὐτὰρ ἐπεὶ ῥ' ἡγερθεν ὁμηγερέες τ' ἐγένοντο,
 πρῶτον μὲν κατὰ πυρκαϊὴν ὀσβέσαν αἴθοπι φοίνῃ
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὀστέα λεύκ' ἐλέγοντο κασίγνητοί θ' ἑταροὶ τε
 μυρόμενοι, θαλερὸν δὲ κατεΐβετο δάκρυ παρηῶν.

795 καὶ τά γε χρυσεῖην ἐς λάρνακα ᾠθήκαν ἐλόντες,
· πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·
αἶψα δ' ἄρ' ἐς κοῖλην κάπετον ᾔθесαν, αὐτὰρ ὕπερθεν
πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισιν.
ῥίμφα δὲ σῆμ' ἔχεαν· περὶ δὲ σκοποὶ ἦατο πάντη,
800 μὴ πρὶν ἐφορμηθεῖεν ἐυκνήμιδες Ἀχαιοί.
χεύαντες δὲ τὸ σῆμα πάλιν ἵκον· αὐτὰρ ἔπειτα
εὖ συναγειρόμενοι ᾠδάννυντ' ἐρικυδέα δαῖτα
δώμασιν ἐν Πριάμοιο διοτρεφέος βασιλῆος.
ὥς οἱ γ' ἀμφίεπον τάφον Ἑκτορος ἵπποδάμοιο.

THE DIALECT OF HOMER.

1. The earliest home of Greek song was on the slopes of Mt. Olympus in Thessaly. There the priests of the Muses formed a guild of bards, called Thracians, who sang of the Olympian Muses and of Dionysus.

Later on a band of these Thracian bards emigrated to Boeotia, where they settled in the Vale of the Muses on the southeastern slopes of Mt. Helicon; there they sang of the Olympian *and* the Heliconian Muses and of Dionysus.

In their ballads they used a dactylic tripod $\angle \infty \angle \infty \angle \infty$.

This school of earliest priestly song flourished at the beginning of the second thousand years before Christ. As its representatives we may mention the names of the wholly mythical bards Orpheus, Musaeus, Eumolpus, Thamyris.

2. The events which formed the historical basis of the Iliad of Homer took place in the second half of the second thousand years before Christ. But long before these events occurred Aeolic colonists had emigrated from the region of Mt. Olympus and Mt. Helicon (*i.e.*, from Thessaly and Boeotia) to the northwestern seaboard of Asia Minor and the islands adjacent thereto. These colonists took with them the old ballads sung by the Thracian bards on Mt. Olympus and Mt. Helicon; they took with them the love of song and the ability to sing. In their new home they lived in constant warfare with the people whom they had displaced. Therefore they sang, not of the Muses, but of war and of heroes. For this heroic song the dactylic tripod of their old sacred ballads was unsuitable. They therefore united two dactylic tripodies into one verse, the dactylic or heroic hexameter, which was of majestic length and swing, and well adapted for song in honor of heroes.

3. The Aeolic colonists who settled in Asia Minor were followed by Ionic colonists, who also fixed their new abodes on the western seaboard of Asia Minor and on the adjacent islands, but south of Aeolia. As time went on, the Ionians became the political and intellectual superiors of the Aeolians, whose ballads they adopted and adapted to their own use. It was in the region where Aeolia abutted on Ionia that the *Iliad* was composed about 850 B.C.

4. The *Iliad* was not composed in its entirety at one time ; it grew gradually. Finally, on the confines of Aeolia and Ionia, or on an island adjacent thereto, there arose a great poet, named Homer, who made free use of the old heroic ballads in creating the kernel of the *Iliad*, *i.e.*, he created the story of the Wrath of Achilles ; he sang of the beginning of the Wrath, the consequences of the Wrath to the Achaeans, the abandonment of the Wrath and its results. This original *Iliad* was a unit : it had a beginning, a middle, and an end. Later on Homer himself inserted other ballads, other episodes, in this original *Iliad*. After his death further additions were made by other great and skillful, but unknown, poets. These additions were not merely short interpolations, but whole ballads, such as the *Dolonia*, *i.e.*, the tenth Book.

5. The *Iliad* was composed long before the invention of writing. The poem was carried in the memory and was transmitted by word of mouth, first by Homer, and then by his successors, a guild of singers, called Homerids, who regarded the trust as a heritage too sacred to be tampered with lightly, and so they handed it down practically unchanged until the time when it was finally committed to writing after the invention of the alphabet, or rather after its introduction into Greece. Books were in existence at least one hundred years before Pisistratus (560-527) ordered the poems of Homer to be edited ; *i.e.*, the *Iliad* was committed to writing not later than 660 B.C., and it had reached its present shape and extent not later than 760 B.C.

6. When the *Iliad* was composed, the Greek language was still in the latter part of the formative period ; it had not yet crystallized into a fixed form. The body of the poem is written in the old Ionic dialect, but mixed with it are numerous older forms and formations, such as genitives in *-αιο*, *-ων*, instrumentals in *-φι*, infinitives in *-μεναι*, etc. All of these things point to Aeolia and in part to Thessaly ; they came into the poem from old, non-Ionic ballads.

7. The Ionic alphabet of twenty-four letters, *i.e.*, the Greek alphabet as we know it, was not in official use at Athens until 403 B.C.; consequently the division of the Iliad into twenty-four books (due merely to the fact that the new alphabet had twenty-four letters) was not made until after 403 B.C. This division was made, for purposes of convenience in consulting the poem, by the scholars who busied themselves with the study of the Homeric poems at the court of the Ptolemies at Alexandria in Egypt (300-146 B.C.).

8. The Phoenician alphabet, which was first introduced into Greece, consisted of the following twenty-two letters: A B Γ Δ E F Z H Θ I K Λ M N Ξ O Π Q P Σ T. But the alphabet used in Athens prior to 403 B.C. consisted of the following twenty-two letters: A B Γ Δ E Z H Θ I K Λ M N O Π Q P Σ T Υ Φ X. In this latter alphabet E was the symbol for both E and H, as well as for EI when it resulted from compensative lengthening or from contraction; O was the symbol for both O and Ω, as well as for OY when it resulted from compensative lengthening or from contraction. The symbol H was not a vowel, but the rough breathing. For the sound of Ξ they had to write XΣ; for the sound of Ψ they had to write ΦΣ. The Iliad was handed down in this alphabet for more than three centuries, and when the poem was transferred from it to the new Ionic alphabet numerous errors crept into the text. For instance, the old alphabet wrote HEOS = ἦος (Attic ἔως), TEOS = τῆος (Attic τῆως), and yet ἔως and τῆως always appear in the text by a mistake of the transcriber. Again TPOIE of the old alphabet might become Τροίη, Τρωίη, and possibly Τροίη, Τρωίη, Τρώη, Τρώη in the new alphabet, thus giving rise to a number of errors. Again the endings of verbs, -EIS and -EI, might be transferred into -ης, -η, or into -εις, -ει; -EΣΘON, -EΣΘE into -ησθον, -ησθε, or into -εσθον, -εσθε; -OΣI, -ONTAI into -ωσι, -ωνται, or into -ουσι, -ονται; -ETAI into -ηται or -εται; -OMEN into -ωμεν or -ομεν. These facts gave rise to many errors in verbal forms, leading, *e.g.*, to confusion between the indicative and subjunctive (present and future indicative confused with the present and aorist subjunctive) and in other ways.

9. When the Iliad was composed the ϝ, called Vau from its sound (that of *v* or *w*) and double Gamma or Digamma from its form (ϝ), was a living, spoken sound, but it had practically disappeared from the spoken language when the Iliad was committed to writing in the old alphabet.

It was probably never written, even in the oldest manuscripts. The ancient scholars themselves were not aware of the great rôle played by the initial *ϕ* in Homeric verse. This rôle was discovered by Richard Bentley (1662-1742). The meter shows that its traces cannot be denied :

αἰδοῖός τέ μοι ἔσσι, φίλε φέκυρῃ, δρεινός τε (Γ 172).

"Reverend art thou to me and dread, dear father of my lord."

ἐξαπάφειτο φέπεισσι. φάλις δέ φοι· ἀλλὰ φέκηλος | φερρέτω (I 376).

("never again shall he) beguile me with speech — let this suffice him.

Let him begone in peace."

Sometimes the *ϕ* is still actually visible, because vocalized into *υ*; for instance, in αὔερσαν = ἀφφέρυσαν (A 459) the assimilated form of ἀνφέρυσαν, the aor. ind. 3d pers. plur. of ἀναφέρω (*bend back*); in εὔαδε = ἔφφαδε, the assimilated form of ἔσφαδε, aor. ind. 3d pers. sing. of φανδάνω (*√σφαδ, please*); in ἀπούρας (*wrest away*) = ἀποφράς (A 356). Indeed *αϕ*, *εϕ*, *οϕ* were pronounced much the same as *αυ*, *ευ*, *ου* (compare Modern Greek).

But often the *ϕ* became wholly invisible. The forms *φε* and *φοι* of the pronoun of the third person when elided became *ϕ'*, and thus a passage is marred in various ways when the *ϕ* is not printed. For instance, read this passage : —

τοῖον γάρ φοι πομπὸν ὁπάσσομεν Ἀργεῖφόντην,

ὃς ϕ' ἄξει, ἧός κεν ἄγων Ἀχιλῆι πελάσσει.

αὐτὰρ ἐπεὶ ϕ' ἀγάγησιν ἔσω κλισίην Ἀχιλῆος, etc. (Ω 153 f.).

"such guide will we give unto him, even the slayer of Argus, who shall lead HIM until his leading bring him to Achilles. And when he shall have led HIM within the hut of Achilles," etc.

The *ϕ* is inserted in this edition whenever it can be proved by the meter or by other considerations that the first letter of a stem was the *ϕ*; it is therefore inserted in compound words, and after the augment and reduplication. But in Homer some words which did originally have an initial *ϕ* have already begun to lose it; their *ϕ* is obsolescent. In still other words initial *ϕ* is already obsolete in Homer. Again, meter abandons us when we come to the question of the *ϕ* in the interior of words (like Διφός, βασιλῆφρος, κλέφρος), though it was probably pronounced. But in this edition obsolescent or vanishing *ϕ*, already obsolete *ϕ*, and *ϕ* in the interior of words have not been inserted in the text.

10. Initial σ has disappeared from some words in the Homeric poems, although the σ was spoken when the poems were composed.

So Homer spoke A 532-3 thus : —

ἐς σάλα 'σάλτο βαθεῖαν ἀπ' αἰγλήεντος 'Ολύμπου,
Ζεὺς δὲ σεφὸν πρὸς δῶμα.

The poems have both $\sigma\upsilon\varsigma$ and $\upsilon\varsigma$. An *initial j* (yod) in Homer cannot be proved.

METER.

11. The ancient Greeks accompanied their song or recitation with a kind of dance, and therefore they divided their verses into *feet* (or steps, corresponding to musical bars), of which each verse has a fixed number. The Iliad is written in the dactylic hexameter (ἑξάμετρος, from $\xi\xi$ + μέτρον), also called the heroic hexameter, because it was used in singing of the deeds and fate of heroes.

12. The hexameter consists of six feet, each of which has four morae. A mora is the time necessary for the pronunciation of a short syllable ; a long syllable, therefore, has two morae. The feet are either dactyls ($\angle \cup \cup$) or spondees ($\angle _$). The last or sixth foot of the hexameter is always dissyllabic, and is usually a spondee, but as the last syllable is a *syllaba anceps* (i.e. one of unfixed, wavering time value), it may in actuality be a trochee ($\angle \cup$).

13. The long syllable of the dactyl, or the first long syllable of the spondee, carries the ictus or stress of voice. This syllable is called the *arsis*. The two short syllables of the dactyl, or the second long syllable of the spondee, is called the *thesis*. To-day these terms have a meaning exactly the reverse of that which prevailed in antiquity. In the dance which accompanied the recitation one foot was placed on the ground as the stressed syllable was uttered, hence the name θέσις ; the ancients called the rest of the foot ἀρσις because the singer's other foot was lifted during the utterance of the syllable or syllables which composed this part of the foot.

14. The scheme of the dactylic hexameter is : —

$\angle \cup \cup \angle \cup \cup \angle \cup \cup \angle \cup \cup \angle \cup \cup \angle \cup$

Verses with five consecutive dactyls are comparatively rare, and are always used with a purpose ; namely, to depict the rapid movement of an action or mental excitement.

So the gallop of a horse is depicted in —

ρίμφα φε | γούνα φέ|ρει μετὰ | ρήθεα | καὶ νόμον | ἵππων (Z 511);

the rapid bounces of a rolling rock are depicted by —

αὔτις ἔ|πειτα πέ|δονδε κυ|λίνδετο | λᾶας ἀν|αυδής (λ 598);

the mental excitement of Odysseus is depicted by —

Θερσῖτ' | ἀκριτόμ|υθε, λι|γύς περ ἐ|ὼν ἀγο|ρητής,
ἴσχεο, | μηδ' ἔ|θελ' | ὅλος ἐρ|ιζέμεν|αι βασιλ|εύσιν.
οὐ γὰρ ἐ|γὼ σέο|φημὶ χερ|ειότερ|ον βροτὸν | ἄλλον
ἔμμεναι, | ὅσσοι ἄμ' | Ἀτρεΐ|δῆσ' ὑπὸ | Φύλιον | ἦλθον (B 246 ff.).

15. A hexameter with a spondee in the fifth foot is called a spondaic verse. Later poets disliked a spondaic verse, but Homer did not avoid it. He even has seven verses consisting wholly of spondees; e.g. —

σευρήν | δὲ πλεκ|τὴν ἐξ | αὐτοῦ | πευρή|ναντε (χ 175).

The spondaic verse is usually closed by a word of four syllables, often by one of three syllables, but never by one of two syllables: —

οὔνεκα | τὸν Χρῦ|σσην ἦ|τίμασεν | ἀρη|τῆρα (A 11).

The spondaic verse paints in sound values either slow, deliberate movement of the action, or an action of solemn, awesome import, or else anxiety of mind.

16. *Pauses*. — In reciting a poem it is natural to make a slight pause somewhere about the middle of the verse, which thereby falls into two halves. The pause is always made at the end of a word. When the end of the word coincides with the end of a foot, the pause is called *Diaeresis* (διαίρεσις, from διαίρω, *split, divide into two parts*). A series of such verses would be monotonous.

The most common diaeresis is that after the fourth foot. It is called the *Bucolic Diaeresis*, because it was used regularly by the poets who wrote herdsmen's songs (τὰ βουκολικά). It follows the fourth dactyl, i.e., the fourth foot is always a dactyl when the bucolic diaeresis is used: —

ἦ δ' ἄ|φέκουσ' ἄμα τοῖσι γυνή' κίεν, || αὐτὰρ Ἀχιλλεύς (A 348).

17. *Caesura*. — Usually the pause falls, not at the end of a foot, but inside the foot, which is thus divided into two equal or unequal parts. Such a pause is called *Caesura* (from *caedo, cut* = Greek τομή, a *cut*—

ting), because the foot is cut in two. The caesura gives liveliness and buoyancy to the verse, because the second half is thereby contrasted with the first half, or in other words the first half of the verse is dactylic ($\angle \cup \cup$), while the second half is anapaestic ($\cup \cup \angle$) in character.

18. The caesura usually falls in the third foot, either after the first short syllable of the third thesis, in which case it is called the *Feminine Caesura*, or the *Caesura after the Third Trochee* : —

λυσόμενός τε θύγατρα || φέρων τ' ἀπερείσι' ἄποινα; (A 13)

or the caesura falls after the arsis of the third foot, in which case it is called the *Masculine Caesura*, or the *Penthemimeral* (πενθ-ημι-μερής) *Caesura*, i.e., the caesura after the fifth half foot, or the caesura after the arsis of the third foot : —

μῆνιν ἄειδε, θεά, || Πηληϊάδα' Ἀχιλλῆος (A 1).

19. Sometimes the caesura falls after the arsis of the fourth foot, in which case it is called the *Hepthemimeral* (ἑφθ-ημι-μερής) *Caesura*, i.e., the caesura after the seventh half-foot, or the caesura after the arsis of the fourth foot : —

ὅς κε θεοῖσ' ἐπιπείθεται, || μάλα τ' ἔκλυον αὐτοῦ (A 218).

The hepthemimeral caesura is usually found in combination with the *Trithemimeral* (τριθ-ημι-μερής) *Caesura*, i.e., the caesura after the second half foot, or the caesura after the arsis of the second foot : —

Ἀτρεΐδης || τε φάναξ ἀνδρῶν || καὶ δῖος Ἀχιλλεύς (A 7).

VOWELS AND DIPHTHONGS.

20. Attic short α is short ᾱ in Homer. Long $\bar{\alpha}$ arising from compensative lengthening (μούσᾱs for μούσανς, γίγᾱs for γίγαντς) is long in Homer when it is long in Attic.

21. Attic long $\bar{\alpha}$ after a vowel or ρ appears in Homer as η : ἐμίῃνα (Attic ἐμίᾱνα), ἀγορή (Attic ἀγορά).

22. ϵ often appears as $\epsilon\iota$: χρύσειος (Attic χρύσεος), but sometimes as η : ἡύ (Attic ἐύ).

23. \omicron often appears as $\omicron\upsilon$: μούνος (Attic μόνος) ; sometimes as $\alpha\iota$: ἡγνοίησε (Attic ἡγνόησε) ; sometimes as ω : Διώνσος (Attic Διόνσος).

24. In the subjunctive where Attic has η the original E often appears : πευρήσεται (Attic πευρήσῃται) ; so for Attic ω the original \omicron

often appears : ἐγείρομεν (Attic ἐγείρωμεν). The thematic vowel of the indicative and subjunctive was alike in appearance, substance, and origin, and there was no subsequent shortening of the vowel in the subjunctive.

25. ε is sometimes added before or after η : ἔηκε (Attic ἦκε), ἥλιος (Attic ἦλιος) ; sometimes also before ε : ἔφεδνα (ἔδνα = ἔδνα).

26. *Contraction*, especially the contraction of ε with a following vowel or diphthong, is avoided in Homer, where the original uncontracted form is regular : αἰρέεται (not αἰρεῖται), πειράεται (not πειράται).

27. Where εο is contracted the resulting diphthong is ευ not ου : θάμβευς (not θάμβους), βάλλεν (not βάλλον).

28. Contraction is sometimes found in Homer where Attic retains the uncontracted form : ἱρός (Attic ιερός).

29. *Synizesis* (συνίζησις, a shrinking together in pronunciation of two vowels) often takes the place of contraction. The first vowel is usually ε. The most common synizesis is that of εω and εω : θεοφειδέα (Γ 27). The two syllables, thus united into one by synizesis, often belong to two words : δῆ_αῦ (δ' αῦ) (A 540).

30. *Crasis* (κρᾶσις, a blending of two vowels into one) is only a kind of synizesis made visible to the eye. It is rare in Homer : τοῦνεκα (A 291 = τοῦ ἔνεκα), οὔνεκα (A 11 = οὐ ἔνεκα), ὤριστος (Ω 384 = ὁ ἄριστος), χῆμεις (B 238 = καὶ ἡμεις).

31. *Apocope* (ἀποκοπή) is a cutting off of the final short syllable of the three prepositions ἀνά, κατά, παρά, and that of the particle ἄρα : ἀνσκήπτρω (A 15), πὰρ ξίφεος (Γ 272), καὶ δέ (B 160).

32. *Assimilation*.—After apocope has taken place the ν of ἀνά passes into γ before κ, γ, χ : ἀγκρεμάσασα (for ἀνακρεμάσασα). ν before π, β, φ passes into μ : ἄμ πεδίον (for ἀνὰ πεδίον). ν before ρ, λ, μ is assimilated : ἀφφέρυσαν (A 459 = ἀναφέρυσαν (ἀνφέρυσαν) ; ἀλλύεσκεν (for ἀναλύεσκεν) ; ἀμμίξας (for ἀναμίξας). After apocope has taken place the τ of κατά is always assimilated to the following consonant : καὶ δέ (B 160 = κατὰ δέ), κάππεσον (A 593 = κάτπεσον for κατέπεσον), κακκείοντες (A 606 = κατακείοντες).

33. *Aphaeresis* (ἀφαίρεσις, a taking away) is the omission of the initial short syllable of a word, especially the syllabic augment of verbs : τεῦχε (A 4, for ἔτευχε). By aphaeresis ἄρα appears as ῥα and ρ'.

34. *Syncope* (συνγροπή, a cutting short) is the abridgment of a word by the ejection of a short vowel inside the word : τίπτε for τί ποτε.

35. **Hiatus** (an opening, referring to the keeping of the mouth open in pronouncing two consecutive vowels) occurs when the final syllable of a word ending in a vowel is not elided before the initial vowel of the following word. Homer permits hiatus in the following cases : —

(a) In the feminine caesura : —

ἀλλ' ἀκέουσα κάθησο, || ἐμῷ δ' ἐπιπείθεο μύθοι (A 565).

(b) Before a pause in the sense : —

Σμυνθεῦ· || εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεβα (A 39).

(c) In the bucolic diaeresis : —

ἀλλ' ὁ γε μερμήριζε κατὰ φρένα || ὥς Ἀχιλλῆα (B 3).

(d) After a diphthong or long vowel, which thereby loses a part of its length : —

οὗ τί μοι || αἰτιῇ || ἐσσί· θεοὶ νύ μοι || αἰτιῶ || εἰσι (Γ 164).

(e) When the final diphthong or long vowel of a word is in the arsis : —

ἡμετέρῳ || ἐνὶ φοικῷ ἐν Ἀργεῖ, τηλόθι πάτρης (A 30).

(f) When *ῆ* (*or*) is followed by a vowel : —

ῆ νῦν δηθύνοντ' ῆ || ὕστερον αἴτις ἰόντα (A 27).

ῆ || Αἴας ῆ || Ἰδομενεὺς ῆ διὸς Ὀδυσσεύς (A 145).

(g) When a vowel still remains after the elision of the final vowel of the word : —

οὐλομένην, ῆ μυρὶ' || Ἀχαιοῖς ἄλγε' || ἔθηκε (A 2).

(h) After *ι* and *υ* : —

Ἀτρεΐδης Μενέλαος ἔλ' ἔγχεϊ || ὀξύνοντι (E 50).

τίς δέ σύ || ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων (Z 123).

(i) After prepositions in composition : —

ἐπι || ὄψομαι, κατα || ἴσχεται, ἀπο || αἶρεο.

(j) Where initial *ϕ* or *σ* has disappeared : —

ῆρώων, αὐτοὺς δὲ || φελώρια' τεύχε κύνεσσι (A 4).

οὐρανόθεν· πρὸ δὲ || ϕ' ἦκε θεὰ λευκώλενος Ἥρη (A 195).

ἐν στήθεσσι || (σ) ἐφοῖσι. σὺ δὲ φράσαι εἰ με σωώσεις (A 83).

(k) In the case of concurrent vowels in successive syllables of the same word, see 26.

(l) Inadmissible hiatus occurs often, but it is always a metrical blemish.

36. **Elision** (*elisis*, a cutting off or suppression of a final vowel before an initial vowel of the following word) prevented hiatus, and is very common in Homer. It occurs:—

- (a) in words which end in *ᾱ, ε, ο*;
- (b) in the termination *ι*, though never in *περί, τί, τι, ὅτι*;
- (c) in the final diphthong *-αι* of the verbal endings *-μαι, -(σ)αι, -ται, -νται, -μεναι, -σθαι*;
- (d) in the *-οι* of *μοι, σοι, τοι, φοι*.
- (e) In elision oxytone prepositions and conjunctions lose their accent: *κατά* = *κατ'*; other words throw the accent back; *κακά* = *κάκ'*.

37. A diphthong or long vowel which is followed by another vowel is shortened *in the thesis*:—

διογενὴς Πηλῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς (A 489).

αἰθαλόεν, πρήσαι δὲ πυρὸς δῆϊοιο θύρετρα (B 415).

LENGTH BY POSITION.

38. A syllable whose vowel is short becomes *long by position*:—

(a) when the short vowel is followed by a double consonant (*ζ, ξ, ψ*), or by two or three consonants. The two consonants may belong to the same word:—

ῥήων, αὐτοὺς δὲ φιλώρια ῥεύχε κύνεσσιν (A 4).

(b) when a short vowel (usually in the arsis), followed by a consonant, forms the final syllable of a word, while the following word begins with a consonant:—

τοῖσιν ἀνιστάμενός μετέφη πόδας ὠκὺς Ἀχιλλεύς (A 58).

(c) when the short vowel forms the final syllable of a word and is followed by a word beginning with a double consonant or with two or three consonants:—

ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο (A 53).

The three rules are illustrated in:—

Ξάνθου διγῆεντος, ὃν ἀθάνατος, ῥέκετο Ζεὺς (Ξ 434).

39. A mute followed by a liquid

(a) makes the preceding vowel long by position when *in the arsis*:—

λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἀποινα (A 13).

καί μιν φωνήσας ῥέπεα πτερόεντα προσηύδα (A 201).

(*h*) But a short vowel *in the thesis* remains short before a mute followed by λ or ρ :—

(λ) ρόικοι ἔχουν. καὶ γάρ ρῆ Κλυταιμνήστρης προβέβουλα (A 113).

(ρ) ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμῖται (B 389).

(*c*) The medial mutes (β, γ, δ) followed by λ, μ, ν always make the preceding short syllable long by position :—

αἰδεσθαί δ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα (A 18).

40. Initial λ, μ, ν, ρ, ρ, σ make the preceding final short syllable long by position when that short vowel is *in the arsis* :—

(λ) εἰλκ' ἐπὶ φοι μεμᾶως ὥς τῇ λῖς, ἐκ δ' ἄρα χειρός (A 239).

(μ) αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι ρέπεσσι (α 56).

(ν) αἰψα δ' ἐπὶ νευρῇ κατεκόσμεε πικρὸν ὄϊστόν (Δ 118).

(ρ) ράστῳ δέ μοι δεῖξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι (I 178).

(ρ) πατρὶ φιλῶ ἔπορον· ὁ δ' ἄρ' αἰὲρ ρῶ παιδὶ ὅπασσε (P 196).

41. λ, μ, ν, ρ, ρ, σ make length by position even when preceded by the augment and in compound words. In these cases they are usually written double in our text : (λ) ξ(λ)λαβε, ἐπὶ(λ)λίγδην ; (μ) ξ(μ)μαθε, φιλό(μ)μειδής ; (ν) ἀγά(ν)νιφος, εἴ(ν)νητος ; ξ(ρ)ρεε ; ξ(ρ)ραδε (εὐαδε) ; ξ(σ)σεύοντο.

(*a*) In many words a consonant (usually λ or ρ) may be double (λλ, σσ) or single (λ, ρ), according as the meter demands a long or short syllable before it : Ὀδυσσεύς, Ὀδυσεύς ; Ἀχιλλεύς, Ἀχιλεῖς ; καλέσσατο, καλέσατο.

42. A short final syllable is long by position when it stands *in the arsis* before a caesura or punctuation mark :—

μήτε σύ γ' Ἄρηϊ || τό γε δίδριθι μήτε τιν' ἄλλον (E 827).

Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέφειπεν (H 416).

43. In some words α, ι, υ are treated as long *if in the arsis*, but as short *if in the thesis* :—

στέμμα τ' ἔχων ἐνὶ χερσὶ ρεκηβόλου Ἀπόλλωνος (A 14).

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων (A 43).

44. By poetic license the *third* short syllable of *five* successive short syllables is treated as long *in the arsis* :—

εἰς δ' ὄρεα φλόγα ἅ πῶσ' ἔβησσετο, λάξετο δ' ἔγχοις (E 745).

45. By poetic license the first syllable of words whose first three syl-

lables are short is treated as long : ἀθάνατος, δάματος, θυγατέρος, ἀπονέ-
εσθαι, δυνάμενοι.

46. By poetic license a short syllable between two long syllables is treated as long : —

ρῆσ' ὑπεροπλήρησι ταχ' ἄν ποτε θυμὸν ὀλέσση (A 205).

47. A verse is often introduced by a short syllable : —

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος (Γ 357).

48. Often a syllable, apparently treated wilfully as long, is in reality long by position because of an original ρ or σ : —

ὅς (ρ') ἄξει, ᾗός κεν ἄγων Ἀχιλῆι πελάσση (Ω 154).

αὐτὰρ ἔπειτ' αὐτοῖσι βέλῳς (σ) εἰσπευκὲς ἐφίεις (A 51).

49. Some words beginning with a double consonant or two consonants do not make the final syllable of the preceding word long, because they could not otherwise be used in the dactylic hexameter : —

εἰς πεδίον προχέοντ' Ὀσκαμάνδριον· αὐτὰρ ὑπὸ χθών (B 465).

CONSONANTS.

50. Movable ν is inserted either to prevent hiatus or to make a syllable long by position. It may therefore stand before consonants or be omitted before vowels, thus allowing elision : —

ὥς ἔφατ', ἔδρευεν || δ' ὁ γέρον καὶ ἐπέθετο μύθῳ (A 33).

'βάλλ' || αἰεὶ δὲ πυραὶ νεκύν' καίοντο θαμέϊαι (A 52).

51. A movable σ is found in the adverbs πολλάκι(ς), ὅσ(σ)άκι(ς), τοσσάκι(ς), με(σ)σηγύ(ς), ἀτρέμα(ς), ἀντικρυ(ς), ἰθύ(ς), μέχρι(ς), ἄχρι(ς), ἀμφί(ς).

52. A τ-mute before a σ is assimilated to the σ : ποδ-σι = ποσσί, ποσί. σ remains before σ : ῥέπεισ-σι, ῥέπεισι ; but σ is sometimes assimilated to μ or ν : ἔσ-μεναι = ἔμμεναι, ἔν-σεπε = ἔννεπε. The forms with one σ are the younger forms.

53. For metrical reasons a double σ is found in ὁ(σ)σος, ὀπό(σ)σος, ὁ(σ)σάκι, τό(σ)σος, το(σ)σάκι, το(σ)σόςδε, το(σ)σοῦτος, μέ(σ)σος, πρό(σ)σω, πρό(σ)σθεν, ὀπί(σ)σω, νεμε(σ)σάω, νεμε(σ)σῆτος, νέμε(σ)σις, Ὀδυ(σ)σεύς. The forms with the double σσ are older.

54. For metrical reasons a double π is found in ὀπποῖος, ὀππόσος (ὀππόσσος), ὀππότερος, ὁ(π)πως, ὁ(π)πότε, ὁ(π)πη, ὀππόθι (ὀπου), ὀππόθεν. A double τ is found in ὁ(τ)τι. The ππ forms are older.

• 55. The following words have a long syllable where the corresponding Attic forms have a short syllable : *εἰρωτάω*, *ξείνος*, gen. *γούνος*, gen. *δουρός*, *οὔρεῖς*, *κάλος*, *κούρος*, *κούρη*, *μούνος*, *οὔλομένος*, *οὔλος* (*ruinous*), *οὔλος* (*whole*), *φθάνω*, *τένω*, *νούσος*, *ῥίος*.

56. Long and short forms are found in : *δουλιχός* *δολιχός*, *κουλεόν* *κολέον*, *Οὔλυμπος* *Ἄλυμπος*, *οὔνομα* *ὄνομα*, *οὔρος* *ὄρος*, *ἀνήρ* *ἄνηρ*, *εἰλήλουθα* *ἐλήλουθα*, *εἵνατος* *ἔνατος*, *εἵνεκα* *ἔνεκα*, *κεινός* *κενεός*.

57. The transfer of a liquid (usually *ρ*) and a vowel (usually *α*) is common : e.g., *ἀτραπιτός* *ἀταρπιτός*, *βραδός* *βάρδιτος*, *θράσος* *θάρσος*, *κραδίη* *καρδίη*, *τέτρατος* *τέταρτος*.

58. The following words have initial *ρ* : —

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| 1. <i>ρᾶγνυμι</i> (<i>break</i>). | 23. <i>ρῆλδομαι</i> (<i>long for, desire</i>), <i>ῥέλδωρ</i> , <i>ρῆλπω</i> , <i>ρελπίς</i> , <i>ρελπωρή</i> . |
| 2. <i>ῥεᾶδῃσα</i> (<i>be satiated</i>), <i>τὸ ράδος</i> . | 24. <i>ρῆλλω</i> (<i>confine, hold back</i>), <i>ρελιέω</i> (<i>-ύω</i>), <i>ρῆλαδόν</i> , <i>ρῆλλας</i> , <i>ρῆλμος</i> , <i>ρῆλαμός</i> , <i>ρῆλος</i> , <i>ρελίσσω</i> , <i>ρῆλικες</i> , <i>ἄμφιρῆλισσαι</i> , <i>ρῆλικωπες</i> . |
| 3. <i>ρᾶνδάνω</i> (<i>please, delight, gratify</i>), <i>ρῆδομαι</i> , <i>ρῆδύς</i> , <i>ρῆδυμος</i> , <i>ρῆδνα</i> , <i>ῥεδνα</i> , <i>ρεδανός</i> . | 25. <i>ρῆξ</i> (<i>six</i>). |
| 4. <i>ρᾶλις</i> (<i>enough</i>). | 26. <i>ρῆπος</i> (<i>word</i>), <i>ῥεῖπον</i> , <i>ρῶπα</i> , <i>ρῶσσα</i> . |
| 5. <i>ῥεᾶλων</i> (<i>be taken captive</i>). | 27. <i>ρῆρω</i> (<i>announce, say</i>). |
| 6. <i>ρᾶναξ</i> (<i>master, ruler, sovereign</i>). | 28. <i>ρῆργω</i> (<i>shut in, hold off</i>). |
| 7. <i>ρᾶραιός</i> (<i>delicate, slender</i>). | 29. <i>ρῆργον</i> (<i>work</i>), <i>ρῆρδω</i> , <i>ρῆρργα</i> . |
| 8. <i>τὸν ρᾶρνα</i> (<i>lamb, sheep</i>). | 30. <i>ρῆρρω</i> (<i>go</i>). |
| 9. <i>ρᾶστν</i> (<i>city</i>). | 31. <i>ρῆρση</i> (<i>dew</i>). |
| 10. <i>ρῆρᾶχω</i> (<i>cry aloud</i>), <i>ρῆρῃ</i> . | 32. <i>ρῆρνω</i> (<i>draw</i>). |
| 11. <i>ρῆ</i> , <i>ρῆω</i> , <i>ρῆο</i> , <i>ρῆεν</i> , <i>ῥῆ</i> , <i>ῥοί</i> , <i>ῥῆος</i> , <i>ρῆ</i> , <i>ρῆον</i> , etc., <i>ῥῆος</i> , <i>ῥῆ</i> , <i>ῥῆον</i> (<i>his, hers, its</i>). | 33. <i>ρῆννυμι</i> (<i>put on</i>), <i>ρῆνμα</i> , <i>ρῆσθῆς</i> , <i>ρῆανός</i> . |
| 12. <i>ρῆαρ</i> (<i>spring</i>). | 34. <i>ρῆσπερος</i> (<i>evening</i>). |
| 13. <i>ρῆθῆραι</i> (<i>horse-hair</i>). | 35. <i>ρῆτος</i> (<i>year</i>). |
| 14. <i>ρῆθνος</i> (<i>company, band, host</i>). | 36. <i>ρῆτης</i> (<i>companion</i>). |
| 15. <i>ρῆκοσι</i> (<i>twenty</i>). | 37. <i>ρῆθος</i> (<i>haunt</i>). |
| 16. <i>ρῆκω</i> (<i>reire before</i>). | 38. <i>ρῆκα</i> (<i>softly</i>). |
| 17. <i>ρῆκάβη</i> (<i>Hecabe</i>). | 39. <i>ρῆνοπι</i> (<i>gleaming</i>). |
| 18. <i>ρῆκάς</i> (<i>remote, far from</i>), <i>ρῆκά-ρῆργος</i> , <i>ρῆκαβῶλος</i> , <i>ρῆκατος</i> , <i>ρῆκατηβῶλος</i> , <i>ρῆκατηβελῆτης</i> . | 40. <i>ρῆρα</i> (<i>favor, do a favor</i>). |
| 19. <i>ρῆκάστος</i> (<i>each</i>). | 41. <i>ρῆριον</i> (<i>sepulchral mound</i>). |
| 20. <i>ρῆκυρός</i> (<i>father-in-law</i>), <i>ρῆκυρή</i> . | 42. <i>ρῆνεῖρα</i> , <i>ρῆνεῖρα</i> . |
| 21. <i>ρῆκῶν</i> (<i>willingly</i>), <i>ρῆκῆτι</i> , <i>ρῆκῆλος</i> . | 43. <i>ρῆς</i> , <i>ρῆς</i> (<i>sinews</i>). |
| 22. <i>ρῆλέιν</i> (<i>seize, lay hold of</i>), <i>ρῆλῶρ</i> , <i>ρῆλῶρια</i> . | 44. <i>ρῆεμαι</i> (<i>endeavor, strive</i>). |

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| <p>45. $\sqrt{\text{ριδ}}$ (<i>see, know</i>): (a) $\xi\rho\iota\delta\omicron\nu$; (b) $\rho\acute{o}\iota\delta\alpha$ ($\rho\acute{\iota}\sigma\tau\omega\rho$, $\rho\acute{\iota}\delta\rho\iota\varsigma$, $\acute{\alpha}\rho\iota\delta\rho\iota\varsigma$); (c) $\rho\epsilon\iota\delta\omicron\mu\alpha\iota$; (d) $\rho\epsilon\iota\delta\omicron\varsigma$, $\rho\epsilon\iota\delta\omega\lambda\omicron\nu$.</p> <p>46. $\rho\iota\delta\rho\acute{\omega}\omega$ (<i>sweat</i>).</p> <p>47. $\sqrt{\text{ρικ}}$, $\rho\epsilon\acute{\rho}\iota\sigma\kappa\omega$ (<i>assume the form of any one</i>), $\rho\acute{\epsilon}\rho\omicron\iota\kappa\alpha$, $\acute{\alpha}\rho\epsilon\iota\kappa\acute{\eta}\varsigma$, $\rho\acute{\iota}\kappa\epsilon\lambda\omicron\varsigma$ ($\rho\epsilon\iota\kappa$-), $\acute{\epsilon}\pi\iota\phi\epsilon\acute{\iota}\kappa\epsilon\lambda\omicron\varsigma$.</p> <p>48. $\Phi\iota\kappa\acute{\alpha}\rho\iota\omicron\varsigma$.</p> <p>49. $\Phi\acute{\iota}\lambda\omicron\varsigma$, $\Phi\acute{\iota}\lambda\iota\omicron\varsigma$.</p> <p>50. $\rho\acute{\iota}\omicron\nu$ (<i>violet</i>), $\rho\acute{\iota}\omicron\epsilon\iota\varsigma$.</p> | <p>51. $\Phi\acute{\iota}\rho\iota\varsigma$, $\Phi\acute{\iota}\rho\omicron\varsigma$.</p> <p>52. $\rho\acute{\iota}\sigma\omicron\varsigma$ (<i>like, equal</i>), $\xi\rho\iota\sigma\omicron\varsigma$.</p> <p>53. $\rho\iota\tau\acute{\eta}$ (<i>willow</i>), $\rho\acute{\iota}\tau\upsilon\varsigma$ (<i>fellow</i>).</p> <p>54. $\rho\iota\omega\acute{\eta}$ (<i>sound</i>), $\rho\iota\omega\kappa\acute{\eta}$.</p> <p>55. $\rho\acute{o}\iota\kappa\omicron\varsigma$ (<i>house</i>).</p> <p>56. $\rho\acute{o}\iota\omicron\varsigma$ (<i>wine</i>).</p> <p>57. $\sqrt{\text{φρα}}$ (<i>wrest away</i>), $\acute{\alpha}\pi\acute{\epsilon}\phi\rho\alpha\nu$, $\acute{\alpha}\pi\acute{\epsilon}\phi\rho\alpha\varsigma$, $\acute{\alpha}\pi\omicron\phi\rho\acute{\alpha}\varsigma$.</p> <p>58. $\rho\rho\eta\gamma\mu\acute{\iota}\nu\iota$ (<i>surf, breakers</i>).</p> <p>59. $\rho\acute{\omega}\lambda\acute{\epsilon}$ (<i>furrow</i>).</p> <p>60. $\rho\acute{\omega}\varsigma$ (<i>like</i>).</p> |
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59. In the following words the ρ occupies the second place : —

1. $\delta\acute{\epsilon}\delta\rho\iota\alpha$, $\xi\delta\rho\iota\omicron\nu$, $\delta\rho\acute{\epsilon}\iota\sigma\omicron\mu\alpha\iota$, $\delta\acute{\epsilon}\delta\rho\iota\kappa\alpha$, $\xi\delta\rho\epsilon\iota\sigma\alpha$, $\delta\epsilon\delta\rho\acute{\iota}\sigma\omicron\mu\alpha\iota$, $\delta\rho\acute{\epsilon}\omicron\varsigma$, $\Delta\rho\acute{\epsilon}\iota\mu\omicron\varsigma$, $\delta\rho\acute{\epsilon}\iota\mu\omicron\varsigma$, $\delta\rho\acute{\epsilon}\iota\mu\alpha$, $\delta\epsilon\delta\rho\acute{\epsilon}\iota\mu\omega\nu$, $\delta\rho\epsilon\iota\nu\acute{\omicron}\varsigma$, $\delta\rho\epsilon\iota\lambda\acute{\omicron}\varsigma$, $\Delta\rho\epsilon\iota\sigma\acute{\eta}\nu\omega\rho$, $\acute{\alpha}\delta\rho\epsilon\acute{\eta}\varsigma$, $\theta\epsilon\omicron\delta\rho\acute{\eta}\varsigma$.
2. $\delta\epsilon\delta\rho\acute{\iota}\sigma\kappa\omicron\mu\alpha\iota$, $\delta\acute{\epsilon}\delta\rho\epsilon\gamma\mu\alpha\iota$.
3. $\delta\rho\acute{\eta}\nu$, $\delta\rho\eta\theta\acute{\alpha}$, $\delta\rho\eta\rho\acute{\omicron}\nu$, $\delta\rho\eta\nu\acute{\alpha}\iota\omicron\varsigma$.
4. $\delta\rho\acute{\iota}\zeta\epsilon$.

(a) The following are secondary forms of words that begin with $\rho\epsilon$: $\xi\rho\epsilon\delta\nu\alpha$, $\acute{\epsilon}\rho\acute{\epsilon}\iota\kappa\omicron\varsigma\iota$, $\acute{\epsilon}\rho\acute{\epsilon}\lambda\delta\omicron\mu\alpha\iota$, $\acute{\epsilon}\rho\acute{\epsilon}\lambda\delta\omega\rho$, $\acute{\epsilon}\rho\acute{\epsilon}\lambda\tau\omicron\mu\alpha\iota$, $\acute{\epsilon}\rho\acute{\epsilon}\rho\gamma\omega$, $\acute{\epsilon}\rho\acute{\epsilon}\rho\omicron\sigma\eta$, $\acute{\epsilon}\rho\epsilon\rho\sigma\acute{\eta}\epsilon\iota\varsigma$, $\acute{\epsilon}\rho\acute{\epsilon}\lambda\sigma\alpha\iota$ $\acute{\epsilon}\rho\acute{\epsilon}\kappa\eta\lambda\omicron\varsigma$.

$\xi\rho\epsilon\sigma\omicron\varsigma$ is an isolated formation.

60. In the following words the rough breathing represents an earlier σ , which in some cases was pronounced by Homer : —

1. $\acute{\alpha}\lambda\alpha$ = $\sigma\acute{\alpha}\lambda\alpha$ (*sea*).
2. $\acute{\alpha}\lambda\tau\omicron$ = $\sigma\acute{\alpha}\lambda\tau\omicron$ (*he sprang*).
3. $\acute{\alpha}\mu\alpha$ = $\sigma\acute{\alpha}\mu\alpha$ (*at the same time*).
4. $\acute{\epsilon}\omicron\varsigma$ = $\acute{\epsilon}\rho\acute{\omicron}\varsigma$ = $\sigma\epsilon\rho\acute{\omicron}\varsigma$ (*his, hers*); $\acute{\epsilon}\rho\acute{\omicron}\iota$ = $\sigma\epsilon\rho\acute{\omicron}\iota$. Cp. $\acute{\alpha}\pi\delta$ $\rho\acute{\epsilon}\omicron$ (E 343).
5. $\xi\pi\omega$ = $\sigma\acute{\epsilon}\pi\omega$ (*sequor*).
6. $\xi\rho\mu\alpha\tau\alpha$ = $\sigma\acute{\epsilon}\rho\mu\alpha\tau\alpha$ (*props*).
7. $\acute{\epsilon}\chi\omega$ = $\sigma\acute{\acute{\epsilon}}\chi\omega$ (*have, hold*); cp. $\beta\acute{\epsilon}\lambda\omicron\varsigma$ $\sigma\epsilon\chi\epsilon\pi\epsilon\nu\kappa\acute{\epsilon}\varsigma$ (A 51).

(a) The following words are found both with and without initial σ : —

1. $\sigma\kappa\acute{\iota}\delta\eta\nu\mu\iota$ — $\acute{\epsilon}\kappa\acute{\epsilon}\delta\alpha\sigma\sigma\epsilon$, $\kappa\acute{\iota}\delta\eta\nu\alpha\iota$, $\acute{\epsilon}\kappa\acute{\iota}\delta\eta\nu\alpha\tau\omicron$, $\acute{\epsilon}\kappa\acute{\epsilon}\delta\alpha\sigma\theta\epsilon\nu$, $\kappa\epsilon\delta\alpha\sigma\theta\epsilon\acute{\iota}\sigma\eta\varsigma$, $\kappa\epsilon\delta\alpha\sigma\theta\acute{\epsilon}\nu\tau\epsilon\varsigma$.
2. $\sigma\mu\kappa\rho\acute{\omicron}\varsigma$ — $\mu\kappa\rho\acute{\omicron}\varsigma$.
3. $\sigma\acute{\upsilon}\varsigma$ — $\acute{\upsilon}\varsigma$; $\sigma\upsilon\beta\acute{\omega}\tau\eta\varsigma$, $\sigma\upsilon\phi\omicron\rho\beta\acute{\omicron}\varsigma$ — $\acute{\upsilon}\phi\omicron\rho\beta\acute{\omicron}\varsigma$.
4. $\Sigma\epsilon\lambda\lambda\acute{\omicron}\iota$ — $\acute{\epsilon}\lambda\lambda\acute{\omicron}\iota$.

(b) j (*yod*) disappeared at a very early time, before the disappearance of the ρ , for the Greeks employed the Phoenician *yod* as a vowel,

not as a consonant. Some roots which were formerly thought to have an initial *j* are now explained in a different way. So *ἱεμαι* is not *jí-jeμαι*, but *ῑεμαι*, and it must not be confounded with *ἱημι*, which is *σί-σημι*.

61. Double forms are : —

ἱα and *μία one*.

αἶα and *γαῖα (γῆ) earth*.

εἴβω and *λείβω drip, pour out*.

ἐρίδουπος and *ἐρίγδουπος loud roaring*.

νέφος and *νεφέλη cloud, mist*.

σύν and *ξύν with*.

62. The following words are found both with and without *τ* (or *θ*) : *πτόλις* and *πόλις*, *πτόλεμος* and *πόλεμος*, *μαλθακός* and *μαλακός*, *χαμαλός* and *χαμαί*, *διχθά* *τριχθά* and *δίχα* *τρίχα*, probably to subserve the purposes of meter.

SUBSTANTIVES.

63. Cases.—Traces of the *Instrumental*, the *Ablative*, and the *Locative* cases are found in the *Iliad*.

64. The ending of the *Instrumental* case is *-φι(ν)* (sing. and plur.) : *ῥῆφι βίῃφι* (Nom. *ῥῆ βίῃ*) *by his own power*, *δακρόφιν* *with tears*, *ὄχεσφιν* *with a chariot*, *ναῦφιν* *by ship*, *ῥίφιν* *with power, mightily*. In meaning the instrumental *-φι* corresponds sometimes with that of the dative, and sometimes with that of the genitive. Its functions were assumed by the dative in later Greek.

65. The ending of the *Ablative* case is *-θεν*, answering to the question *whence* : *φοίκοθεν* *from the house*, *ἔμεθεν*, *σέθεν*, *φέθεν*, advs. *πόθεν*, *ᾧθεν*, *ἐντεῦθεν*, *ἐνθόθεν*, *ἐκεῖθεν*, etc. In meaning the ablative often corresponds with that of the genitive, which assumed its functions in later Greek.

66. The ending of the *Locative* case is (*a*) *ι* and (*b*) *-θι*, answering to the question *where* : *φοίκοι* *at home*, *χαμαί* *on the ground*, *Πυθοῖ* *at Delphi*, *Κορινόθι* *in Corinth*. It is often replaced by the dative : **Αργεῖ μέσσω* *in mid-Argos*. The dative plural often retains the original locative meaning : *ὤμοισι* (A 45) *on the shoulders*, *τοῖσι* (A 68) *among them*.

(*a*) The locative appears in composition in *ὁδοι-πόρος*, *Πυλοι-γενής*, *χαμαι-εῖναι*, *χαμαι-ευνάδες*, *χοροι-τυπίαι*.

(*b*) The locative in *-θι* was often replaced in later Greek by adverbs in *-οῦ* : *πόθι* (*πou*), *ποθι* (*πou*), *ᾧθι* (*ou*), *τόθι*, *ὑψι* *ὑψόθι* (*ὑψou*), *τῆλε* *τηλόθι* (*τηlou*), *ἄγχι* (*ἀγchu*), *αὐθι* *αὐτόθι* (*αὐtou*), *ἐγγύθι* (*ἐγγύς*), *ἐνδοθι* (*ἐνδον*), *ἐκτοθι* (*ἐκτός*), *κεῖθι* (*ἐκεῖ*).

67. The *Accusative* without a preposition often answers the question *whither*: *ἔρχεσθον κλισίην* (A 322) *go into the tent*. But the question *whither* is usually answered by the suffix *-δε* appended to the accusative: *σάλαδε* (= *ἀλαδε*) *toward the sea*, *ροϊκόνδε* *to the house*, *ροϊκάδε* *homewards*, *ρόνδε* *δόμονδε* *to his own house*, *θύραζε* (= *θύρασδε*) *out*, *ἔραζε*, *χαμᾶζε*, *οὐδάσδε* *to the ground*, *ἐνθάδε* *thither* (B 287) (not *here* (A 171. B 296)).

(a) Some adverbs have the ending *-σε* instead of *-δε*: *ἀμφοτέρωσε*, *ἐτέρωσε*, *πάντοσε*, *κείσε*, *κυκλόσε*, *τηλόσε*, *ὑψόσε*, *ὁμόσε*, *πόσε*, *ὀππόσε*, *ἄλλοσε*.

(b) Some have the ending *-δισ* alongside of *-δε*: *χαμάδισ* *χαμᾶζε*, *ἄλλυδισ* *ἄλλοσε*.

68. The case endings are: —

	1. DECLENSION.		2. DECLENSION.		3. DECLENSION.	
Sing.	Fem.	Masc.	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	-η, -ᾶ	-ης	-ος	-ον	—	—
Gen.	-ης	-ᾶο, (-εω)	-οιο, -οο, (-ου)	-οιο, -οο, (-ου)	-ος	-ος
Dat.	-ῃ	-ῃ	-ῳ	-ῳ	-ϊ	-ϊ
Acc.	-ην, -αν	-ην	-ον	-ον	-ᾶ, -ν	—
Voc.	-η, -ᾶ	-ᾶ, -η	-ε	-ον	—	—
Dual.						
N. V. A.	-ᾶ		-ω		-ε	
G. D.	wanting		-οιῖν		-οιῖν	
Plur.						
N. V.	-αι		-οι	-ᾶ	-ες	-ᾶ
Gen.	-ᾶων, (-έων)		-ων	-ων	-ων	-ων
Dat.	-ησῖν, (-ης)		-οισῖν	-οισῖν	-εσσῖν, -σῖν	-εσσῖν, -σῖν
Acc.	-ᾶς		-ους	-ᾶ	-ᾶς	-ᾶ

FIRST DECLENSION.

69. A nominative in *-ᾶ* is found in the *Iliad* only in: *θεά* (gen. *θεᾶς*), *Ῥᾶ*.

70. A nominative singular in *-ᾶς* is found in: *Αἰνεῖας*, *Αἰγείας*, *Ἑρμείας*.

71. In several stock phrases the noun-stem appears in the nominative: *εὐρύσπα Ζεύς*, *μητιέτα Ζεύς*, *νεφεληγερέτα Ζεύς*, *ἱππότα Νέστωρ*,

ἱππηλάτα (epithet of several heroes), κυανοχαῖτα Ποσειδάων, Ἑρμείας ἀκακῆτα.

72. The genitive sing. masc. is -αο; the ending in -εω appears almost always before vowels and always with synizesis; i.e., originally elision took place in pronouncing the ending (-ā'). -εω is rarely found before consonants.

73. The genitive plur. ends in -αων. The ending -εων is always found with synizesis and is probably of late origin.

SECOND DECLENSION.

74. The genitive ends in -οιο; the ι was then ejected, leaving -οο, which later became -ου by contraction. -οο does not appear in the received text, but it must be restored in several places, e.g., B 325. -ου is rare (A 14, 532).

75. Homer uses only uncontracted forms: νόος (not νοῦς), ὅστέον (not ὅστοῦν), χρύσεος (not χρυσοῦς). The older long form in -ειος appears in σιδήρειος, χάλκειος, χρύσειος.

76. Homer does not employ the Attic Second Declension: λαός (not λεώς), νηός (not νεώς), πλείος (not πλέως).

77. Two nouns (ἔρως ἔρωτος and γέλως γέλωτος) which in Attic belong to the third declensions are nouns of the second declension in Homer: ἔρον (A 469), γέλος (A 599).

THIRD DECLENSION.

78. The ending -εσσιν(ν) of the dative plur. is often appended directly to the noun-stem, the ε being regarded as a connecting vowel: ποῦς πόδ-εσσιν, ὄνυξ ὀνύχ-εσσιν, Αἴας Αἰάντ-εσσιν, ρέπος ρεπέ(σ)-εσσιν, βοῦς βό(ς)-εσσιν.

(a) But the short form in -σιν(ν) without connecting vowel are also found, in which case τ, δ, θ, σ of the noun-stem either remain: ποδ-σίν, ρέπεσ-σιν; or else they are ejected: ποσίν, ρέπεσιν.

(b) The ι of the dative sing. may be elided (Γ 152). It is often long.

79. Ἔρις has the accusative in ἔριδα and ἔριν; κόρυς has κόρυθα and κόρυν.

80. *φάναξ* has the vocative *φάνᾱ* (Γ 351). The vocative of *Κάλχας* is *Κάλχαν*; that of *Αἴας* is *Αἴαν*.

81. Many neuter *ρ*-stems have secondary stems in *-ατ*: *ὔδωρ ὕδατος*, *φρέαρ φρέατος*, *ἦπαρ ἥπατος*, etc.

A. STEMS IN *σ*.

82. Sibilant-stems are regularly uncontracted. But in neuters in *-ος* the dative sing. is sometimes contracted to *-ει* from *-εῖ*, but only in the thesis and before vowels, i.e., the correct reading is *-ε'* with *ι* elided, e.g., *ἔγχει* for *ἔγχεῖ*, *ἔγχε'*.

Sometimes the genitive is contracted to *-εως*: *θάμβος*, *θάμβεος*, *θάμβεως*.

83. *χρῶς*, *ιδρῶς*, *ῥῶς*, *αἰδῶς* have stems in *-ος* in Homer, and are declined without contraction: *χροός*, *χροί*, *χροά*; *ιδροί*, *ιδροά*; *ῥόος*, *ῥοί*, *ῥοά*; *αἰδόος*, *αἰδοί*, *αἰδοά*.

84. Proper names in *-κλέης* = *-κλέης* (Attic *-κλήης*) are declined thus: *Ἡρακλέης*, *Ἡρακλέεος*, *Ἡρακλέει*, *Ἡρακλέεα*.

(a) *Πάτροκλος* is usually declined regularly, but secondary forms in *-κλέης* (= *-κλέης*) also appear. The double forms are: *Πατρόκλῳ Πατροκλέος*, *Πάτροκλον Πατροκλέα*, *Πάτροκλε Πατρόκλεες*.

85. *Ἄρης* (√*αρη*) is declined: *Ἄρης Ἄρῃος*, *Ἀρηί* (or *Ἀρεῖ*), *Ἀρηα*, *Ἄρες*. The *α* is long in the arsis (Γ 128), but short in the thesis (B 110), see § 43.

86. Adjectives in *-ης* (and *-έης*) and proper names in *-ης* do not contract: *θεοφειδέα*, *ἀκλεέ'*(a), *δυσκλεέ'*(a); *Διομήδεα*, *Πολυδεύεα*.

B. STEMS IN *φ*.

87. The stem of words in *-εύς* originally ended in *-φ*. In Homer *η* appears in all cases in which the *φ* is not vocalized: *βασιλεύς*, *βασιλῆος*, *βασιλῆϊ*, *βασιλῆα*, *βασιλεῦ*; plur. *βασιλῆες*, *βασιλῆων*, *βασιλεῶσιν*, *βασιλῆας*.

(a) By transfer of quantity the endings *-ῆος*, *-ῆα*, *-ῆας* became *-έως*, *-έα*, *-έας*.

(b) *ἀριστήεσιν* (A 227) is the only dative in *-εσσι*.

(c) *Ἀτρεύς* and *Τυδεύς* have only forms in *ε*: *Ἀτρείος*, *Ἀτρεῖ*; *Τυδέος*, *Τυδεῖ*, *Τυδέα*.

88. Derivatives of nouns in *-εύς* are : —

(a) Possessive adjectives in *-ήϊος* : βασιλῆϊος, Πηληϊός.

(b) Masculine patronymics in *-των* and *-ίδης* or *-ηϊάδης* : Πηλεΐων, Πηλεΐδης, Πηληϊάδης. Two stems appear in Homer, Πηλη- and Πηλε-. The form Πηληϊάδης arose from the employment of two suffixes ; one, the adjectival *-ιο-*, made possible the adjective Πηληϊός, to whose stem the second suffix, *-αδης*, was added. The stem Πηλε- is employed in the forms Πηλε-ίων and Πηλε-ίδης.

(c) Feminine patronymics in *-ηϊς* : Βρισηϊς, Χρυσηϊς.

89. Nouns in *-υς* whose stem ends in *-f* form the accusative plur. in *-ῦς* (rarely in *-ῶς*), and contract the dative sing. *-υϊ* to *-ῦ* (with the exception of *δρῦϊ* and *σῦϊ*).

(a) But the accusative and dative plur. of *βοῦς* ($\sqrt{\beta\omicron\omicron f}$) is *βοῦς* and *βόας*, *βουσί* and *βόεσσιν*.

(b) *γόνυ* (= *γονf*, secondary stem *γονφατ*) and *δόρυ* (= *δορφ*, secondary stem *δορφατ*) are declined : *γόνυ*, gen. *γουνός* or *γούνατος* ; plur. *γούνα* or *γούνατα*, *γούνων*, *γούνεσσιν* or *γούνασιν* ; *δόρυ*, gen. *δουρός* or *δούρατος*, *δουρι* or *δούρατι* ; dual *δούρε* ; plur. *δούρα* or *δούρατα*, *δούρων*, *δούρεσσιν* or *δούρασιν*.

(c) *φάστυ* is declined : *φάστεος φάστεϊ*.

90. Adjectives in *-ῦς*, *-εῖα*, *-ῖ* do not contract : *ταχύς*, *ταχέος*, *ταχεῖ* ; plur. *ταχέες*, *ταχέα*, *ταχέας*, *ταχέων*, *ταχέεσσιν*.

91. *Νῆψ* (Attic *ναῦς*) is declined : *νηῦς*, *νηός* (*νεός*), *νηί*, *νηᾶ* ; plur. *νήες* (*νέες*), *νηῶν* (*νεῶν*), *νήεσσι νέεσσι* *νηυσί*, *νήας νέας*.

C. STEMS IN *j*.

92. Nouns in *-ις*, whose stem ends in *-j*, are declined without *ε*, and contract in the dative sing. to *-ι* ; the accusative plur. is *-ις* (rarely *-ῖας*) : *μάντις*, *μάντιος*, *μάντι*, *μάντιν*, *μάντι* ; plur. *μάντιες*, *μαντῶν*, *μαντίεσσιν*, *μάντις*. Here belong the adjectives : *νήστις* *fasting*, *φιδρις* *skilled* (*ἄφιδρις*, *πολύφιδρις*).

93. *πόλις* is declined : *πόλις*, *πόλιος πόληος*, *πόλῃ πόλῃ*, *πόλιν* ; plur. *πόλιες πόλεις*, *πολίων*, *πολίεσσιν*, *πόλις πόλιας πόληας*. It is also written *πτόλις*, *πτόλιος* (*πτολίεθρον*).

94. *Λητώ* is declined : *Λητώ*, *Λητόος*, *Λητοῖ*, *Λητόα*. In A 9 we should read with Aristoxenus : *Λητόος ἀγλαὸς υἱός* (cp. II 849).

IRREGULAR NOUNS OF THE THIRD DECLENSION.

95. (α) πατήρ, πατὺρ πατέρος, πατρὶ πατέρι, πατέρα, πάτερ; plur. πατέρων πατρῶν, πατέρας.

(β) μήτηρ, μητὺρ μητέρος, μητρὶ μητέρι, μητέρα, μήτηρ; plur. μητέρας.

(γ) θυγάτηρ, θυγατὺρ θυγατέρος, θυγατρὶ θυγατέρι, θυγάτρα, θύγατερ; plur. θυγατέρες θύγατρες, θυγατρῶν, θυγατέρεσσι(ν), θύγατέρας θύγατρας.

(δ) ἀνὴρ, ἀνδρὺς ἀνέρος, ἀνδρὶ ἀνέρι, ἄνδρα ἀνέρα, ἄνδρε ἀνέρε; plur. ἄνδρες ἀνέρες, ἀνδρῶν ἀνέρων, ἀνδράσι ἀνδρεσσι, ἀνδρας ἀνέρας.

So also γαστήρ and Δημήτηρ.

96. Ζεὺς is declined: gen. Διὸς Ζηνός, Διὶ Ζηνί, Δία Ζῆνα Ζῆν, Ζεῦ.

97. υἱός is declined: gen. υἱέος υἱος, υἱεῖ υἱί, υἱόν υἱα, υἱέ; dual υἱε; plur. υἱες (υἱέες), υἱῶν, υἱάσι, υἱας (υἱέας).

98. τὸ κάρη is declined: gen. κρατὸς, κρατί; plur. κάρηνα, καρήνων.

99. λᾶας is declined: gen. λᾶος, λᾶι, λᾶαν; dual λᾶε; plur. λᾶων, λᾶεσσι.

100. Ἀΐδης (Attic Ἀΐδης) is declined regularly, Ἀΐδαο, Ἀΐδῃ, Ἀΐδην, but it also has a heteroclitite genitive and dative: Ἀΐδος and Ἀΐδι from an unused nominative Ἀΐς (√αῖδ).

101. εὐρύσποα has the same form in the nominative, accusative, and vocative.

(α) θέμις: gen. θέμιστος; plur. θέμιστας, etc.

102. πολὺς is declined:—

πολλός	πολύς	πολλή	πολλόν	παλύ
	πολέος	πολλῆς		
πολλῶ		πολλῇ		
πολλόν	πολύ	πολλήν		
πολλοί	πολέες	πολλαί	πολλά	
πολλῶν	πολέων	πολλῶν		
πολλοῖσι	πολέσσι	πολλῇσι		
πολλούς	πολύς	πολλάς		

πολέων (B 131) is corrupt.

103. Isolated forms are (τῇ) δαί in *strife* (Ω 739); (τὸ) δῶ *house* (A 426); (τῷ) ὅσσε *the two eyes* (A 104. 200) used instead of the dual of ὀφθαλμός and ὄμματα. The √φαρν *lamb* is declined: nom. ἀμνός, gen. φαρνός, φαρνί, φάρνα, φάρνε, φάρνες, φαρνῶν, φαρνάσι.

COMPARISON OF ADJECTIVES.

104. Some adjectives in -ος with long penult form the comparative and superlative in ω; such as οὐζυρώτερος (P 446).

105. The ι in -ίων, -ιον is always long. The full forms -ονᾶ, -ονες, -ονᾶς are used for the most part instead of -ω, -ους.

106. Homeric comparatives and superlatives which are not used in Attic are: κυδρός κύνδιος; μακρός μᾶσσων μήκιος (also μακρότερος μακρότατος); οἰκρός οἰκτιος (also οἰκρότερος οἰκρότατος); φίλος φιλίων (also φίλτερος φίλτατος); βαθύς βάθιος; βραδύς βράδιον βάρδιος; βραχύς βράσσων; γλυκύς γλυκίων; παχύς πάσσων πάχιος; ὤκυσ ὤκιος (also ὠκύτατος).

107. The comparative and superlative endings -ίων, -ιστος are appended directly to the *noun*-stem of many neuter nouns: τὸ αἶσχος: αἶσχιον αἰσχιστος; τὸ ἄλγος: ἄλγιον ἄλγιστος; τὸ ἔλεγχος: ἐλέγχιστος; τὸ ἔχθος: ἐχθιστος; τὸ ρῆδος: ρῆδιστος; τὸ κάλλος: κάλλιον κάλλιστος; τὸ κέρδος: κέρδιον κέρδιστος; τὸ κῆδος: κῆδιστος; τὸ κράτος: κάρτιστος; τὸ κῦδος: κύνδιος; τὸ μήκος: μήκιος; τὸ πάχος: πάσσων πάχιος; τὸ ρίγος: ρίγιον ρίγιστα; τὸ τάχος: θάσσων τάχιστα. Also τὸ βάθος (Hom. βένθος): βάθιος, and ὁ οἶκος: οἰκτιος.

108. The comparatives of ἀγαθός, ἥς, and ἐσθλός are: ἀρείων ἄριστος, κρείσσων κάρτιστος, φέρτερος φέριστος φέρτατος, ἀμείνων, βέλτερος, λώτερος λωίων.

(a) Those of κακός are: κακίων κακώτερος κάκιος, χερείων χειρότερος, χείρων χειρότερος. Comparative forms are: the accusative χέρη, the dative χέρηϊ, the plurals χέρηες χέρηα.

109. πολὺς is compared:—

πλείων πλείον	}	πλείστος
πλεών πλεόν		
plur. πλέες πλέας		

109 bis. Adverbs compared in a peculiar way are: *φεκάς*, *φεκαστέρω*, *φεκαστάτω*; *τῆλε*, *τηλόθι*, (*τηλοῦ*), . . . *τηλοτάτω*; *ἀγχι* (*ἀγχόθι*, *ἀγχοῦ*), *ἄσπον* *ἄσσοτέρω*, *ἀγχιςτα*. The comparative *ἄσπον* when compared again becomes *ἄσσο-τέρω*, or in Aeolic *ἄσσυ-τέρω*; compare also *ἐπασσύτεροι*.

110. Some words with the prefixes *ἄρι-* or *ἐρι-* (cp. *ἀρετή*, *ἀρείων*, *ἄριστος*), *γα-* (= *δια-*, Aeolic *δja*), *δα-* and *ἀγα-*, have the force of

superlatives: ἀρίγνωτος (*well-known*), ἐριβώλαξ ἐριβώλος (*with big clods, fertile*), λατρεφής (*sleek*), δάσκιος (*thick-shaded*), ἀγάκλυτος (*illustrious*).

NUMERALS.

III.

CARDINALS.

1. εἷς μία μίης μίαν
ἴα ἰῆς ἰῆ ἴαν
2. δύο δύο δοῖω
plur. δοιοί, -αί
4. τέσσαρες πίστερες (-ρας)
12. δώδεκα δυώδεκα δυοκαίδεκα
20. εἰκοσι φείκοσι
30. τριήκοντα
80. ὀγδώκοντα
90. ἐνενήκοντα ἐννήκοντα
200. διηκόσιοι
9000. ἐννεάχιλοι
10000. δεκάχιλοι

ORDINALS.

1. πρῶτος πρώτιστος
2. δεύτερος δεύτερος
3. τρίτος τρίτος
4. τέταρτος τέταρτος
7. ἑβδόματος ἑβδομος
8. ὀγδόατος ὀγδοος
9. εἵνατος ἑνατος
12. δωδέκατος δυωδέκατος
20. εἰκοστός φεικοστός

(a) Note the forms: δίχα, διάνδιχα, διχθὰ *twofold* (διχθαδῖος); τρίχα τριχθὰ *threefold*; τετραχθὰ *fourfold*; πένταχα *fivefold*.

PRONOUNS.

112. A. PERSONAL (AND REFLEXIVE) PRONOUNS.

	1. FIRST PERSON. ROOT (ἐ)με.	2. SECOND PERSON. ROOT τφε.	3. THIRD PERSON. ROOT σφε. Masc, Fem., Neut.
Sing.			
Nom.	ἐγώ(ν)	σύ, τόνη	φεῖο, φέο, φέθεν
Gen.	ἐμεῖο, ἐμέο, μέο, ἐμέθεν (ἐμεῦ, μεν)	σεῖο, σέο, σέθεν, τεεῖο (σέο is also enclitic) (σευ)	(φευ) (φέο and φέθεν are also enclitic)
Dat.	ἐμοί, μοι (enclitic)	σοί, τοι, τεῖν (σοί, sometimes τοί, always enclitic)	φοί (often enclitic)
Acc.	ἐμέ, με (enclitic)	σέ (also enclitic)	φέ, μιν (both enclitic)
Dual.			
N. A.	νῶι, ἡμε	σφῶι, ὕμε	A. σφε, σφωέ (A 8),
G. D.	(A. ἀμμε) νῶιν	(A. ὕμμε) σφῶιν	(both enclitic) σφῶιν (enclitic)
Plur.			
Nom.	ἡμες, ἡμεῖς, ἀμμες	ὕμες, ὕμεῖς, ὕμμες	σφῶν, σφείων, (σφέων)
Gen.	ἡμῶν, ἡμεῖων, (ἡμέων)	ὕμῶν, ὕμεῖων, (ὕμέων)	σφι(ν), σφίσι(ν) (both enclitic)
Dat.	ἡμιν, ἡμῖν, ἀμμι(ν) ἡμσιν	ὕμιν, ὕμῖν, ὕμμι(ν) ὕμσιν	σφας, σφέας, (σφε) (enclitic)
Acc.	ἡμας, ἡμέας, ἀμμε	ὕμας, ὕμέας, ὕμμε	

113. From original ἐμεῖο, σεῖο, φεῖο arose ἐμέο, μέο, σέο, φέο by vocalization of the *j*, and by its ejection arose ἐμέο, μέο, σέο, φέο, which forms might be elided and become ἐμέ', μέ', σέ', φέ' alongside of ἐμεῖ' (μεῖ'), σεῖ', φεῖ'. In the accepted text the latter forms wrongly became ἐμεῦ, μεν, σεῦ, φεν.

114. ἐμέθεν, σέθεν, φέθεν are really ablatives, see 65.

115. ἀμμες, ἀμμε, ἀμμι(ν), ὕμες, ὕμμε, ὕμμι(ν) are Aeolic forms.

116. ἡμάς, ὕμάς, σφέας with synizesis are wrong forms for ἡμας, ἱμας, σφας.

117. ἄμμε, ὕμμε, σφε are old duals, which are still often dual in meaning (*us two, you two, them two*). σφε is plural in T 265. Though ἄμμε (A 59) and ὕμμε are plural in several passages, yet they are usually duals in the Iliad, but always plurals in the Odyssey.

118. μέ, σέ, ἐέ are often elided and become μ', σ', ἐ'. Then ἐ' disappeared from the text in many places in which it must be restored, e.g., A 25. 116. 195. 379. 406.

119. μοί, σοί, τοί, φοί are often elided and become μ', σ', τ', ἐ'. Then ἐ' disappeared from the text in many places in which it must be restored, e.g., B 172, Γ 129.

120. σφι(ν) is often elided to σφ' (Γ 300).

121. The forms ἡμεῖς, ὑμεῖς, ἡμῖν, ὑμῖν are non-Homeric and should be replaced by ἡμες, ὕμες, ἡμιν, ὕμιν.

122. Instead of the Attic reflexive forms ἐμαντόν, σεαντόν, ἑαντόν, Homer uses the personal pronouns, to which he sometimes adds the corresponding case of αὐτός, e.g., αὐτόν μιν, σῆς τ' αὐτοῦ κεφαλῆς.

123. ἐφέ (from σεφέ = ἐέ = Latin *se*) and ἐφοί (from σεφοί = ἐοί = Latin *sibi*) are reflexive.

124.

B. POSSESSIVE PRONOUNS.

1st pers. ἐμός, ἐμή, ἐμόν, *mine*; νωῖτερος, *belonging to us two*;

ἡμέτερος, ἡμετέρη, ἡμέτερον } *ours*.
(or ἁμός, ἁμή, ἁμόν)

2d pers. σός, σή, σόν } *thine*; σφωῖτερος, *belonging to you two*;

or τεός, τεή, τεόν }
ὕμέτερος, ὕμετέρη, ὕμέτερον } *yours*.
(or ὕμός, ὕμή, ὕμόν)

3d pers. ρός, ρή, ρόν } *his, his own*;

or ἐρός, ἐρή, ἐρόν } *hers, her own*;
σφέτερος, σφετέρη, σφέτερον } *theirs*.
or σφός, σφή, σφόν

(a) φίλος, *dear*, is often used instead of the possessive pronoun, where Attic would have merely the article (A 20. 167).

125. ἐρός is always reflexive (= *suus*); ρός is usually reflexive. The original forms are σρός, σρή, σρόν and σερός, σερή, σερόν. The σ of σερός passed over into the rough breathing, but in many passages the σ must still be pronounced, e.g., A 83. 533; Z 62.

C. DEMONSTRATIVE PRONOUNS.

126. In Homer the so-called article preserves its original demonstrative force ; it is the equivalent of prose αὐτός, or αὐτός, or ἐκεῖνος.

SING.	ὅς, ὃ	ῆ	τό (rarely ὃ)
	τοῖο, τοῦ	τῆς	τοῖο, τοῦ
	τῷ	τῇ	τῷ
	τόν	τήν	τό
DUAL.	N. A.	τώ	
	G. D.	τοῖν	
PLUR.	τοί, οἱ	ταί, αἱ	τά
	τῶν	τάων	τῶν
	τοῖσι	τῇσι	τοῖσι
	τούς	τάς	τά

(a) The demonstrative pronoun sometimes approaches the meaning of the Attic article, but this is apparent, not real ; e.g., A 11, τὸν Χρύσην = *him, Chryses*.

(b) In prose we should have τὴν μῆνιν in A 1, but the absence of τήν does not make μῆνιν indefinite. The context determines the definiteness or indefiniteness of a noun.

127. The adverbs ὥς and τῶς, *thus*, are formed from the demonstrative pronoun ὅς (ὃ), ῆ, τό.

(a) The dative singular neuter τῷ is often used as a conjunction : *therefore, in this way*, introducing an apodosis.

128. By the side of ὅς (ὃ), ῆ, τό we also find ὅδε, ῆδε, τόδε and οὗτος, αὕτη, τοῦτο : *this person here*, along with their respective adverbs ὧδε and οὕτως.

129. ἐκεῖνος always appears as κείνος, κείνη, κείνο, along with its adverbs κείσε *to that place*, κείθι *there*, κείθεν *from there*, *thence, then*.

130. The intensive pronoun αὐτός, αὐτή, αὐτό means *self (himself, herself, itself)* or *alone, in person*. Its adverb is αὐτως *even so, just as it is, just so, even without this, utterly, simply*. Αὐτός is rarely a personal pronoun, as it is in A 463.

D. INTERROGATIVE AND INDEFINITE PRONOUNS.

131. τίς, τί, *who ? which ?* and τίς, τι, *some, any*, are declined as in Attic, but the genitive sing. τέο (interrogative) and τεο (indefinite), and the genitive plur. τέων (interrogative) are also found.

(a) τέο and τεο are often contracted to τεῦ and τευ (non-Homeric forms), but still all the passages cannot be altered to the genuine τέο (τεο) or τέ' (τέ').

(b) τέο (τεο) arises from the suffix -jo, as in ἐμείω, σείω, φείω, cp. 113.

(c) The neuter τί is often strengthened by ἤ or ποτέ: τίη, τίπτε (τίπτ', τίφθ'): *why pray?*

(d) *No one* is οὐ τις (μή τις); *nothing* is οὐ τι (μή τι). Of οὐδείς Homer uses only οὐδέν.

E. RELATIVE PRONOUNS.

132. ὅς, ἣ, ὅ is declined as in Attic. It has besides a genitive sing. masc. ὅο (B 325). — It is often strengthened by the epic enclitic τε: ὅς τε, ἣ τε, ὅ τε.

133. The τ-forms of the demonstrative pronoun ὅς (ὅ), ἣ, τό (126) very often have a relative force when the antecedent of the relative is definite and the relative clause is parenthetical.

Ἀπόλλωνι φάνακτι, τὸν ἠύκομος ἔτεκε Λητώ (A 36).

(a) Sometimes ὅ (ὅς), ἣ (cp. 126) are so used (Γ 354).

134. The relative adverb ὡς (proclitic), *as*, is often strengthened by τε: ὡς τε (to be distinguished from ὥστε, *so that*): ὡς τε λέων ἐχάρη (Γ 23).

135. The *indefinite relative pronoun* ὅστις, ἣτις, ὅτι is declined as in Attic, but it also has forms in which the relative stem is undeclined, as in ὁ-ποῖος: —

SING.	ὅς τις	ὅ τις	ἣ τις	ὅττι, ὅ τι
	οὗ τεο	ὅτεν	—	
	—	ὅτεω	—	
	ὃν τινα	ὅ τινα	ἣν τινα	
PLUR.	οἳ τινες	αἱ τινες	αἱ τινες	ἄσσα
	—	ὅτεων		
		(ὁτέοισι)		
	οὗς τινας	ὁ τινας	ἄς τινας	

136. Homer sometimes uses the neuter accusative of the relative ὅ and its strengthened form ὅ τε adverbially as conjunctions (= ὅτι and ὅτι τε), meaning *that, how that, in that, or because* (A 120. 244).

137. Even the neuter accusative of the demonstrative τό is sometimes used adverbially in the sense of *wherefore, on that account* (Γ 176).

VERBS.

138. In some verbs the Middle has the same meaning as the Active :—

ὁράομαι = *ὁράω*, *I see* ; *οἶω*, *οἶομαι*.

139. The aorist middle, especially the 2d aorist without a thematic vowel, is often used instead of the passive : *βλήτο*, *he was struck*.

(a) The passive is sometimes used with the meaning of the middle.

140. The future passive does not occur. In its place we find :—

(a) The future middle : *τελέεσθαι* (in Attic *τελήσεσθαι*), A 204.

(b) The future perfect : *τετελεσμένον ἔσται* (in Attic *τελεσθήσεται*), A 212.

The future has no optative.

141. The aorist indicative (*Gnomic Aorist*) is often used in proverbs, and must be translated as though it were the present indicative, A 218.

142. The *Subjunctive* is used more frequently in Homer than in later Greek. The following usages of the subjunctive are foreign to Attic :—

A. THE SUBJUNCTIVE IN PRINCIPAL CLAUSES.

1. The subjunctive + *κε(ν)* (*ᾄν*) in principal clauses is used as the equivalent of the future indicative, but in a potential sense (= *may*), A 184.

2. The dubitative subjunctive is found both in the 1st and in the 3d person, A 150.

(a) The deliberative subjunctive may take *οὐ*, A 262 ; it expresses futurity of a less positive kind than the future indicative.

(b) *κε(ν)* is often added to the deliberative subjunctive (B 488), and it is inserted in final clauses (A 32) ; but it adds nothing to the sense.

B. SUBJUNCTIVE IN SUBORDINATE CLAUSES.

143. The subjunctive without *κε(ν)* is often used with *εἰ, ὅτε (ὥς ὅτε)*, *ὁππότε, ὥς (ὥς τε)*, *ὅς (ὅς τε, ὅς τις)* in a future sense in comparisons and in subordinate clauses which express general truths (A 80, B 147), and sometimes in principal clauses also, cp. II 243.

144. The *Infinitive* is often used to express purpose or result, A 150.

(a) The phrases *βῆ δ' ἵμεναι*, *βῆ δὲ θέειν* *he went forth, went on his way*, belong here.

145. The infinitive is often used for the 2d person of the imperative in mild (polite) commands or requests.

146. The accusative with the infinitive can take the place of the 3d person of the imperative, Γ 285.

147. The *verbal adjective* in -τός usually has the meaning of a perfect passive participle, *κυνέη ῥινοῦ ποιητή*, a cap made of leather. The verbal in -τέος does not occur.

148. The aorist participle is sometimes used of contemporaneous action, A 596. 201.

149. With a neuter plural subject the verb is usually in the plural (sometimes in the singular), B 135.

ENDINGS OF THE ACTIVE VOICE.

150. The 1st and 3d pers. sing. of the present and 2d aor. subjunctive are often -ωμι and -ησι respectively: *ἑθέλωμι* (A 549), *ἑθέλῃσι* (A 408).

151. The endings of the 1st and 3d pers. of the pluperfect indicative are -εῖ and -εεν (or -ειν), the latter, however, being found only in the pluperfect of *οἶδα*: *ῥεῖδεα*, *ῥεῖδησθα*, *ῥεῖδεεν* (*ῥεῖδει*).

152. The original ending -σι of the 2d pers. sing. is found only in *εἰσὶ thou art*, A 178.

153. The ending of the 2d pers. sing., -σθα, is found in many forms, chiefly in subjunctive forms (*ἑθέλῃσθα* = *ἑθέλῃς*), but also in indicative (*δίδουσθα*) and optative (*κλαίεισθα*) forms.

154. In a few passages the aorist optative has the endings -αις and -αι in the 2d and 3d pers. sing. respectively, instead of -ειας and -ει(ν).

155. The 3d pers. plur. of the aorists and imperfects which are formed from the verb stem without the addition of a thematic vowel have the shorter forms -ᾶν, -εν, -ῶν instead of -ησαν (-ᾶσαν, -εσαν), -ῶσαν: *ἔβᾶν*, *ἔστᾶν*, *ἔεν*, *ἔδῶν*, *ἔφῶν*.

(a) This is the regular form in the aor. pass., which rarely has -ησαν, e.g., *ἤγερθεν* (A 57) = *ἤγέρθησαν*.

ENDINGS OF THE MIDDLE AND PASSIVE VOICE.

156. The σ of the endings -σαι, -σο of the 2d pers. sing. is ejected, and contraction does not take place: e.g., —

Ind. βούλει, ἐβούλεο, ὄψαι, ἐλύσαο, ἴκεο, κεχολώσσαι.

Subj. νέμῃαι, δαινύειαι, φερύσσαι, ἴκηαι, -βλήῃαι.

Imper. ἔρχεο, βήσεο, θέο, φάο.

(a) But elision often follows on the ejection of the σ : —

Ind. μεταπρέπε'(αι) A 160, ἦρχε'(ο) Γ 430, γνῶσε'(αι) B 365, κεκλήσε'(αι) Γ 138.

Subj. ἐντύνῃ'(αι), δαινίε'(αι), μνήσε'(αι).

Imper. ἔρχε'(ο), ἔλε'(ο), κείσ'(ο).

The unelided forms are much more common.

157. The 1st pers. plur. often ends in -μεσθα instead of -μεθα.

158. The 3d pers. plur. of the perfect and pluperfect indicative often ends in -ᾶται and -ᾶτο respectively, instead of in -νται and -ντο : ἔρραδᾶται ἔρραδᾶτο, εἰρυνᾶται εἰρυνᾶτο, ἦᾶται ἦᾶτο, βεβλήᾶται βεβλήᾶτο.

159. The 3d pers. plur. of the present and imperfect of verbs that have no variable vowel end in -ᾶται and -ᾶτο respectively : κείμῃαι has κείᾶται (κέᾶται) and 'κειᾶτο ('κέᾶτο) ; ἦμῃαι has ἦᾶται and ἦᾶτο.

160. The 3d pers. plur. of the 2d aor. indicative sometimes ends in -ᾶτο : ῥνομῃαι ἔρρυνᾶτο, φθίνω ἐφθιᾶτο, ξυμβάλλω ξυμβληᾶτο.

161. The 3d pers. plur. of the present and aorist optative always ends in -ᾶτο : πειθοίᾶτο, ἐποῖᾶτο.

162. Verb-stems ending in a guttural or labial mute are aspirated before -ᾶται and -ᾶτο : ὀρέγω, ὀρωρέχᾶται ὀρωρέχᾶτο ; ἐπιτρέπω, ἐπιτράφᾶται.

(a) The optative of stems whose final vowel is ι or υ ends in -ίμην : δαινυῖτο Ω 665 ; 745.

INFINITIVE ENDINGS.

163. Those tenses of the active voice which have no thematic vowel have infinitives ending in -μεναι (or with elision of the last syllable -μεν'), not in -ειν.

Pres. ἰστάμεναι, τιθήμεναι, ἵμεναι.

2d aor. στήμεναι, δόμεναι, ραλώμεναι.

Perf. ρίδμεναι, δεδρῖμεναι.

(a) After long vowels and diphthongs the ending -ναι is occasionally found, chiefly at the end of the verse : εὔχεται εἶναι (A 91), ρεῖδεται εἶναι (A 228), φορῇναι (B 107). The ending -ναι in the interior of verses is spurious, e.g., δύναι, B 413, Γ 322.

164. Infinitives belonging to stems which have a thematic vowel end in *-έμεναι* (or with elision in *-έμεν'*), but somewhat more frequently in *-ειν* : —

Pres. *ἀμυνέμεναι* and *ἀμύνειν*.

Fut. *ἀξέμεναι* and *ἄξειν*.

2d aor. *φειπέμεναι* and *φειπέιν*.

165. The aorist passive ends in *-ήμεναι* (which is never elided), and very rarely in *-ῆναι* : —

μυγήμεναι and *μυγήναι*.

166. The ending *-έμεν'* arises from elision and is almost always found *before vowels*, but in many passages in the traditional text it has been supplanted by *-ειν*, and must be restored.

167. The dactylic meter could not easily handle such forms as *ἄγέμεναι*, *φερέμεναι*, *βᾶλέμεναι*, *φαγέμεναι*, arising chiefly from short, monosyllabic stems, and in such cases we find infinitives in *-έμεν* (and *-μεν*) *before consonants*.

Pres. *ἄγέμεν*, *ἐχέμεν*, *μενέμεν*, *ἐσθιέμεν*.

2d aor. *μεθέμεν*, *πίεμεν*, *φαγέμεν*.

Perf. *βεβάμεν*, *ἐκγεγάμεν*.

168. In the accepted text the 2d aor. infinitive often ends in *-έειν*, almost always *before consonants* : *βαλέειν*, *φιδέειν*, *θανέειν*, forms which have supplanted the correct *βαλέμεν*, *φιδέμεν*, *θανέμεν*, whose final syllables are long by position.

AUGMENT AND REDUPLICATION.

169. Both the syllabic and the temporal augment are often omitted, usually for metrical reasons. In many cases it can and should be restored.

170. The omission of the augment must be regarded as aphaeresis (§ 33), and occurs almost exclusively —

(a) at the beginning of a verse ;

(b) after a caesura or the bucolic diaeresis ;

(c) after a vowel ;

(d) in words which without it would not fit in the meter ;

(e) the omission of the temporal augment in verbs which begin with a short syllable (*ἄγω*) may be regarded as aphaeresis ;

(*f*) the omission of the temporal augment in the case of verbs which begin with a long syllable was no fault of the poet, but of later editors, more especially of Aristarchus. So *ἔντο* must be restored to *εἶντο*, *ἔλκε* to *εἶλκε*, etc.

170 *dis*. Verbs whose stems began with *f* could only have the syllabic augment: *ἔφαξαν*, *ἔράγη*, *ἔράλη*, *ἔφεργε*, *ἔφειπε*, *ἔφείσαο*, *ἔφίσατο*, *ἔφφαδε* (for *ἔσφαδε*, Mss. *εὔαδε*), *ἔφαινοχόει*, *ἔφάνασσε*, *ἔφάνδανε*, *ἔφείλιξε*, *ἔφελίχθη*, *ἔφείλιχθεν*, *ἔφείρικτο*, *ἔφείρισκε*, *ἔφεφίσκομεν*, *ἔφερόλπει*, (*ἔ*)*φερόργει*, (*ἔ*)*φεροῖκει*.

171. Similarly verbs whose stems originally began with a consonant now lost had the syllabic augment: from *ἵημι* (*σι-ση-μι*) came first *ἔ-σηκα*, then *ἤκα*; from *φωθεῖν* came *ἔφωσε*, *ἔωσε* and *ἔφώθει*, *ἔώθει*; *φαλῶναι* makes *ἔφάλων*, *ἔάλων*.

(*a*) Homer never augments *οράω*.

(*b*) *οἴγνυμι* has the temporal augment: *ώγνυντο* (cp. Attic *ἀνέωγον* from *ἀνοίγνυμι*).

172. Sometimes *λ*, *μ*, *ν*, *ρ*, *σ* are doubled after the augment (§ 41): *ἔλλαβε*, *ἔλλισάμην*, *ἔλλισετο*, *ἔλλιτάνευε*, *ἔμμαθε* (*ἔμμαθε*), *ἔμμορε*, *ἀπεννίζοντο*, *ἔφφαδε*, *ἔφφειδησθα*, *ἔφφείδει*, *ἔφφιδε*, *ἔσσειόντο*, *ἔσσειούντο*, *ἔσσευα*, *ἔσσυμαι*. The original forms were perhaps: *ἐλέλαβε*, *ἐλελάβετο*, *ἐλέλαχε*, *ἐμέμαθε*, *εφεφείδησθα*, *εφεφείδει*, *εφεφιδε*, *ἔσφαδε*, *ἔσσειόντο*.

(*a*) In verbs beginning with *ρ* the *ρ* is regularly doubled as in Attic. Exceptions to this rule are *ἐράπτομεν*, *ἐρύετο*, *ἔρντο*, *ἐρύσατο*, and perhaps *ἔρεζε*, *ἔρεξα*.

173. *ῆ-* as syllabic augment instead of *ἔ-* is not Homeric. Hence *ῆικτο*, *ῆισκε*, *ῆίσκομεν*, *ῆείδησθα*, *ῆείδει*, etc., are to be restored as *ἔφείρικτο*, *ἔφείρισκε*, *ἔφεφίσκομεν*, *ἔφεφειδησθα*, *ἔφεφείδει*, etc.

174. Verbs which begin with two consonants, a double consonant, or *ρ* prefix *ἔ-* instead of the reduplication and *ρ* is doubled: *ἔστεφάνωνται*, *ἔξενγμέναι*, *διέφθορας*, *συνέρρηκται*.

175. An initial vowel is sometimes (though rarely) lengthened, and thus takes the place of the reduplication: *ἐφῆπται* (B 15), *ῆσκηται*, *ῆσχυμένος*, *κατήκισται*, *ἀφῖχθαι*, *παρῶχηκε*. The pluperfect *ἰέρεντο* (Ω 125) is the only case in which Homer uses as short a syllable thus lengthened for reduplication.

176. In some perfects and pluperfects the short syllable of the reduplication becomes long by position: *βέβλαμμαι* (*βλάπτω*), *βέβλημαι*

(βάλλω), δέδρεγμα (from δεδρίσκομαι, Mss. δειδέχεται), δέδρεια (Mss. δειδία), δέδρεια (Mss. δειδόικα), δέδμημαι (δάμνημι), δέδμημαι (δέμω), μέμβλωκα (βλώσκω), μέμνημαι (μμνήσκω), πεπτηώς (πτήσσω), πέπτωκα (πίπτω), πέπταμαι (πίτνημι), ἔστηκα (ἵστημι). Note ἔκτημαι, perfect of κτάομαι.

177. Verbs that begin with ρ have ἐ- instead of true reduplication, because the original initial letter was a σ or ϕ, which when lost caused an obscuring of the reduplication : ἐρράδαται, ἐρράδατο, συνέρρηκται, ἔρριγα, ἔρριγει, ἔρριγσι, εἶρμαι.

178. Verbs whose initial letter is ϕ display true reduplication : ϕέφαγα, ϕέφαδα, ϕεφάδηκα, ϕέφελμαι, ϕεφέλιγμα, ϕέφικα, ϕέφολπα, ϕεφοργα, ϕέφρημαι.

179. Attic reduplication is more common in Homer than in Attic : —

- | | |
|--|--|
| 1. ἀν-ήνοθε blossom, ἀνεθ seen in ἀν-θος. ἐπ-αν-ήνοθε (Mss. ἐπενή-νοθε) B 219 is the aorist. | 11. ὄρ-ωρα (ὄρνυμι) rise up. |
| 2. ἄρ-ηρα (ἀραρίσκω). | 12. ἀγ-ήγερμαι (ἀγείρω). |
| 3. ἐγρ-ηγόρθαι (Attic ἐγρήγορα). | 13. ἀρ-ήρομαι (ἀρώ). |
| 4. ἐδ-ηδώς, ἐδ-ήδεται (Attic ἐδήδοκα, ἐδωδή). | 14. ἐρ-ήρεισμαι (ἐρείδω). The plu-
perfect is augmented : ἤρ-ήρει-
στο, Γ 358. |
| 5. ἐλ-ήλαμαι. | 15. ὀδ-ώδυσμαι, aor. ὠδυσσάμην. |
| 6. ἐ(ι)λ-ήλ(ο)υθα. | 16. ὄρ-ώρεγμα (ὀρέγω). |
| 7. (κατ)ερ-ήριπα, ἐρ-έριμμα (ἐρείπω). | 17. ἀλ-άλημαι (ἀλάομαι). |
| 8. ὀδ-ωδα smell (Attic ὀζω). | 18. ἀλ-ἀλύκτῃμαι (ἀλύω or ἀλύσσω). |
| 9. ὀλ-ωλα. | 19. ἀκ-ᾶχῃμαι (ἀκᾶχίζω). |
| 10. ὀπ-ωπα see (cp. ὀράω). | 20. ἀκ-αχμένος (cp. ἄκων). |
| | 21. (συν)οκ-ωχότε (συνέχω), B 218. |

180. In Homer the reduplication of the second aorist is much more common than in later Greek : ἐπέφραδον (2d aor. of φράζω), ἤραρον (2d aor. of ἀραρίσκω), ὥρορον (2d aor. of ὄρνυμι).

(a) Note the aorists ἡνίπαπε (ενιπ) and ἡρύκακον (ερυκ), in which the second (not the first) syllable of the stem is repeated.

181. A future is formed from some reduplicated aorists : κεκαδήσω from ἐκέκαδον (γάζομαι, give way, kill), πεπιθήσω from ἐπέπιθον, πεφιδήσομαι from ἐπεφιδόμεν, κεκαδήσομαι from κήδω (distress).

THEMATIC VOWEL (VARIABLE VOWEL).

182. In Homer many verbs have no thematic (variable) vowel, though in later Greek they are conjugated with a thematic (variable, or connecting) vowel.

For the present without a thematic vowel (verbs in -μι), see §§ 198-199.

For the second aorist without a thematic vowel, see § 206 ff.

For the perfect without a thematic vowel, see § 217.

183. The tenses which are conjugated without a thematic (variable) vowel have ε and ο (not η and ω) before the personal endings of the subjunctive, which therefore have these endings :—

Subj. Act. (-ω, -ης, η); -ετον; -ομεν, -ετε (-ωσι).

Subj. Mid. -ομαι, -εαι, -εται; (-ησθον); -ομεθα (-ησθε, -ωνται).

Four tenses employ this old inflection :—

(a) The present subjunctive (active and middle) of verbs in -μι :—

ἀλλ' ἵωμεν, μάλα γὰρ νύξ ἀνεται, ἐγγύθι δ' ἥως (K 251).

(b) The second aorist subjunctive (active, middle, and passive) of verbs in -ω which are inflected like verbs in -μι (their stem vowel is always η or ω, see § 189) : ἐς δ' ἑκατόμβην θήομεν.

εἰς ὃ κεν ἦ ὑμεῖς Τροίην εὐπυργον ἔλπετε

ἦ αὐτοὶ παρὰ νηυσὶ δαμῆτε ποντοπόροι (H 71-72).

(c) The first aorist subjunctive (active and middle) of verbs in -ω (which also has no thematic (variable) vowel) :—

νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διάν,

ἐς δ' ἐρέτας ἀπιτῆδες ἀγείρομεν, ἐς δ' ἑκατόμβην

θήομεν, ἂν δ' αὐτὴν χρυσηίδα καλλιπάρηον

βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω . . .

ὄφρ' ἡμῖν φεκάφεργον ἰλάσσειαι ἱερὰ ῥέξας (A 141 ff.).

(d) The perfect subjunctive active :—

ἐξαύδα, μὴ κεῖθε νόψ, ἵνα φείδομεν ἄμφω (A 363).

184. Of the above subjunctive terminations -εται, -ομεν, -ετε occur very frequently; -όμεσθα rarely (A 444), -όμεθα several times. No forms of the sing. active and of the 3d pers. plur. active and middle are found with the short vowel.

185. In a few cases in the received text the present subjunctive even of verbs in -ω has a *short* vowel: μίσγειαι and κατίσχει (B 232-3). Such forms are probably corrupt. ἐρήομεν (A 62) is inexplicable; we should expect ἐρέωμεν or ἐρώμεθα.

186. Of the aorist in -ην we find some subjunctive forms in which η is shortened to ε: ἐμίγην μεγέωσι (B 475); from the contraction of these forms arose the Attic forms (which also occurs in the received text, but are suspicious).

187. The first aorist subjunctive active and middle with a short thematic vowel is in form often exactly like the future indicative. Hence arose the erroneous view that Homer makes use of a future indicative with *κε*. All such passages are either spurious (as in A 139), or they are easily corrected (A 175).

(a) The first aorist subjunctive has a long thematic vowel only in *δηλήσῃται* Γ 107, *ὄρωμεν* Η 38, *μνησώμεθα* Ο 477.

188. The singular and the third person plural of the subjunctives mentioned in § 183, *a* and *b*, do not contract:—

1st Pers. Sing.	ἔω, βῆω, θῆω, γνῶω.
2d Pers. Sing.	ἔης, στήης, θήης, γνώης.
3d Pers. Sing.	ἔη, ἔησι, στήη, φθῆησι, ἀνήη, φανήη, γνώη, δώησι.
3d Pers. Plur.	ἔωσι, στήωσι, γνώωσι, δάωσι.

(a) But *δῶ* (not *δώω*), found only in the *Odyssey*, and *δῶς* (not *δώης*) are the regular forms in Homer. Rare are *δῶσι* (3d pers. sing. for *δώησι*), *δῶμεν* (in *Odyssey* alone for *δώομεν*) and *δῶσι* (3d pers. plur. for *δώωσι*). The Homeric forms, therefore, are *δῶ*, *δῶς*, *δώησι*, *δώομεν*, *δώωσι*.

189. In the received text we often find *ει* for *η* in subjunctive forms, e.g., in *βείω*, *δαμείω*, *στείη*, *μυγείης*, *τραπέιόμεν*. This is wholly inadmissible in the case of *a*-stems and arose from an error of the persons who transcribed E of the old alphabet (§ 8) into *ει*, instead of into *η* of the new alphabet.

(a) The matter is more uncertain in the case of *ε*-stems. But as no compensative lengthening takes place, but merely a lengthening of the stem-vowel, therefore for this reason, and also because of the analogy of *φιλήσω*, *ἔθηκα*, and of the *η* in the aorist passive, *-θήτην*, *-θημεν*, *-θητε*, it is better to write *η* in *ε*-stems also.

(b) No confidence can be placed in the received text, because it varies without reason between *η* and *ει*.

THE PRESENT TENSE.

A. PRESENT OF VERBS IN -ω.

190. The present tense is sometimes reduplicated with the vowel *ι*, instead of *ε*: *γίγνομαι* (γεν); *φιλάω* (φαχ); *λilαίωμαi* (λασ); *μῖμνω* (μην); *νίσσομαι* (νισ, i.e., νίνσομαι); *πίπτω* (πιτ); *ἴζω*, *ἴζάνω* (σεδ); *ἴσχω*, *ἴσχάνω*, *ἴσχανάω* (σεχ); *τιταίνω* (ταν); *τίκτω* (for τί-τκ-ω, τεκ).

(a) In addition to this reduplication of the present some verbs also employ the inchoative ending -σκω : γιγνώσκω, κυκλήσκω, πιφαύσκω, τιτύσκομαι, διδάσκω, ρεφίσκω, δεδρίσκομαι, ἀπαφίσκω, ἀραρίσκω.

191. In some verbs we find the inchoative ending alone : βάσκω (βα), ἰλάσκομαι (ἰλα), γηράσκω (γηρα), ἡλάσκω (ἄλα), βόσκω (βο), ἀλύσκω (ἀλυ-κ), ἀλδήσκω (ἀλδ-α), θνήσκω (θαν—θνα), βλώσκω (μολ—μλω), θρώσκω (θορ—θρω), ἐπαυρίσκομαι (αὐρ), εὐρίσκω (εὐρ), μίσγω (μίγ-σκω, μιγ), ἔρχομαι (ἐρ-σκομαι, ἐρ), πάσχω (πάθ-σκω, παθ).

192. Some presents double the whole stem in reduplicating : ἀκαχίζω (ἀχ), ἀπαφίζω (ἀφ), ἀραρίσκω (ἀρ), βαμβαίνω (βαν), παμφαίνω (φαν).

(a) To this intensive formation belong καρκαίρω, μαρμαίρω, μορμύρω, πορφύρω.

(b) A similar kind of intensive reduplication is found in : δαρδάπτω, μενοινάω, μαιμάω, δαυδάλλω, δενδίλλω, παπταίνω, παιφάσσω, ποιπνύνω, κωκύνω, ἀνακηκίω, ὀπιπεύω, ἀντιάλλω, αἰσσω.

193. In some verbs the present is strengthened with *j*, not only in the case of mute and liquid stems (as in Attic), but also in the case of stems in σ and ρ (ν) : καίω (καρjω), πνείω (πνερjω), τελείω (τελεσjω), χεΐω (χερjω).

(a) The short forms κάω, πνέω, etc., occur frequently.

194. Some verbs are strengthened by -σκ only in the imperfect and aorist indicative. These are called *Iterative* forms, and usually express repeated action. They are formed by the addition of -σκ to the stem of the present or aorist. If that stem ends in a consonant, the connecting vowel ε (or, in the case of sigmatic aorists, α) is prefixed to -σκ (-εσκ). In the active only the sing. and the 3d pers. plur. have iterative forms; in the middle only the 3d pers. sing. and the 3d pers. plur. have them, i.e., the iterative terminations are : -σκειν, -σκες, -σκεν, -σκετο, -σκοντο : —

Imperfect : εἶα-σκον, ἴστα-σκε, ἴμνά-σκετο, ἴπωλέ-σκετο, ἐμυθέ-σκοντο, ῥήγνυ-σκε, ῥύ-σκεο; ναί-ε-σκε, παυ-έ-σκετο, ἀριστεύ-ε-σκε, ἔχ-ε-σκε, ἐφθινύθ-ε-σκε, ὀλέκ-ε-σκε.

2d aorist : ἔστα-σκε, οὐτα-σκε, ἔδο-σκον, ἔδω-σκε; ἐρίδ-ε-σκε, γεν-έ-σκετο.

1st aorist : ἐλάσ-α-σκε, ἐκρύφ-α-σκε, ὤρσ-α-σκε, ἔδασ-ά-σκετο.

(a) The only iterative form of the passive is ῥάνε-σκε.

(b) The iterative forms from εἰμί (εἶς) and καλέω (καλεσ) violate the

rule by adding no connecting vowel: ἔσ-σκον, ἔσ-σκε became ἔσκον, ἔσκε or with the augment ἦσκον, ἦσκε. καλέω has *καλέσ-κετο.

(c) φιλέω (*φιλέε-σκε) and ναιετάω (*ναιετάε-σκον), γοάω (*γοάε-σκε), φορέω (*φορέε-σκον), βουκαλέω (*βουκαλεε-σκες) violate the rule by adding the connecting vowel.

(d) Anomalous iterative forms are *κρύπτασκε, *ῥάσασκον (-σκε).

195. In ἰκάνω and κιχάνω (presents strengthened by -άν-ω), and also in φθάνω, the *ā* is always long (probably because they were originally ἰκᾰ́νω, κιχᾰ́νω, φθᾰ́νω).

(a) Other presents strengthened by -άν-ω have short *ā*: ἄλυσκᾰ́νω, κινᾰ́νω, ἰσχᾰ́νω.

196. Some verbs strengthen the present by adding -θ- to the verb stem: —

- | | |
|--|---|
| 1. (εδ) ἔδω — ἔσθω (ἔδ-θω) — ἐσθίω. | 6. (θαλ) θάλλω (θηλέω) — θαλέθω —
τηλεθάω. |
| 2. (βα) ἔβην — βιβάσθων (βι-βα-δ-
θων). | 7. (νεμ) νέμω — *νεμέθοντο. |
| 3. (τελ) τελῶ (τελείω) — τελέθω. | 8. (ὀρ) ὀρνυμι (ὀρίνω) — ὀροθίνω. |
| 4. (ἀχ) ἄχομαι (ἄχνημι) — ἄχθομαι. | 9. (ἀγερ) ἀγείρω — ἀγερέθομαι. |
| 5. (φλεγ) φλέγω — φλεγεθώ. | 10. (ἀερ) ἀείρω — ἀερέθομαι. |

(a) ἐρέθω or ἐρεθίζω must be classed here (they belong to ἐρίζω).

(b) The root φθι is first strengthened to φθί-νω (= φθι-νύω, φθί-νγω) and then to φθι-νύθω. Similarly μυνίθω, ἡλυθον, ἐλήλυθα (ἐλ, ἐλυθ), ἡλθον (ἐλθ), βαρύθω (βαρυ), πλήθω (πλη), γηθέω (γαφ), ἐνέπρηθον (πρη).

(c) The second aorist active also is sometimes strengthened by -θ-: ἔσχεθον (for ἔσχον), ἐφέργαθεν, ἀποφέργαθον (φέργω), ἐκίαθον (for ἔκιον).

(d) The aorist passive in -θην is strengthened by -θ- from the aorist passive in -ην.

(e) Some nouns and adjectives are strengthened by -θ-: ἀγαθός, μέγεθος, πλήθος, ψάμαθος, ὀλεθρος, ῥέεθρα, γενέθλη, κλαυθμός, σταθμός, μνηθμός, μυκηθμός, ὀφθαλμός, ἱπποκέλευθε.

197. From monosyllabic verb stems new verb stems ending in a vowel are formed in a variety of ways: τρέμω — τρομέω, φέρω — φορέω, τρέπω — τροπάω — τροπαλίζομαι, στέρφω — στροφάω — στροφαλίζω, ἄπτω — ἀφάω, πέρθω — πορθέω, στείχω — στιχάω, ἔχω — ἴσχω — ἰσχάνω — ἰσχανάω — ὀχέω, εὖχομαι — εὐχετάομαι, λάμπω — λαμπετάω, ναίω — ναιετάω, ἄντομαι — ἀντιάω, κέλομαι — κελεύω — κελευτιάω, δέρκομαι — δερκιάομαι.

(a) These are properly *Frequentative* verbs, some of which are

characterized as such by their meaning : *φορέω* (*wear, carry often*) from *φέρω* (*bear, carry*).

(b) Some verbs whose stem ends in -*ᾱδ* have parallel forms whose stem ends in -*α* : *ἀνιάζω* — *ἀνιάω*, *βιάζω* — *βιάω*, *εὐνιάζω* — *εὐνήθηται*, *γοννάζομαι* — *γοννάομαι*, *φειλυφάζω* — *φειλυφάω*, *ἀγαπάζω* — *ἀγαπάω*, *ρυσάζω* — *ρυσάσκειτο*, *ὀπάζω* — *ὀπάων*, *πειράζω* — *πειράω*.

(c) Some verbs whose present stem exhibits -*ν* have other forms without -*ν* : *ὑφαίνω* — *ὑφάω*, *φαίνω* — *φάε*, *κραδαίνω* — *κραδάω*.

(d) Some verbs in -*ίζω* have other presents in -*έω* : *αἰτιίζω* — *αἰτέω*, *αἰνίζομαι* — *αἰνέω*, *κομίζω* — *κομέω*, *ὀχλίζω* — *ὀχλέω*, *ὀπλίζω* — *ὀπλέω*, *χατίζω* — *χατέω*, *στεναχίζω* — *στοναχέω*, *ἐξεναρίζω* — *ἐξεναρέω*.

B. PRESENT OF VERBS IN -*μι*.

198. The conjugation in -*μι* is more common in Homer than in later Greek. Sometimes we find forms which follow verbs in -*μι*, but derived from verbs in -*ω* : *φέρειτε* (*φέρω*), *ἔδμεναι* (*ἔδω*), *τάννυται* (*τανύω*), *δέχεται* (*δέχομαι*), *κλύθι κλύτε* (*ἔκλυον*).

(a) Inversely we find forms inflected like verbs in -*ω* which in Attic are inflected like verbs in -*μι* : *πίε* (*πίθι*), *τιθεῖ* (*τίθησι*), *ιεῖ* (*ἵησι*), *διδοῖς* (*δίδως δίδωσι*).

199. The 3d pers. plur. of the present indicative active of verbs in -*μι* is formed by appending the suffix -*ντι* to the present stem : *ίστα-ντι* — *ιστᾶσι*, *τιθε-ντι* — *τιθεῖσι*, *ιε-ντι* — *ιεῖσι*, *διδω-ντι* — *διδούσι*, *ῥηγνυ-ντι* — *ῥηγνύσι*, *ἔσ-ντι* — *εἰσί*. The accent is wrong, as the forms do not arise from contraction.

(a) The termination -*ᾱσι* (*i.e.*, -*αντι*), which is the rule in later Greek, is found only in *ἔᾱσι* (parallel with *εἰσί* from *εἰμί*), in *ἰᾱσι* (3d pers. plur. of *εἶμι*), and in the perfects *φίσᾱσι*, *μεμάᾱσι*, *βεβᾱᾱσι*, etc.

FUTURE WITHOUT *σ*.

200. The future without *σ* (the so-called *Attic future*) is found under the same circumstances in which it occurs in Attic, only it is not contracted : —

ἀγγελέονσα θνηταὶ καὶ ὀτρυνέουσα νέεσθαι.

Other examples are : —

(a) Liquid stems : *σημανέω*, *βαλέει*, *ὀλέεσθαι*.

(b) Stems in *α(σ)* : *κρεμάω*, *δαμάει*, *ἐλάειν*, *ἀντιάων*.

(c) Stems in ε(σ): τελέω, τελέουσι, τελέεσθαι, κορέεις, κορέει, καλέων, καλέουσα.

201. μάχομαι and ὀλλυμι have futures both with and without σ: μαχέσσομαι — μαχέομαι, ὀλέσσω — ὀλέω.

202. πίπτω has πεσόνται, πεσέεσθαι; εἰμί sometimes has ἐσσεῖται (perhaps ἐσσεῖται should be written) alongside of ἔ(σ)σεται and ἔσται.

203. Other futures without σ are:—

(a) Verbs in -ύω: ἀνύω, φερύω — φερέεσθαι; τανύω, ἐντανέεσθαι.

(b) Further βίομαι, δῆω, κέω, ἔδομαι, πίομαι.

(c) εἰμι is always future; sometimes νίσσομαι or νέομαι are future.

204. The contraction of some liquid verbs cannot be eliminated, e.g., ὀλείται (B 325), καμῖται (B 389), ὁμοῦμαι (A 233).

SECOND AORIST.

A. SECOND AORIST ACTIVE AND MIDDLE WITH A THEMATIC VOWEL.

205. The second aorist without σ is much more common in Homer than in Attic.

1. Second Aorist Stems ending in a Vowel.

- | | |
|--|---|
| 1. (δα teach) ὀδῶ — δεδαέσθαι. | 6. (κλυ hear) ἔκλυον (-ες, -ε, and 3d plur. -ον) — κλυθι — κλυτε — κέκλυθι — κέκλυτε. |
| 2. (φα shine) φάε. | 7. (πι drink) ἔπιον — imper. πῖε. |
| 3. (δφι flee, be afraid) ὀδφιον — ἔδφιε (Mss. δειδιε) — ὀδφίε. | 8. (χρα attack) ἔχραε — ἐχράετε — ἐπέχραον. |
| 4. (έντυ equip, harness) ἤντυε — ἤντυον — (ἐπ)έντυε. | |
| 5. (κι come) ἔκιον. | |

2. Second Aorist Stems ending in a Consonant.

(a) With reduplication:—

- | | |
|--|---|
| 1. (αγ lead) ἤγαγον. | 6. (ἀχ grieve) ἤκαχε — ἀκάχοιτο — ἀκαχοίμεθα. |
| 2. (ἀλκ ward off) ἀλαλκε — ἀλάλκῃσι — ἀλάλκοι (-κοις, -κοιεν) — ἀλαλκόμεναι — ἀλάλκων. | 7. (γων cry aloud) ἐγέγωνον — ἐγέγωνε. |
| 3. (ἀνεθ blossom) ἀνήνοθε. | 8. (ἐνικ bear, bring) ἤνεικα. |
| 4. (ἀρ join together) ἤραρε — ἄραρον — ἀράρη — ἀραρών (-όντε). | 9. (ἐνιπ reprove) ἐνένιπε — ἠνίπαπε. |
| 5. (ἀφ cheat) ἤπαφε —, ἀπάφω — ἀπάφοιτο. | 10. (ἐρυκ restrain) ἤρύκακε — ἐρύκακε — ἐρυκάκετε, -εμεν. |
| | 11. (φεπ say) ἔφειπον (= ἔ-φε-φπ-ον). |

12. (καθ *give ground*) κεκαδών—
'κεκάδοντο.
13. (κελ *exhort*) ἐκέλετο—'κέκλοντο
—κεκλόμενος.
14. (κυθ *hide*) κεκύθωσι—without re-
duplication 'κύθε—'κύθον.
15. (λαβ *take*) λελαβέσθαι—ἐλλαβε
—ἐλλάβετο, and without re-
duplication 'λάβε, λαβών, etc.
16. (λαθ *escape notice*) ἐκλέλαθον—
λελάθη—λελαθίσθω—ἐκλελα-
θίσθαι.
17. (λαχ *obtain by lot*) λελάχητε—
λελάχωσι.
- 17 a. (μαλ *be an object of care*) 'μέμ-
βλετο (= ἐμέμελετο).
18. (ὄρ *rouse*) ὄρορε.
19. (παλ *poise*) ἀμπεπαλῶν—πεπα-
λέσθε.
20. (πιθ *persuade*) 'πεπιθώμεν—πεπι-
θόμεν (-οιεν)—πεπιθεῖν—πεπι-
θούσα (-όντες).
21. (πλαγ *smite*) ἐπέπληγον—πεπλη-
γόμεναι—'πεπλήγετο (-οντο).
22. (πυθ *hear, learn*) πεπύθοιο—
'πυθόμην.
23. (σεδ *sit*) ἔζετο (= 'σέ-σδετο).
24. (σεπ *follow*) ἔσπετο (= 'σέ-σπετο)
—ἔσπωνται—ἔσπέσθαι (= σε-
σπίσθαι)—ἔσπόμενος (= σε-
σπόμενος).
25. (ταγ *seize*) τεταγών.
26. (τεμ *cut*) ἔτετμε.
27. (ταρπ *delight*) 'τετάρπετο—τε-
ταρπώμεσθα—τεταρπόμενος,
and without reduplication ταρ-
πώμεθα.
28. (τυκ *make*) 'τετύκοντο.
29. (φεν *kill*) ἔπεφνον (= ἔ-πε-φν-ον)
—πεφενέμεναι—πεφνών.
30. (φραδ *point out*) ἐπέφραδον
(-δε).
31. (χαρ *rejoice*) 'κεχάροντο (-οιατο).

(b) Without reduplication :—

1. (ἀγερ *bring together*) ἤγρετο—
ἤγροντο—ἀγρόμενοι.
2. (ἀλιτ *sin against*) ἤλιτε—ἀλίτω-
μαι—ἀλίτῃται.
3. (ἄμαρτ *miss the mark*) ἤμβροτον
(-ες, -ε)—ἄμαρτε (-η)—ἄμαρ-
τών (-ούση)—ἄμαρτέμεναι.
4. (ἀρ *take up*) ἀρόμην (-ραι, -οίμην,
-έσθαι)—ἠρόμεθα.
5. (αὔρ *share*) ἐπαύρη (-οι)—ἐπαν-
ρέμεναι (-ειν)—ἐπαύρωνται.
6. (βαλ *strike*) ἔβαλον, etc.
7. (βραχ *rattle, clash*) ἔβραχε, etc.
8. (γεν *become*) 'γενόμην, etc.
9. (δακ *bite*) 'δάκε—δακέμεν.
- 9 a. (δρακ *see*) ἔδρακον (-ες, -οι).
10. (δραμ *run*) ἔδραμον (-ες, -έτην).
11. (ἐγερ *arouse*) ἤγρετο—ἔγροντο—
ἔγρεο—ἐγρόμενος—ἐγρέσθαι.
12. (ἐλθ *come*) ἤλθον (-ες, -θε)—
ἦλθον.
13. (ἐρ *ask*) ἤρετο—ἤροντο.
14. (ἐρικ *stiver*) ἤρικε.
15. (ἐριπ *fall*) ἤριπε—ἐρίπη(σι)—
ἐριπών (-ουσα).
- 15 a. (ἐρην *belly*) ἤρυγε.
16. (εὔρ *find*) ἤυρον, etc.
17. (ἐχθ *hate*) ἤχθετο—ἀπέχθαι
(-ηται, -ωνται, -έσθαι, -όμενος).
18. ((σ)φᾶδ *please*) ἔ(φ)φαδε—ἐφαδον
—φάδῃ—φάδοι.
19. (φελ *take*) εἶλον, etc.
20. (φιδ *see*) ἔφιδον, etc.
21. (θαν *die*) ἔθανον, etc.

22. (θορ *leap*) ἔθορον, etc.
 23. (ικ *come*) ἰκόμην, etc.
 24. (καμ *work*) ἔκαμον, etc.
 25. (κιχ *meet with*) 'κίχη—'κίχεν—
 κιχήη—κιχείς.
 26. (κρικ *creak*) 'κρίκε.
 27. (κταν *kill*) ἔκτανον, etc.
 28. (κτυπ *strike*) ἔκτυπε.
 29. (λακ *ring, scream*) 'λάκε.
 30. (λιπ *leave*) ἔλιπον, etc.
 31. (μαθ *learn*) ἔμαθον, etc.
 32. (μακ *bleat, shriek*) μακῶν.
 33. (μολ *come*) ἔκμολε—μόλη (-ε,
 -ών).
 34. (μυκ *low*) 'μύκε (-ον).
 35. (ὀλ *perish*) ὀλόμην—ὤλετο, etc.
 36. (ὀλισθ *slip*) ὀλισθε.
 37. (ὀρ *arise*) ὤρετο.
 38. (ὀφελ *owe*) ὀφελον, etc.
 39. (παθ *suffer*) ἔπαθον, etc.
 40. (πελ *be in motion, be*) ἔπλεο—
 ἔπλετο.
 41. (πετ *fly*) πτήται (-έσθαι).
 42. (πορ *give*) ἔπορε, etc.
 43. (πραθ *sack*) ἔπραθον (-ομεν, -έμεν).
 44. (σεπ *report*), ἐνί-σπες—ἐνί-σπε
 (-η, -ους, -οι, -ε)—ἔσπετε = ἔν-
 σπετε.
 45. (σεχ *have, hold*) ἔσχον—ἐσχό-
 μην, etc.
 46. (στιχ *march*) ἔστιχον (-ε) (ἐστι-
 χάνοντο from αἱ *στίχες*,—στι-
 χάει).
 47. (στνγ *hate*) κατέστνγε.
 48. (ταμ *cut*) 'τάμε, etc.
 49. (ταφ *be astonished*) ταφῶν.
 50. (τεκ *beget, bear*), 'τεκον—'τεκόμην,
 etc.
 51. (τραπ *turn*) ἔτραπε—ἐτράπετο,
 etc.
 52. (τραφ *nourish*) ἔτραφ'—ἐτραφέ-
 την—τραφέμεν.
 53. (τυχ *happen*) ἔτυχες, etc.
 54. (φαγ *eat*) ἔφαγον, etc.
 55. (φυγ *flee*) ἔφυγες, etc.
 56. (χαδ *contain*) ἔχαδε—χαδέμεν.
 57. (χαν *gave*) 'χανε (χάνοι, -ών).
 58. (χραισμ *help*) ἔχραισμε—χραίσμη
 —χραίσμησι (-ωσι—έμεναι
 (-εῖν)).

B. SECOND AORIST ACTIVE AND MIDDLE WITHOUT A THEMATIC VOWEL.

206.

1. Stems ending in a Vowel.

1. (βα *go*) ἔβην (-ης, -η, -άτην, -ήτην,
 -ημεν, -ησαν, -ασαν)—ἔβαν,
 etc.—βῆω, etc.—βαῖην—βῆθι
 —βῆμεναι (βῆναι)—βάς.
 2. (γῆρα *grow old*) ἐγῆρα—γῆράς
 (γῆράσκω).
 3. (δα *know*) ἐδάην—δαῖω (-ης)—
 δαῖμεναι.
 4. (φρα *wrest away*) ἀπέφρᾶν (MSS.
 ἀπηρύων)—ἀπέφρᾶς (MSS. ἀπ-
 ηρύας)—ἀπέφρᾶ (MSS. ἀπηρύα)
 —ἀπέφραον (MSS. ἀπηρύων)—
 ἀποφράς (MSS. ἀπούρας)—
 ἀποφρήσουσι (MSS. ἀπουρίσ-
 σουσι).
 5. (κτα *kill*) κατέκταν—ἔκτα (-αμεν,
 -αν)—κτάμεναι—κατακτάς—
 ἀπέκτατο (—κτάσθαι—κτά-
 μενος).
 6. (ονα *aid*) ὄνησα—ἀπόνηγο—
 ὦνησθε—ἀπόναιο—ὄνησο.
 7. (οὔτα *hit, wound*) οὔτα—οὔτασκε
 —οὔτάμεναι—οὔταμένην.
 8. (πλα *fill*) 'πλήτο.

- | | |
|--|--|
| <p>8 α. (πρια buy) ᾿πρίατο — ἀπριάτην
(adv.).</p> <p>9. (πα fly) ἔπατο, etc. — πτάμενος.</p> <p>10. (στα siana) ἔστην, etc. — ἔστησαν
(ἔσταν) — ὅστασκε — στήης, etc.
— στήμεναι (στήναι).</p> <p>11. (φθα anticipate) ἔφθης — ἐφθη —
᾿φθάν — παραφθήσῃσι — φθαίῃ
— φθάς — φθάμενος.</p> <p>12. (βλη hit) ἔβλητο — ξύμβληντο —
βλήο — βλίσσθαι — βλήμενος.</p> <p>13. (θη put) ἔθηκα, etc. — θήω, etc. —
θέμεναι (θείνειν).</p> <p>14. (κιχη meet with) ἐκίχης — ἐκιχή-
την — ἐκίχημεν — κίχη — κίχεν
— κιχώω — κιχήη — κιχώμεν —
κιχείη — κιχήμεναι (κιχῆναι) —
κιχείς — κιχήμενον.</p> <p>15. (πλη fill) ἔπλητο — ἐπληντο.</p> <p>16. (σθη quench) ἔσβη.</p> <p>17. (ση send, originally ἔσηκα)
ἔηκα (ἦκα, ἦкас) — ἔηκε (ἦκε,
ἔτην) — ἔσαν, etc.; mid. ἔτο
— είντο (Mss. έντο).</p> <p>18. (χαρη rejoice) ἐχάρη, etc. — ἐχάρη-
μεν (-σαν) — χαρείη — χαρέντες.</p> <p>19. (κτι settle) κτίμενον (-νη, -νην,
-νης, -vas).</p> <p>20. (φθι perish) ἐφθιτο — ἐφθιάτο —
φθιόμεσθα — optat. ἀποφθίμην</p> | <p>(φθίτο) — φθίσθαι — φθί-
μενος.</p> <p>21. (βιω live) βιώτω — βιώναι.</p> <p>22. (γνω know) ἔγνων — ἔγνωσαν —
γνώω — γνώϊν — γνώτε — γνώ-
μεναι (γνώναι) — γνώους.</p> <p>23. (δω give) ἔδωκα (-кас, -ке) — ἔδο-
μεν — ἔδωκαν (ἔδосαν) — ᾿δό-
σκον (᾿δόске) — δώη — δοίην —
δός — δόμεναι (δοῦναι) — δούς.</p> <p>24. (φαλω be taken captive) ἐράλω
(Mss. ἤλω) — ραλώω — ραλώη
— ραλοίην — ραλώμεναι (ραλῶ-
ναι) — ραλούσα — ραλόντες.</p> <p>25. (δυ enter) ἔδυν — ἔδυσαν (ἔδυν)
— ἔδυσκε — δύω — opt. διή
(-δυίμεν) — δύθι — δύμεναι (δύ-
ναι).</p> <p>26. (λυ loose) ἐλύμην — λυτο — ἔλυντο.</p> <p>27. (πνν breathe) ἄμπνυτο.</p> <p>28. (σρν shield, hold, sustain) ἔρυσσο —
ἐρρυτο — ἔρυτο — ᾿ρύατο — ἐρρύ-
ατο — ᾿ρύσθαι.</p> <p>29. (σсу chase) ἔσσυο — ἔσσυτο —
᾿συτο.</p> <p>30. (φυ bring forth) ἔφυ — ἔφυσαν
(ἔφυν) — φύμεναι — φύς (φύν-
τες, φύσα).</p> <p>31. (χυ pour) ἔχυτο — ἔχυντο — χυ-
μένην — ἐκχυμένοιο.</p> |
|--|--|

2. Stems ending in a Consonant.

- | | |
|---|--|
| <p>1. (σαλ <i>leap</i>) ἄλσο—ἄλτο—subj.
ἄλται (ἄλτῃται)—ἄλμενος.</p> <p>2. (γεν <i>seize</i>) ἔγντο.</p> <p>3. (δεχ <i>receive</i>) ἐδέγμην—ἐδεξο—
ἐδεκτο—ἐδέγμεθ'—δέξο—δέχ-
θαι—δέγμενοι (-νοι, -ναι).</p> <p>4. ((σ)φαδ <i>please</i>) εἰσμένους.</p> | <p>5. (λεχ <i>pick out</i>) ἐλέγμην—λέκτο.</p> <p>6. (λεχ <i>lay</i>) ἔλεκτο, λέξο.</p> <p>7. (μιγ <i>mix</i>) ἔμικτο.</p> <p>8. (ορ <i>arise</i>) ὤρτο—ὄρσο—ὄρθαι—
ὄρμενοι (-νω, -να).</p> <p>9. (παλ <i>shake out</i>) ἔπαλτο—ἔκ-
παλτο.</p> |
|---|--|

(a) Here must be classed ἐφέργαθε — συνεφέργαθον and μετεκίαθε — μετεκίαθον, though it is not known whether they are aorists or imperfects.

MIXED AORISTS.

207. Mixed aorists are those which append the endings of the second aorist to the stem of the first aorist : —

- | | |
|---|---|
| 1. (ἀγ <i>lead</i>) ἄξετε (imper.) — ἄξέ-
μεναι — mid. ἤξοντο — ἄξεσθε
(imper.). | 4. (ἰκ <i>come</i>) ἴξες — ἴξε — ἴξον. |
| 2. (βα <i>go</i>) ἐβήσετο — 'βήσετο —
βήσεο (imper.). | 5. (λεχ <i>lay</i>) λέξεο. |
| 3. (δυ <i>enter</i>) ἐδύσετο — 'δύσοντο —
δύσεο — δυσόμενος. | 6. (οἰ <i>bear</i>) subj. οἴσῃ — imper. οἶσε,
οἰσέτω, οἶσετε — οἰσέμεναι. |
| | 7. (ὄπ <i>see</i>) ὄψεσθε. |
| | 8. (ὄρ <i>arise</i>) ὄρσεο. |

(a) Inversely we find some non-sigmatic aorists which employ the endings of the sigmatic aorist : —

- | | |
|--|---|
| 1. ἀλέομαι (<i>avoid</i>) has ἠλέατο —
ἄλεναι — ἀλέασθε — ἀλέασθαι. | 4. χέω (<i>pour</i>) has ἔχενα, etc. — ἐχέν-
ατο (χεύεται), and -χεας — ἔχρε
— ἔχεαν. |
| 2. καίω (<i>burn</i>) has ἔκηα (= ἔκηρα, i.e.,
ἐκάνα, ἐκάφα). | 5. φέρω (<i>bear</i>) has ἦνεικα — ἦνει-
κάμην. |
| 3. σέω (<i>chase, drive</i>) has ἔσσενα,
etc. — 'σένατο. | 6. ἔθηκα (θη-κ <i>put</i>), ἔηκα (ση-κ <i>send</i>),
ἔδωκα (δω-κ <i>give</i>). |

207 bis. The aorist active of some verbs ending in λ or ρ preserves the σ which afterwards was absorbed by the preceding λ or ρ : —

- | | |
|---|---|
| 1. (ἀρ <i>fit together</i>) ἤρσε — ἄρσαντες. | 5. (κερ <i>shear</i>) ἔκερσε. |
| 2. (φελ <i>confine</i>) 'φέλσαν — (ἐ)φέλσαι. | 6. (κυρ <i>collide with, light upon</i>)
ἔκυρσε — κύρσας. |
| 3. (φερ <i>sweep away</i>) ἀπέφερεσε. | 7. (ὄρ <i>rouse, excite</i>) ὤρσε. |
| 4. (κελ <i>bring to shore</i>) ἐκέλσαμεν —
κέλσαντας. | 8. (φνρ <i>moisten</i>) φύρσω (subj.). |

SECOND AORIST PASSIVE.

208. The second aorist passive is not much used in Homer : —

- | | |
|--|--|
| 1. (φαγ <i>break</i>) ἐράγη — ἐράγη —
'ράγεν. | 6. (σαπ <i>rot</i>) σαπήη, from σήπεται
(Ω 414) σείσηπε (B 135). |
| 2. (φαλ <i>confine</i>) ἐράλη — 'ράλεν —
φαλήμεναι (φαλήναι) — φαλείς. | 7. (τμαγ <i>disperse</i>) 'τμάγεν — διέτ-
μαγεν. |
| 3. (καφ <i>burn</i>) ἐκάη — καήμεναι. | 8. (τρνφ <i>shiver</i>) διατρνφέν. |
| 4. (πληγ <i>smite</i>) 'πλήγη. | 9. (τυπ <i>hit</i>) ἐτύπη — τυπείης — τυ-
πείς. |
| 5. (ραγ <i>break</i>) ὑπερράγη. | |

209. In some verbs the aorist passive ends now in -θην and now in -ην : —

- | | |
|---|---|
| <p>1. (βλαβ <i>hinder</i>) ἔβλαβεν — ἐβλά-
φθσαν (βλαθείς).</p> <p>2. (δαμ <i>lame</i>) ἐδάμην — δημήτω —
δηθέντα — ἐδαμάσθην (-θη,
-θείς).</p> <p>3. (μυγ <i>mix</i>) ἐμίγην — ἐμίχθη — ἔμι-
χθεν — μιχθήμεναι — μιχθείς.</p> <p>4. (παγ <i>fix</i>) ἐπάγην — πάγεν — ἔπηχθεν.</p> | <p>5. (ταρπ <i>delight</i>) ἐταρπήτην — ταρ-
πημεν — τάρπησαν — ταρπή-
μεναι (ταρπήναι) — τραπήμεναι
— τέρφθη — ἐτέρφθητε —
ἐτέρφθησαν — τέρφθεν — τερ-
φθείη.</p> <p>6. (φαν — φαν <i>appear</i>) ἐφάνη — ἐφά-
νεσκε — ἐφαένθη — ἐφάενθεν.</p> |
|---|---|

209 *bis*. Some verbs form the aorist passive with θ : κλίνω (*slope, lean*) has ἐκλίνθη and ἐκλίθη (Attic ἐκλίνην) ; στρέφω (*turn*) has στρεφθείς (Attic ἐστράφην) ; τρέπω (*turn, bend*) has τραφθήμεναι (Attic ἐτράπην), and others.

PERFECT TENSE.

210. The so-called *Second Perfect* (i.e., the old perfect) is the most common form of the perfect in Homer, e.g., ἄνωγα, ἄρηρα, γέγηθα, γέγονα, εἴωθα, ἔρριγα, ἔρολοπα, ἔφοργα, λέλοιπε, μέμηλα, μέμονα, ὄπωπα, ὄρωρα, πέποιθα, πέπονθα, πέφευγα, τέθηπα, δέδρα.

211. Perfects in -κα are rare in Homer. Some perfects which apparently end in -κα are really second (or old) perfects from verb-stems which end in -κ : δέδορκα, ἔφοικα, λέληκα, μέμηκα, μέμυκα, πέφρικα, τέθηκα.

212. But some verbs *with vowel-stems* do really have a perfect in -κα (the younger form of the perfect) : βέβηκα, βεβίηκε, βέβληκα, βεβρωκώς, δεδάηκα, δέδοικα, δέδυκε, ἔστηκα, κέκμηκας, μέμβλωκε, τέθνηκε, τέτληκας, τετύχηκε, παρώχηκε.

213. Perfects in -φα and -χα do not occur in Homer, except in the case of verbs whose stems end in φ and χ : τέτροφα (from τρέφω) and τέτρηχα (plup. ἐτετρήχει) (from ταράσσω), which, therefore, are second perfects (and second pluperfects).

214. The *perfect subjunctive active* is more common in Homer than in later Greek. It is found in all persons of the singular : —

1st Pers. Sing. φείδω (A 515), πεποιθώ,

2d Pers. Sing. φείδης (A 185), πεποιθή (A 524),

3d Pers. Sing. φείδῃ (O 207), ἐρρίγησι (Γ 353), ἀρήρη, προβεβήκη, βεβρύχη, ἐστήκη, μεμήλη, ὀλώλη, ὀρώρη, πεφύκη,

whereas the plural is represented only by the forms *φείδομεν, φείδετε, πεποίθομεν*.

215. The *perfect optative* is represented by *φειδείην, τεθναίην, -έσταιην, τετλαίην, μεμνήμην, μεμνήτο, λελυίτο*.

216. The *perfect participle* occurs more frequently in Homer than do the other forms of the perfect. It often preserves the *ω* of the nominative in the other cases also: *πεπτηῶτες, τετριγῶτας*; sometimes *-ότος* and *-ῶτος* appear side by side: *τεθνηῶτα, -ῶτι*, etc., and *τεθνηότα, -ότος, -ότας*; *κεκμηκῶτα, -ῶτι*, and *κεκμηότας*; *μεμαῶτα*, etc., and *μεμαότε, -ότες*.

217. In the oldest inflection of the perfect the endings are appended directly to the stem without the addition of a thematic vowel, but in so doing the *singular of the indicative forms* employs the longer stem, whereas elsewhere the shorter stem appears. This is true of the present and imperfect of verbs in *-μι* also, e.g.: *ἴστη-μι, ἴστη-ς, ἴτη-σι*, but *ἴτᾱ-τον, ἴτᾱ-μεν, ἴτῳ-τε*; so also *ἔστη-κα, ἔστη-κας, ἔστη-κε*, but *ἔστᾱ-τον, ἔστᾱ-μεν, ἔστᾱ-τε*. Of this old perfect Attic preserves only *ἔστηκα, τέθνηκα, δέδοικα, οἶδα, ἔοικα*. Homer's list is as follows:—

- | | |
|--|--|
| <p>1. (βακ — βα <i>go</i>) βέβηκας — βέβηκε, etc. — βεβάασι — ἐβεβήκει — 'βεβάσαν — subj. βεβήκη — inf. βεβάμεν — βεβᾶώς (-ῶτα, -ῶτε) — βεβᾶνῖα.</p> <p>2. (γον — γγ <i>be born</i>) γέγονε — γεγάασι — 'γεγόνει — ἐγεγάτην — inf. ἐγεγάμεν — γεγαῶτα — ἐκγεγαῖνῖα — γεγαῖνῖα.</p> <p>3. (δφοικ — δφι <i>fear</i>) δέδφοικα (-κας, -κε) — δέδφμεν — δέδφασι (neglected <i>f</i>) — ἐδέδφμεν — ἐδέδφισαν — δέδφθι — δέδφτε — δεδφμενῖα — δεδφτότα (-τες, -τας, -των). Singular forms also occur: δέδφτα — δέδφτας — δέδφτε, but they are shortened forms of δφει, and should be δέδφοια or δέδφροα.</p> <p>4. (ἔλυνθ — ἔλυνθ <i>come</i>) εἰλήλυνθα (-θας, -θε) — εἰλήλυνθμεν — εἰληλούθει — εἰληλυνθῶς — εἰληλυνθῶς.</p> | <p>5. (στᾱκ — στᾱ <i>stand</i>) ἔστηκας (-κε) — ἔσᾱτον — διεσᾱμεν — ἀμφέσᾱτε — εἰσᾱτήκει (ἐσᾱμεν) — subj. ἐσᾱτήκη — opt. ἀφεσᾱτή — imper. ἔσᾱθι (ἔσᾱτον, ἔσᾱτε) — inf. ἐσᾱμέναι — part. ἐσᾱότα.</p> <p>6. (φοικ — φικ <i>resemble, besem</i>) φέφοικα (-κας, -κε) — φέφικτον — ἐφεφοίκει — ἐφεφίτην — 'φεφοίκεσαν — φεφοίκως (-κότα) — φεφικῶς — φεφικῖα (-αν) — mid. ἐφέφικτο (= ἐφεφοίκει).</p> <p>7. (φοιδ — φιδ <i>know</i>) φοῖδα — φοῖσθα — φοῖδε — φῖδμεν — φῖστε — φῖσσι — plur. ἐφῖδεα (Mss. ἦδεα) — ἐ(φ)φῖδησθα — ἐφῖδεις (ἐφῖδει) (Mss. ἦδη or ἦδει) — 'φῖσαν — subj. φῖδω — φῖδης — φῖδῃ — φῖδμεν — φῖδετε — φῖδωσι — opt. φῖδεις — φῖδείῃ — imper. φῖσθι — φῖστω — inf.</p> |
|--|--|

- φιδμεναι—part. φειδώς (-ότα)
—φιδυῖα. In the pluperfect we
should expect: ἐφείδεα (-ας, -ε),
but the Attic forms ἦδη, ἦδη-
σθα, ἦδει prove that there
really were forms beginning
with ἐφειδ.
8. (μον—*my press forward, have in
mind, be eager*) μέμονα (-ας, -ε)
—μέμᾰτον—μέμᾰμεν—μέμᾰτε
—μεμᾰσσι—plup. μέμᾰσαν—
imper. μεμᾰτω—part. μεμᾰώς
(-ῶτα)—μεμᾰῦα (-αν, -αι).
9. (ποιθ—*persuade*) πέποιθα
(-ε)—πέποιθασσι—plup. 'πεποι-
θεα—ἐπέποιθει—ἐπέπιθμεν—
subj. πεποιθω (-ης)—πεποιθόμεν
—part. πεποιθώς (-ότες, -ότας).
10. (πονθ—*πνθ suffer*) πέπονθα (-ας,
-ε)—plup. ἐπεπόνθει—part.
πεπᾰθυη.
11. (φῦκ—*φῦ be born*) πεφῦασι—
ἐπεφῦκει—subj. πεφῦκη—part.
πεφῦῶτε—πεφῦῦα (-αι).
12. (θνᾰκ—*θνᾰ die*) τέθνηκε—τε-
θνᾰσσι—plup. ἀπετέθνᾰσαν—
opt. τεθναῖην (-ης, -η)—imper.
τεθνᾰθι—τεθνᾰτω—inf. τεθνᾰ-
μεναι—part. τεθνηώς (-ῶτα,
-ότα, -ότος, -ότας)—τεθνη-
ῦαν.
13. (τλᾰκ—*τλᾰ bear*) τέτληκας (-ε)
—τέτλαμεν—opt. τετλαίη—
imper. τέτλαθι—τετλᾰτω—
inf. τετλᾰμεναι—part. τετληότι
(-ότες)—τετληῦα.

(a) In five verbs this old inflection is confined to the perfect participle:—

1. (ἄρ *fit together*) ἀρηρα—ἀρηρώς—
ἀρᾰρῦα.
2. (φαχ *cry aloud*) φεῖαχῦα.
3. (θαλ *abound in*) τέθηλα—τεθλώς
—τεθᾰλῦα.
4. (λακ *crash, bellow*) λεληκώς—λε-
λᾰκῦα.
5. (μακ *shriek*) μεμηκώς—μεμᾰ-
κῦα.

IRREGULAR VERBS IN -μι.

218. Of ἵημι (ση) the only noteworthy forms are: pres. 3d pers. sing. ἰεῖ (but usually ἴησι), 3d pers. plur. ἰεῖσι; imperf. 3d pers. plur. ἰεν. For the 2d aorist active and middle see § 206, a, 17.

219. Ἐίμι is inflected:—

Pres. εἰμί, ἐσσί, ἐστί; ἐστόν; εἰμέν, ἐστέ, ἔασι (εἰσί).

Imperf. ἦα (ἔα), ἔησθα (ἦσθα), ἦεν (ἔην, ἦν); ἦστην; ἦμεν, ἦτε, ἦσαν (ἔσαν). Iterative ἦσκον (-ες, -ε).

Subj. ἔω, etc. (-εῖω), εἴη.

Opt. εἴην, εἴη (εἶοι); εἴτε, εἴεν.

Imper. ἔσσο, ἔστω; ἔστε, ἔστων.

Inf. ἔ(μ)μεναι and εἶναι.

Part. ἔών, ἐόντος, etc.

Future. ἔ(σ)σομαι, ἔ(σ)σεαι, ἔ(σ)σεται, ἔσται, ἔσσεται.

220. Of **φημί** note: 2d pers. sing. **φής** and **φῆσθα**; subj. **φήη**; imperf. (used as aorist) **ἔφην**, 2d sing. **ἔφης** and **ἔφησθα**, 3d plur. **ἔφαν** and **ἔφασαν**. Iterative **ἔφασκον**; fut. **φήσει**. Middle in active sense, imperf. **ἐφάμην**; imper. **φάο**, **φάσθω**, **φάσθε**; inf. **φάσθαι**; part. **φάμενος**.

221. Of **εἶμι** note: pres. ind. 2d sing. **εἶσθα**; imperf. sing. **ἦια**, **ἦε** (**ἦιε**, **ἦε**), dual **ἴτην**, plur. **ἦμεν**, **ἴσαν** (**ἦσαν**, **-ἦαν**); subj. pres. **ἴωμι**, **ἴησθα**, **ἴησι**; **ἴομεν**; opt. **ἰείη** (**ἴοι**), **ἴοιεν**; inf. **ἰμεναι**.

PARTICLES.

PREPOSITIONS.

222. Prepositions were originally *local adverbs*, and they are often so used in Homer (without a case). But this usage is confined to **ἀνά**, **ἐς**, **ἐν** (**ἐνί**), **μετά**, **πρός**, **ἀμφί** (**ἀμφίς**), **περί**, **ἐπί**, **ὑπό**, **παρά**.

223. The local adverbs mentioned in § 222 were used in composition with verbs to modify their meaning and form a new verbal idea. Such adverbs were called *prepositions*, because they were placed before the verb. The essential element in the compound remained the verb, and hence the augment and reduplication were prefixed to the verb rather than to the adverb which preceded it. At this stage adverb and verb had not coalesced into a unit, and might be separated by one or more words. This separation of the component parts was called **Tmesis** (**τμήσις** *cutting*, from **τέμνω**). In tmesis the adverb usually precedes the verb, though it sometimes follows the verb:—

ἀλλὰ κακῶς **ἐ** ἀφίει, κρατερὸν δ' **ἐπὶ** μῦθον ἔτελλεν.

Later on adverb and verb formed an intimate union and became an inseparable whole.

224. Prepositions often stand after the noun which they govern. When this occurs dissyllabic prepositions—with the exception of **ἀμφί**, **ἀνά**, **ἀντί**, **διά**—become paroxytone. This is called **Anastrophe** (**ἀναστροφή** (from **ἀναστρέφω**) *a turning back*, referring to the throwing back of the accent to the preceding syllable).

(a) Anastrophe in the case of a preposition in composition with a verb is rare:—

ὁπὲ κακῶς ἔλθοι, ὀλέσας **ἀπο** πάντας ἐταίρους.

225. Some prepositions have two or three forms in Homer :—

1. *πρὸς*, *πρός*, *ποσί*. Before vowels *πρός* is used.
2. *ὑπαί*, *ὑπό*.
3. *παραί*, *παρά* (also in composition, *παραβάτης*, *παραβόλος*).
4. *εἰς*, *ἐς*; both forms are correct, as they come from *ἐν-ς*, the one with compensative lengthening, the other without it.
5. *ἐνί*, *ἐν* (before vowels, properly *ἐν'*), *εἰν* (for metrical convenience).
6. In some phrases we find *ὑπεῖρ* for *ὑπέρ*, before a lost initial *σ*: *ὑπεῖρ ἄλα* = *ὑπὲρ σάλα*, *ὑπειρέχω* = *ὑπερσέχω*, *ὑπείροχος* = *ὑπέρσοχος*. Isolated is the form *ὑπειρέβαλον*.
7. *ξύν*, *σύν*.

226. *Some Peculiar Uses of Prepositions.*

1. *ἀνά* + dative: *χρυσέῳ ἄν σκῆπτρῳ*: ON the golden scepter.
2. (a) *μετά* + dative: *μετὰ ροῖσι φίλοισι*: AMONG his friends.
(b) *μετά* + accusative: *πλεῖν μετὰ χαλκόν*: AFTER, IN QUEST OF, TO FETCH; *μετὰ δαίμονας ἄλλους*: INTO THE CROWD (MULTITUDE) OF.
3. *ἀμφι* + genitive, dative, and accusative: ON BOTH SIDES OF, ABOUT, BECAUSE OF, FOR THE SAKE OF. (a) As an adverb *ἀμφίς* means *separated, apart, between*, *ὀλίγη δ' ἦν ἀμφὶς ἄρουρα*: and little was the space BETWEEN them.
4. *περὶ* + genitive means not only *about, concerning, round, for*, but also SURPASSING, MORE THAN, *περὶ πάντων ἔμμεναι ἄλλων* to be superior to all others. It is also used in this sense as an adverb.
5. *ἄνα* is sometimes used elliptically in the sense *ARISE, UP, QUICK*:—
ἀλλ' ἄνα, μὴ τάχα ράστῃ πυρὸς δηϊώοι θέρηται.
6. *ἐπι* often stands for *ἔπεστι*, e.g., *οὐ τοι ἐπι δρέος*: in thee there is no fear.
7. Similarly *ἐν(ι)* stands for *ἐνεστι*:—

ἐνθ' ἐνὶ μὲν φιλότῃς, ἐν δ' ἱμερος, ἐν δ' ὀαριστύς.

πάρα for *πάρεστι*, e.g., *ἔρχεο· πάρ τοι ὁδός*: go, the way is before thee.

227. Often two prepositions, and sometimes even three, are used side by side:—

ἀμφὶ περὶ κρήνην round about the spring.

ἔρτο δὲ ἐκ προθύρου forth from.

πολὺ δ' ὕδωρ καλὸν ὑπεκπύρεεν forth from beneath.

228. Of the *improper prepositions* + genitive noteworthy are : —

- | | |
|--|---|
| 1. ἄντα <i>opposite, before.</i> | 8. με(σ)σηγύς <i>between.</i> |
| 2. ἄγχι <i>near, hard by.</i> | 9. πάροιθε(ν), προπάροιθε(ν) <i>before.</i> |
| 3. ἄτερ <i>without, apart from.</i> | 10. ἔνεκα <i>because of</i> , often appears as εἵνεκα. From οὐ ἔνεκα (attracted from τοῦ ἔνεκα ὃ) comes οὐνεκα; from τοῦ ἔνεκα comes τοῦνεκα. |
| 4. φεκάς and νόσφι(ν) <i>far from.</i> | 11. ἀπάνευθε. |
| 5. ἰθύ(ς) <i>straight at, straight for.</i> | |
| 6. ἐκέκῃ by the grace of; ἀφέκῃ against the will of. | |
| 7. ἄχρι ὑπ' το; as adverb ἄχρις = <i>altogether.</i> | |

ADVERBS.

229. Adverbs in -ως are rare : ἀλλὰ κακῶς *f' ἀφίει* (A 25).

230. In the place of adverbs in -ως Homer uses the neuter singular or plural of the adjective : μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσι.

(a) Adverbs ending in α are common : αἶψα, ῥίμθα, τάχα, ὦκα, σάφα.

231. *Correlative Adverbs* are : —

(a) ἤμος . . . τῆμος, *when . . . then* (= ὅτε . . . τότε) or ἤμος . . . δὴ τότε (καὶ τότε).

(b) ὅφρα . . . τόφρα,

(1) *as long as . . . so long.*

(2) *until . . . so long.*

(3) *while . . . so long.*

(c) ἥος . . . τῆος; *while . . . so long* or ἥος . . . δέ.

232. Other noteworthy adverbs are : —

- | | |
|--|---|
| 1. ἄψ (ἀπ-σε) <i>back, back again</i> (used with νέεσθαι, χάζεσθαι, etc.). | 9. δρῆν, δρῆρόν, δρῆθά <i>long, long time.</i> |
| 2. πάλιν <i>back</i> (local, never or very rarely = <i>again for a second time</i> (temporal)). | 10. αἰέν (αἰεί) (= αἰεὶ <i>aevum</i>) <i>always.</i> |
| 3. σχεδόν <i>near, hard by.</i> | 11. ἀγκάς <i>into (in) the arms.</i> |
| 4. ἐξείης <i>in order.</i> | 12. ἄδην <i>to satiety, to excess.</i> |
| 5. ἵνα <i>where</i> (to be distinguished from ἵνα <i>in order that</i>). | 13. ἀκὴν <i>silent</i> , ἀκὴν ἐγένοντο <i>σιωπῇ became hushed in silence.</i> |
| 6. ἄφαρ <i>at once, instantly.</i> | 14. ἔμπης (= Ἀττικὸς ὅμως) <i>at any rate, for all that, by all means; yet, although, nevertheless.</i> |
| 7. εἴθαρ <i>immediately.</i> | 15. πάγχυ <i>altogether, wholly, absolutely.</i> |
| 8. πάρος <i>formerly, on other occasions</i> (used with both present and aorist). It is also temporal <i>before.</i> | 16. ἥτε <i>just as, like.</i> |
| | 17. φή <i>just as, like.</i> |

COÖRDINATING CONJUNCTIONS.

233. Conjunctions connect sentences or words together. *Coördinating Conjunctions* are :—

1. ἤμην . . . ἥδέ = et . . . et, cum . . . tum, and . . . and, both . . . and also.

(a) ἥδέ, *and*, is used alone also, without the preceding ἤμην. A short form, *ιδέ*, is common, but only after the caesura.

2. τε . . . τε, -que . . . -que, and . . . and.

(a) One τε alone is often employed : κύνεσσιν οἰωνοῖσι τε δαῖτα.

(b) Usually nouns are connected by τε. But sometimes it also connects verbs of similar meaning or verbs whose actions are associated :—

κλυθί μοι, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε ρίφι φανάσσεις.

Here the first τε connects the nouns Χρῦσῃν and Κίλλαν, but the second τε connects the verbs ἀμφιβέβηκας and φανάσσεις. Similarly A 255, 459.

(c) τε . . . καί

τε . . . ἥδέ (*ιδέ*).

(d) τε often marks an assertion as general or indefinite in gnomic passages (A 218).

3. αὐτάρ (or in the thesis ἀτάρ) is compounded of αὐτε + ἄρα and therefore introduces either a contrast or a new particular to offset something else (*but, only, still, however*) or a transition to a new scene or action (*now, then, further*).

234. Homer dislikes the use of relative sentences consisting of two or more clauses, and so in the second and subsequent clauses he abandons the relative construction and replaces it with partially or wholly independent clauses introduced by δέ or καί. Such coördination of sentences is called *Parataxis* (παράταξις, *a placing side by side*). It is the rule in the speech of children, unlettered persons, and primitive man.

235. Sentences which are not connected by a conjunction are said to be *Asyndetic* (ἀσύνδετον, *not bound together*). Such an asyndetic sentence gives a quick reason for what precedes, and in that case the asyndeton is called the *Explanatory Asyndeton*. When two imperatives follow each other without a conjunction (like our "*go, fetch my*

horse"), an impression of excitement, anger, or haste is conveyed to our minds. In general the asyndeton makes speech more rapid, lively, and spirited.

SUBORDINATING CONJUNCTIONS.

236. 1. For *εἰ*, *if*, the older form *αἰ* is found when it is followed by *κε*, *γάρ*, or *-θε*: *αἰ κε* (= Attic *ἐάν*), *αἰ γάρ* or *αἰθε*, *oh that*, in wishes:—

ὄψαι αἰ κ' ἐθέλῃσθα καὶ αἰ κέν τοι τὰ μεμήλη.

αἰ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη.

αἰθ' ὄφελος ἄγονός τ' εἶμεναι ἀγαμός τ' ἀπολέσθαι.

2. *εὔτε* (*cum*), *when*.

3. *εἰς ὃ κε* = *ἕως κε* (= Attic *ἕως ἄν*), *until*.

4. *ὅφρα* (*ut* = Attic *ἵνα*), *in order that*, followed by the subjunctive without *κέ* after primary tenses and by the optative after secondary tenses: *ὅφρα πεποιθῆς* (A 524), *ὅφρα πίοιεν* (Ω 350).

(a) *Ὅφρα* + subjunctive is found both with and without *κε* in the sense of *until*.

(b) Note incidentally that Homer uses *κε* (*κεν*) in those cases in which we find *ἄν* in Attic. So *εὔτε κε* or *ὅτε κε* is Epic for *ὅταν*; *αἰ κε* (*εἰ κε*) for *ἐάν* (*ἤν*); *ἐπεὶ κε* for *ἐπειδάν* (*ἐπὶ ἤν*).

DISJUNCTIVE CONJUNCTIONS.

237. *ἤέ . . . ἢ* (*ἢ . . . ἤέ*), *whether . . . or*, followed by the subjunctive after primary tenses and by the optative after secondary tenses (cp. A 189 ff.).

(a) Single questions are introduced by *εἰ*.

INTENSIVE PARTICLES.

238. 1. *ἄρα*, *now, now then, no doubt, exactly, therefore, then*, appears as *ἄρ* (§ 31) and as *ῥά*, *ῥ'* (§ 33). It recapitulates and serves to connect the matter in hand with what precedes, from which it draws a necessary inference; it may, therefore, be either consecutive, inferential, or temporal in sense, and hence is susceptible of translation in a variety of ways, and sometimes not of translation at all. Compounded with *γ* and *αἰ-τε* it produces *γάρ* and *αὐτάρ* (*ἀτράρ*).

2. *τε* (enclitic) is suffixed to the relative pronouns, to adverbs and

conjunctions which have a relative form or meaning in order to intensify them : οἷος τε, ὅσος τε, ὅθι τε, ἵνα τε, ἔνθα τε, ὅθεν τε, ὥς τε, ὅτε τε, ἐπεὶ τε (Attic preserves this usage in ὥστε, ἄτε, ἐφ' ᾧ τε, οἷός τε).

(a) τε is also suffixed to the interrogative and indefinite pronouns τίς, τις and to the cognate adverbs τίπτε, πῶς, πῇ. But when used with these interrogatives it always appears in association with ἄρ(a) : τίς τ' ἄρ, τί τ' ἄρα, πῶς τ' ἄρ, τίπτε τ' ἄρ, πῇ τ' ἄρ, ποίῃ τ' ἄρ.

(b) τε is suffixed to particles with great freedom, like -que in *namque*, *ubique* : μέν τε, δέ τε, γάρ τε, καί τε, ἀλλά τε, εἰ τε, ἄρ or ῥά τε, ἀτάρ τε.

(c) One must carefully distinguish this intensifying τε from the copulative or coördinating τε of § 233.

3. περ (enclitic), seen in *per*magnus. It is a short form of περί, and its primary meaning was *about, on all sides*. From this comes its intensive meaning : *very, by all means, at all events, at least, even*, but often it cannot be translated except by the modulation of the voice.

(a) From its intensive use springs its adversative meaning, *although*, seen both in association with εἰ and with participles : —

εἰ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ.
τέτλαθι, μῆτερ ἐμῇ, καὶ ἀνάσχειο κηδομένη περ.

(b) καί and περ often modify (intensify) the same participle or word, but they never coalesce into καίπερ, nor does περ follow καί immediately : καὶ μάλα περ θυμῷ κεχολωμένον.

4. γε (enclitic), *even, at all events, at least*, intensifies the preceding word ; it is often added to pronouns, ὃ γε, *even he*, ὅς γε.

5. θην (enclitic), *ironical, surely, I ween, methinks*, preserved in Attic in δηθεν.

6. μήν, μάν, often appears as μέν, *in truth, verily* ; it is postpositive. As a purely affirmative particle it often appears with other particles, ἦ μιν, οὐ μέν, μὴ μέν.

7. δῆ (usually postpositive) often appears as δέ (δ'), *now, indeed, in particular, as-we-all-know*.

(a) It intensifies and adds urgency to commands and prohibitions, *yet, only* : μὴ δ' οὕτως . . . κλέπτε νόψ.

(b) It often introduces in an adversative sense the *apodosis* (or leading clause) in conditional or relative sentences, *then* : —

ἦος ὃ ταῦθ' ὥρμαινε . . . ἦλθε δ' Ἀθήνη.

(c) δέ (δή) is often the equivalent of ἤδη, when clauses are added parenthetically, *now, already, then*; in A 10, νοῦσον . . . ὥρσε . . . ὀλέκοντο δὲ λαοί, we should say, *he caused a plague so that the people perished*; but Homer said, *he caused a plague*; THEN *the people perished* (parataxis).

(d) δέ is often causal = γάρ, *for*.

8. ἦ (postpositive), *really, truly*, emphasizes an assertion. ἦ μὴν (ἦ μὲν) are common in oaths, threats, and strong asseverations: *in very truth, verily*.

9. εἰ (= εἴα), seen in εἰ δ' ἄγε, εἰ δ' ἄγετε (Latin *eia age*), *well then, come on, try it*, is an old exclamatory interjection of encouragement.

ADVERSATIVE PARTICLES.

239. μὲν . . . δέ: *indeed . . . but; on the one hand . . . on the other hand*.

(a) δέ is postpositive and means *but*, though it is often to be translated by *and*.

(b) δέ often recapitulates after parentheses, *but*.

FIGURES OF SYNTAX AND RHETORIC.

240. **Chiasmus** is so called because the words or ideas of two clauses are so arranged as to produce a *crosswise stress*, which emphasizes each element alternately and therefore reminded the Greeks of the letter X. It is seen in "Sweet is the breath of morn, her rising sweet," and in βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής:—

sweet breath of morn
her rising sweet

βασιλεύς ἀγαθός
κρατερός αἰχμητής

241. **Prolepsis** (πρόληψις, *anticipation*) occurs where the *subject* of the verb of the subordinate clause is anticipated and made the *object* of the verb of the leading clause. It is seen in "I know *thee* who *thou* art"; it is employed chiefly after verbs of knowing and saying in animated or excited discourse.

242. **Anacoluthon** (ἀνακόλουθον, *inconsequent*) is a want of grammatical sequence. It is seen in "And he charged him to tell no man: but go, and shew thyself to the priest" (Luke 5. 14).

243. Anaphora (ἀναφορά, *a bringing up (back)*) is the repetition of the same word or words at the beginning of two or more succeeding verses, clauses, or sentences. It is seen in "*Where is the wise? Where is the scribe? Where is the disputer of this world?*" (i Cor. i. 20).

244. Litotes (λιτότης, *plainness, studied simplicity*) or **Miōsis** (μείωσις, *diminution*) are practically convertible terms. In *Litotes* an affirmative is expressed by the negative of the contrary; thus, "*a citizen of no mean city*" means "*a citizen of an illustrious city.*" In *Miōsis* a thing is represented as less than it really is; it is that *understatement* which *intensifies*.

245. Metonymy (μετωνυμία, *change of name*) substitutes the name of one thing for that of another to which the former bears a known and close relation; thus we say "*the bottle*" where we mean "*strong drink*," Ἡφαιστος for πῦρ, Ἀφροδίτη for love (συνουσία), Ἀμφιτρίτη for θάλασσα, etc.

246. Zeugma (ζεύγμα, *a yoking*) joins two nouns to a verb (or to an adjective) which is suitable to only one of them, but suggests another verb suitable to the other noun.

247. Pleonasm (πλεονασμός, *superabundance, redundancy*) is the use of more words than are necessary to express an idea.

248. Aposiopesis (ἀποσιώπησις, *a becoming silent*) is the sudden termination of a discourse before it is really finished.

249. Hendiadys (ἐν διὰ δυοῖν, *one by two*) consists in using two words connected by a copulative conjunction to express a single complex idea: "*to be overthrown and put to flight*" is the equivalent of "*to be utterly routed.*"

250. Epianalepsis (ἐπανάληψις) repeats the same word or phrase after one or more intervening words, or else it is a return to the same subject after a digression, e.g., "When ye come together therefore into one place, this is not to eat the Lord's supper."

251. For **Parataxis** see 234; for **Asyndeton** see 235; for **Tmesis** see 223; for **Anastrophe** see 224.

NOTES.

D. refers to the chapter on *The Dialect of Homer*.

FIRST BOOK OF THE ILIAD.

Verses 1-7 form the Prooemium of the Iliad.

1. *μήνιν*: *sullen, enduring, implacable wrath*, resulting from a sense of injured pride or honor; the opposite of *χόλος* (*sudden, passing anger*). In prose we should have *τὴν μῆνιν*, D. 126, b. By its emphatic position as the first word in the verse *μῆνιν* calls distinct attention to the subject of the poem, which is *The Wrath of Achilles*, as the poet tells us.

ἄειδε: = *ᾄδε sing, i.e., tell in verse the story*.

θεά: vocative without *ὦ*. The goddess meant is Calliope, the Muse of epic song or poetry.

Πηληϊάδαο: though often used apparently as a proper name, is really a patronymic adjective from *Πηλεΰς*, D. 88, b. The majestic rhythm of the long form makes the first mention of the name of the hero more impressive and dignified. For the genitive in *-ᾶο*, D. 68; 72. For the elision, D. 36.

Ἀχιλλῆος: D. 41, a; 87, a.

The words, *Sing, goddess, the Wrath of Achilles*, announce the theme of the poem with plainness, directness, rapidity, and nobleness.

2. *οὐλομένην*: the lengthening of the first syllable (to make the word dactylic, D. 55) is found in but few words. *οὐλομένην* is in semi-apposition with *μῆνιν*, and is made emphatic by its position (1) at head of the verse, (2) at the end of the clause, and (3) by its very meaning.

μυρία: with this accent not a numeral, but = *ἀνέριθμα, πλείστα, unnumbered, countless*. The final letter is elided (D. 36) to make the dactyl *μυρί Ἀ-*, and to avoid hiatus (D. 35, g), which is allowable when resulting from elision.

Ἀχαιοῖσι: (D. 68, 2) = *τοῖς* (D. 126, b) *Ἀχαιοῖς* = *τοῖς Ἑλλήσιν*. This was the name of the most powerful tribe in Greece at the outbreak of the Trojan war, and it was used by Homer as a collective appellation of the Greeks, who are spoken of with seeming indifference as *Ἀχαιοί* (— —), *Ἀργεῖοι* (— —), and *Δαναοί* (— —), but probably this or that appellation was chosen as metrical convenience required. The term *Ἕλληνες*

220. Of **φημί** note: 2d pers. sing. **φής** and **φῆσθα**; subj. **φήη**; imperf. (used as aorist) **ἔφην**, 2d sing. **ἔφης** and **ἔφησθα**, 3d plur. **ἔφαν** and **ἔφασαν**. Iterative **ἔφασκον**; fut. **φήσει**. Middle in active sense, imperf. **ἐφάμην**; imper. **φάο**, **φάσθω**, **φάσθε**; inf. **φάσθαι**; part. **φάμενος**.

221. Of **εἶμι** note: pres. ind. 2d sing. **εἶσθα**; imperf. sing. **ἦια**, **ἦε** (**ἦι**, **ἦε**), dual **ἴτην**, plur. **ἦμεν**, **ἴσαν** (**ἦσαν**, **-ῖαν**); subj. pres. **ἴωμι**, **ἴησθα**, **ἴησι**; **ἴομεν**; opt. **ἰείη** (**ἴοι**), **ἴοιεν**; inf. **ἵμεναι**.

PARTICLES.

PREPOSITIONS.

222. Prepositions were originally *local adverbs*, and they are often so used in Homer (without a case). But this usage is confined to **ἀνά**, **ἐς**, **ἐν** (**ἐνί**), **μετά**, **πρός**, **ἀμφί** (**ἀμφίς**), **περί**, **ἐπί**, **ὑπό**, **παρά**.

223. The local adverbs mentioned in § 222 were used in composition with verbs to modify their meaning and form a new verbal idea. Such adverbs were called *prepositions*, because they were placed before the verb. The essential element in the compound remained the verb, and hence the augment and reduplication were prefixed to the verb rather than to the adverb which preceded it. At this stage adverb and verb had not coalesced into a unit, and might be separated by one or more words. This separation of the component parts was called **Tmesis** (**τμήσις** *cutting*, from **τέμνω**). In tmesis the adverb usually precedes the verb, though it sometimes follows the verb:—

ἀλλὰ κακῶς **εἴ** ἀφίει, κρατερὸν δ' **ἐπὶ** μῦθον ἔτελλεν.

Later on adverb and verb formed an intimate union and became an inseparable whole.

224. Prepositions often stand after the noun which they govern. When this occurs dissyllabic prepositions—with the exception of **ἀμφί**, **ἀνά**, **ἀντί**, **διά**—become paroxytone. This is called **Anastrophe** (**ἀναστροφή** (from **ἀναστρέφω**) *a turning back*, referring to the throwing back of the accent to the preceding syllable).

(a) Anastrophe in the case of a preposition in composition with a verb is rare:—

ὃψ' **ἐκ** κακῶς ἔλθοι, ὁλέσας **ἀπο** πάντας ἐταίρους.

225. Some prepositions have two or three forms in Homer :—

1. *πρὸς*, *πρός*, *ποσί*. Before vowels *πρός* is used.
2. *ὑπαί*, *ὑπό*.
3. *παραί*, *παρά* (also in composition, *παραβάτης*, *παραβόλος*).
4. *εἰς*, *ἐς* ; both forms are correct, as they come from *ἐν*-s, the one with compensative lengthening, the other without it.
5. *ἐνί*, *ἐν* (before vowels, properly *ἐν'*), *εἰν* (for metrical convenience).
6. In some phrases we find *ὑπεῖρ* for *ὑπέρ*, before a lost initial *σ* : *ὑπεῖρ ἄλα* = *ὑπὲρ σάλα*, *ὑπεῖρέχω* = *ὑπερσέχω*, *ὑπεῖροχος* = *ὑπέρσοχος*. Isolated is the form *ὑπεῖρέβαλον*.
7. *ξύν*, *σύν*.

226. *Some Peculiar Uses of Prepositions.*

1. *ἀνά* + dative : *χρυσέῳ ἄν σκῆπτρῳ* : ON the golden scepter.
2. (a) *μετά* + dative : *μετὰ ροῖσι φίλοις* : AMONG his friends.
(b) *μετά* + accusative : *πλεῖν μετὰ χαλκόν* : AFTER, IN QUEST OF, TO FETCH ; *μετὰ δαίμονας ἄλλους* : INTO THE CROWD (MULTITUDE) OF.
3. *ἀμφί* + genitive, dative, and accusative : ON BOTH SIDES OF, ABOUT, BECAUSE OF, FOR THE SAKE OF. (a) As an adverb *ἀμφίς* means *separated, apart, between*, *ὀλίγη δ' ἦν ἀμφίς ἄρουρα* : and little was the space BETWEEN them.
4. *περί* + genitive means not only *about, concerning, round, for*, but also *SURPASSING, MORE THAN*, *περὶ πάντων ἔμμεναι ἄλλων* to be superior to all others. It is also used in this sense as an adverb.
5. *ἄνα* is sometimes used elliptically in the sense *ARISE, UP, QUICK* :—
ἀλλ' ἄνα, μὴ τάχα ράστῃ πυρὸς δηϊόιο θέρηται.
6. *ἐπι* often stands for *ἔπεστι*, e.g., *οὐ τοι ἐπι δρέος* : in thee there is no fear.
7. Similarly *ἐν(ι)* stands for *ἐνεστι* :—

ἐνθ' ἐν μὲν φιλότης, ἐν δ' ἔμπος, ἐν δ' ὀαριστύς.

πάρα for *πάρεστι*, e.g., *ἔρχεο· πάρ τοι ὁδός* : go, the way is before thee.

227. Often two prepositions, and sometimes even three, are used side by side :—

ἀμφὶ περὶ κρήνην round about the spring.

ὦρτο δὲ ἐκ προθύρου forth from.

πολὺ δ' ὕδωρ καλὸν ὑπεκπύρεεν forth from beneath.

228. Of the *improper prepositions* + genitive noteworthy are : —

- | | |
|--|---|
| 1. ἄντα <i>opposite, before.</i> | 8. με(σ)σηγύς <i>between.</i> |
| 2. ἄγχι <i>near, hard by.</i> | 9. παρούθε(ν), προπαρούθε(ν) <i>before.</i> |
| 3. ἄτερ <i>without, apart from.</i> | 10. ἔνεκα <i>because of</i> , often appears as εἵνεκα. From οὐ ἔνεκα (attracted from τοῦ ἔνεκα ὃ) comes οὐνεκα; from τοῦ ἔνεκα comes τούνεκα. |
| 4. φεκάς and νόσφι(ν) <i>far from.</i> | 11. ἀπάνευθε. |
| 5. ἰθύ(ς) <i>straight at, straight for.</i> | |
| 6. φέκητι <i>by the grace of</i> ; ἀφέκητι <i>against the will of.</i> | |
| 7. ἄχρι <i>up to</i> ; as adverb ἄχρις = <i>altogether.</i> | |

ADVERBS.

229. Adverbs in -ως are rare : ἀλλὰ κακῶς *f' ἀφίει* (A 25).

230. In the place of adverbs in -ως Homer uses the neuter singular or plural of the adjective : μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσι.

(a) Adverbs ending in α are common : αἰψα, ῥίμθα, τάχα, ὦκα, σάφα.

231. *Correlative Adverbs* are : —

(a) ἤμος . . . τῆμος, *when . . . then* (= ὅτε . . . τότε) or ἤμος . . . δὴ τότε (καὶ τότε).

(b) ὅφρα . . . τόφρα,

(1) *as long as . . . so long.*

(2) *until . . . so long.*

(3) *while . . . so long.*

(c) ἥος . . . τῆος; *while . . . so long* or ἥος . . . δέ.

232. Other noteworthy adverbs are : —

- | | |
|--|---|
| 1. ἄψ (ἀπ-σε) <i>back, back again</i> (used with νέεσθαι, χάζεσθαι, etc.). | 9. δφῆν, δφηρόν, δφηθά <i>long, long time.</i> |
| 2. πάλιν <i>back</i> (local, never or very rarely = <i>again for a second time</i> (temporal)). | 10. αἰέν (αἰεί) (= αἰεὶ <i>aevum</i>) <i>always.</i> |
| 3. σχεδόν <i>near, hard by.</i> | 11. ἀγκάς <i>into (in) the arms.</i> |
| 4. ἐξείης <i>in order.</i> | 12. ἄδην <i>to satiety, to excess.</i> |
| 5. ἵνα <i>where</i> (to be distinguished from ἵνα <i>in order that</i>). | 13. ἀκὴν <i>silent</i> , ἀκὴν ἐγένοντο <i>σιωπῇ became hushed in silence.</i> |
| 6. ἄφαρ <i>at once, instantly.</i> | 14. ἔμπης (= Attic ὅμως) <i>at any rate, for all that, by all means</i> ; yet, <i>although, nevertheless.</i> |
| 7. εἴθαρ <i>immediately.</i> | 15. πάγχυ <i>altogether, wholly, absolutely.</i> |
| 8. πάρος <i>formerly, on other occasions</i> (used with both present and aorist). It is also temporal <i>before.</i> | 16. ἥτε <i>just as, like.</i> |
| | 17. φή <i>just as, like.</i> |

COÖRDINATING CONJUNCTIONS.

233. Conjunctions connect sentences or words together. *Coördinating Conjunctions* are :—

1. ἤμὲν . . . ἥδέ = et . . . et, cum . . . tum, and . . . and, both . . . and also.

(a) ἥδέ, *and*, is used alone also, without the preceding ἤμὲν. A short form, *ιδέ*, is common, but only after the caesura.

2. τε . . . τε, -que . . . -que, and . . . and.

(a) One τε alone is often employed : κύνεσσιν οἰωνοῖσι τε δαῖτα.

(b) Usually nouns are connected by τε. But sometimes it also connects verbs of similar meaning or verbs whose actions are associated :—

κλυθί μοι, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε ρίφι φανάσσεις.

Here the first τε connects the nouns Χρῦσῃν and Κίλλαν, but the second τε connects the verbs ἀμφιβέβηκας and φανάσσεις. Similarly A 255, 459.

(c) τε . . . καί

τε . . . ἥδέ (*ιδέ*).

(d) τε often marks an assertion as general or indefinite in gnomic passages (A 218).

3. αὐτάρ (or in the thesis ἀτάρ) is compounded of αἶτε + ἄρα and therefore introduces either a contrast or a new particular to offset something else (*but, only, still, however*) or a transition to a new scene or action (*now, then, further*).

234. Homer dislikes the use of relative sentences consisting of two or more clauses, and so in the second and subsequent clauses he abandons the relative construction and replaces it with partially or wholly independent clauses introduced by δέ or καί. Such coördination of sentences is called **Parataxis** (παράταξις, a *placing side by side*). It is the rule in the speech of children, unlettered persons, and primitive man.

235. Sentences which are not connected by a conjunction are said to be **Asyndetic** (ἀσύνδετον, *not bound together*). Such an asyndetic sentence gives a quick reason for what precedes, and in that case the asyndeton is called the *Explanatory Asyndeton*. When two imperatives follow each other without a conjunction (like our "*go, fetch my*

horse”), an impression of excitement, anger, or haste is conveyed to our minds. In general the asyndeton makes speech more rapid, lively, and spirited.

SUBORDINATING CONJUNCTIONS.

236. 1. For *ei*, *if*, the older form *αἷ* is found when it is followed by *κε*, *γάρ*, or *-θε*: *αἷ κε* (= Attic *ἐάν*), *αἷ γάρ* or *αἷθε*, *oh that*, in wishes:—

ὄψαι αἷ κ' ἐθέλησθα καὶ αἷ κέν τοι τὰ μεμῆλη.

αἷ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη.

αἷθ' ὄφελος ἀγρονόσ τ' εἶμεναι ἀγαμός τ' ἀπολέσθαι.

2. *εὔτε* (*cum*), *when*.

3. *εἰς ὃ κε* = *ἕως κε* (= Attic *ἕως ἄν*), *until*.

4. *ὅφρα* (*ut* = Attic *ἵνα*), *in order that*, followed by the subjunctive without *κέ* after primary tenses and by the optative after secondary tenses: *ὅφρα πεποιθήης* (A 524), *ὅφρα πίοιεν* (Ω 350).

(α) *Ὅφρα* + subjunctive is found both with and without *κε* in the sense of *until*.

(β) Note incidentally that Homer uses *κε* (*κεν*) in those cases in which we find *άν* in Attic. So *εὔτε κε* or *ὅτε κε* is Epic for *ὅταν*; *αἷ κε* (*εἷ κε*) for *ἐάν* (*ἤν*); *ἐπεὶ κε* for *ἐπειδάν* (*ἐπὴν*).

DISJUNCTIVE CONJUNCTIONS.

237. *ἤέ . . . ἢ* (*ἢ . . . ἤέ*), *whether . . . or*, followed by the subjunctive after primary tenses and by the optative after secondary tenses (cp. A 189 ff.).

(α) Single questions are introduced by *εἰ*.

INTENSIVE PARTICLES.

238. 1. *ἄρα*, *now, now then, no doubt, exactly, therefore, then*, appears as *ἄρ* (§ 31) and as *ῥά, ῥ'* (§ 33). It recapitulates and serves to connect the matter in hand with what precedes, from which it draws a necessary inference; it may, therefore, be either consecutive, inferential, or temporal in sense, and hence is susceptible of translation in a variety of ways, and sometimes not of translation at all. Compounded with *γ* and *αὐ-τε* it produces *γάρ* and *αὐτάρ* (*ἀτάρ*).

2. *τε* (enclitic) is suffixed to the relative pronouns, to adverbs and

conjunctions which have a relative form or meaning in order to intensify them : οἷος τε, ὅσος τε, ὅθι τε, ἵνα τε, ἔνθα τε, ὅθεν τε, ὥς τε, ὅτε τε, ἐπεὶ τε (Attic preserves this usage in ὥστε, ἄτε, ἐφ' ᾧ τε, οἷός τε).

(a) τε is also suffixed to the interrogative and indefinite pronouns τίς, τις and to the cognate adverbs τίπτε, πῶς, πῇ. But when used with these interrogatives it always appears in association with ἄρ(a) : τίς τ' ἄρ, τί τ' ἄρα, πῶς τ' ἄρ, τίπτε τ' ἄρ, πῇ τ' ἄρ, ποίῃ τ' ἄρ.

(b) τε is suffixed to particles with great freedom, like *-que* in *namque, ubique* : μέν τε, δέ τε, γάρ τε, καί τε, ἀλλά τε, εἰ τε, ἄρ or ῥά τε, ἀτάρ τε.

(c) One must carefully distinguish this intensifying τε from the copulative or coördinating τε of § 233.

3. περ (enclitic), seen in *per*magnus. It is a short form of περί, and its primary meaning was *about, on all sides*. From this comes its intensive meaning : *very, by all means, at all events, at least, even*, but often it cannot be translated except by the modulation of the voice.

(a) From its intensive use springs its adversative meaning, *although*, seen both in association with εἰ and with participles : —

εἰ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ.
τέτλαθι, μῆτερ ἐμῇ, καὶ ἀνάσχει κηδομένη περ.

(b) καί and περ often modify (intensify) the same participle or word, but they never coalesce into καίπερ, nor does περ follow καί immediately : καὶ μάλα περ θυμῷ κεχολωμένον.

4. γε (enclitic), *even, at all events, at least*, intensifies the preceding word ; it is often added to pronouns, ὃ γε, *even he*, ὅς γε.

5. θην (enclitic), *ironical, surely, I ween, methinks*, preserved in Attic in δηθεν.

6. μὴν, μάν, often appears as μέν, *in truth, verily* ; it is postpositive. As a purely affirmative particle it often appears with other particles, ἦ μεν, οὐ μέν, μὴ μέν.

7. δὴ (usually postpositive) often appears as δέ (δ'), *now, indeed, in particular, as-we-all-know*.

(a) It intensifies and adds urgency to commands and prohibitions, *yet, only* : μὴ δ' οὕτως . . . κλέπτε νόμῳ.

(b) It often introduces in an adversative sense the *apodosis* (or leading clause) in conditional or relative sentences, *then* : —

ἦος ὃ ταῦθ' ὥρμαινε . . . ἦλθε δ' Ἀθήνη.

(c) δέ (δή) is often the equivalent of ἤδη, when clauses are added parenthetically, *now, already, then*; in A 10, νοῦσον . . . ὥρσε . . . ῥέλεκοντο δὲ λαοί, we should say, *he caused a plague so that the people perished*; but Homer said, *he caused a plague*; THEN *the people perished* (parataxis).

(d) δέ is often causal = γάρ, *for*.

8. ἦ (postpositive), *really, truly*, emphasizes an assertion. ἦ μὴν (ἦ μὲν) are common in oaths, threats, and strong asseverations: *in very truth, verily*.

9. εἰ (= εἴα), seen in εἰ δ' ἄγε, εἰ δ' ἄγετε (Latin *eia age*), *well then, come on, try it*, is an old exclamatory interjection of encouragement.

ADVERSATIVE PARTICLES.

239. μὲν . . . δέ: *indeed . . . but; on the one hand . . . on the other hand*.

(a) δέ is postpositive and means *but*, though it is often to be translated by *and*.

(b) δέ often recapitulates after parentheses, *but*.

FIGURES OF SYNTAX AND RHETORIC.

240. **Chiasmus** is so called because the words or ideas of two clauses are so arranged as to produce a *crosswise stress*, which emphasizes each element alternately and therefore reminded the Greeks of the letter X. It is seen in "Sweet is the breath of morn, her rising sweet," and in βασιλεύς τ' ἀγαθὸς κρατερὸς τ' αἰχμητής:—

sweet breath of morn
her rising sweet

βασιλεύς ἀγαθός
κρατερὸς αἰχμητής

241. **Prolepsis** (πρόληψις, *anticipation*) occurs where the *subject* of the verb of the subordinate clause is anticipated and made the *object* of the verb of the leading clause. It is seen in "I know *thee* who *thou* art"; it is employed chiefly after verbs of knowing and saying in animated or excited discourse.

242. **Anacoluthon** (ἀνακόλουθον, *inconsequent*) is a want of grammatical sequence. It is seen in "And he charged him to tell no man: but go, and shew thyself to the priest" (Luke 5. 14).

243. Anaphora (ἀναφορά, *a bringing up (back)*) is the repetition of the same word or words at the beginning of two or more succeeding verses, clauses, or sentences. It is seen in "*Where is the wise? Where is the scribe? Where is the disputer of this world?*" (i Cor. i. 20).

244. Litotes (λιτότης, *plainness, studied simplicity*) or **Miōsis** (μείωσις, *diminution*) are practically convertible terms. In *Litotes* an affirmative is expressed by the negative of the contrary; thus, "*a citizen of no mean city*" means "*a citizen of an illustrious city.*" In *Miōsis* a thing is represented as less than it really is; it is that *understatement* which intensifies.

245. Metonymy (μετωνυμία, *change of name*) substitutes the name of one thing for that of another to which the former bears a known and close relation; thus we say "*the bottle*" where we mean "*strong drink*," Ἡφαιστος for πῦρ, Ἀφροδίτη for love (συνουσία), Ἀμφιτρίτη for θάλασσα, etc.

246. Zeugma (ζεύγμα, *a yoking*) joins two nouns to a verb (or to an adjective) which is suitable to only one of them, but suggests another verb suitable to the other noun.

247. Pleonasm (πλεονασμός, *superabundance, redundancy*) is the use of more words than are necessary to express an idea.

248. Aposiopesis (ἀποσιώπησις, *a becoming silent*) is the sudden termination of a discourse before it is really finished.

249. Hendiadys (ἐν διὰ δυοῖν, *one by two*) consists in using two words connected by a copulative conjunction to express a single complex idea: "*to be overthrown and put to flight*" is the equivalent of "*to be utterly routed.*"

250. Epanalepsis (ἐπανάληψις) repeats the same word or phrase after one or more intervening words, or else it is a return to the same subject after a digression, e.g., "When ye come together therefore into one place, this is not to eat the Lord's supper."

251. For **Parataxis** see 234; for **Asyndeton** see 235; for **Tmesis** see 223; for **Anastrophe** see 224.

NOTES.

D. refers to the chapter on *The Dialect of Homer*.

FIRST BOOK OF THE ILIAD.

Verses 1-7 form the Prooemium of the Iliad.

1. *μήνιν*: *sullen, enduring, implacable wrath*, resulting from a sense of injured pride or honor; the opposite of *χόλος* (*sudden, passing anger*). In prose we should have *τὴν μῆνιν*, D. 126, b. By its emphatic position as the first word in the verse *μῆνιν* calls distinct attention to the subject of the poem, which is *The Wrath of Achilles*, as the poet tells us.

ἄειδε: = *ᾄδε sing, i.e., tell in verse the story*.

θεά: vocative without *ὦ*. The goddess meant is Calliope, the Muse of epic song or poetry.

Πηληϊάδαο: though often used apparently as a proper name, is really a patronymic adjective from *Πηλεΐς*, D. 88, b. The majestic rhythm of the long form makes the first mention of the name of the hero more impressive and dignified. For the genitive in *-αο*, D. 68; 72. For the elision, D. 36.

Ἀχιλλῆος: D. 41, a; 87, a.

The words, *Sing, goddess, the Wrath of Achilles*, announce the theme of the poem with plainness, directness, rapidity, and nobleness.

2. *οὐλομένην*: the lengthening of the first syllable (to make the word dactylic, D. 55) is found in but few words. *οὐλομένην* is in semi-apposition with *μῆνιν*, and is made emphatic by its position (1) at head of the verse, (2) at the end of the clause, and (3) by its very meaning.

μυρία: with this accent not a numeral, but = *ἀνάρριθμα, πλείστα, unnumbered, countless*. The final letter is elided (D. 36) to make the dactyl *μυρί Ἀ*, and to avoid hiatus (D. 35, g), which is allowable when resulting from elision.

Ἀχαιοῖσι: (D. 68, 2) = *τοῖς* (D. 126, b) *Ἀχαιοῖς = τοῖς Ἑλλήσιν*. This was the name of the most powerful tribe in Greece at the outbreak of the Trojan war, and it was used by Homer as a collective appellation of the Greeks, who are spoken of with seeming indifference as *Ἀχαιοί* (υ — —), *Ἀργεῖοι* (— — —), and *Δαναοί* (υ υ —), but probably this or that appellation was chosen as metrical convenience required. The term *Ἕλληνες*

applies in Homer only to that part of the inhabitants of Phthiotis of which Achilles was prince.

ἄλγεα: in Homer forms are regularly uncontracted (D. 26). **ἄλγεα** refers to the woes to be narrated in the poem as the result of the wrath and the withdrawal of Achilles from the fray.

ἔθηκεν (D. 217): lit., *put, set, placed*, hence *caused, brought about*.

3. **ψυχάς**: *souls, i.e., the vital principle or breath of life*, which at death leaves the body, the real man, either through the mouth or through a gaping wound, and goes to the House of Hades as an *εἶδωλον*, or Shade.

Ἄιδι: D. 100. The word always refers to the *god*, and not, as does *Hades* in English, to the lower world.

προΐαψεν: the *προ-* is *local*, not temporal. The word is suggestive of violence. The spondees lend solemnity to the line.

4. **ἥρώων**: primarily an epithet of kings and princes because of their descent from the gods, but it is also applied to their followers and even to the whole army; in the *Odyssey* bards and honorable men generally are *ἥρωες*. It is emphatic by verse and sentence stress, see on *οὐλομένην* 2.

αὐτούς: D. 130; *their bodies; the men themselves*, contrasted with *ψυχάς*.

φελώρια: in apposition with *αὐτούς*.

τεῦχε: the augment is omitted as in *προΐαψεν* 3, only here it is by aphaeresis, D. 33; 170. The actions of *ἔθηκεν* and *προΐαψεν* were done and over with in the past, but that of *εἵνευχε* was in progress in the past, therefore this is a subordinate clause.—The soul could not be separated completely from the body, nor could it pass to the abode of spirits in Hades until the body had been consumed by fire. Cremation purified the soul and freed it from all contamination of matter. The savage who caused his enemy's body to be devoured by dogs and birds succeeded thereby in debarring the soul forever from entering the portals of Hades. Men, therefore, fought savagely for the possession of the bodies of the slain, and ransomed them at great cost.

κίνεσσι: D. 68, 3.

5. **οἰωνοῖσι**: D. 68, 2; said with reference to those birds that soar in solitary (derived from *οἶος alone*) isolation, such as vultures and buzzards (which are very numerous and of various sizes in Asia Minor, their color being grayish brown, not black as in America).

τέ: D. 233, 2, a.

Διός: Homer probably pronounced the word *Διρός* here and elsewhere throughout the poem. D. 9 end.

ἐτελείετο: note the imperfect of action in progress.

βουλή: D. 126, b.

6. **ἐξ οὗ**: the full form is *ἐκ τοῦ χρόνου ἐξ οὗ*; connect closely with *μῆνιν αἶδε*.

δή: D. 238, 7.

τὰ πρῶτα: as well as **τὸ πρῶτον**, **πρῶτα**, and **πρῶτον**, are all adverbial accusatives (D. 230) used by Homer without apparent difference of meaning; in prose **ἀπαξ**, not **ποτέ**. Homer takes up the story at the point where the ancient ballads mentioned the quarrel of Achilles and Agamemnon for the first time: *from the moment when now for the first time = ever since, since first*. The vowel of **τά** is lengthened, D. 38, a. The slow, impressive spondee at the beginning of the verse are intended to attract one's attention and fix it on what follows.

ἔρισαντε: supply **ἀλλήλων**; the aorist participle must not be regarded as virtually present, *i.e.*, not as meaning *parted in strife* (**ἐρίζοντε**), but as really aoristic of time relatively past: *parted after that* (or *because*) *they had quarreled*; *parted as the result of a quarrel*.

7. **Ἀτρεΐδης**: D. 88, b. Homer takes it for granted that his hearers knew from ancient ballads that Agamemnon (and not Menelaus) is referred to.

φάναξ: is applied to other chieftains, but **φάναξ ἀνδρῶν** is usually reserved for Agamemnon.

δῖος: is usually applied to Achilles (as here) and Odysseus, forming in both cases a verse-tag, which follows the bucolic diaeresis. Do not translate by *godlike* or *divine*, which is **θεῖος**.

8. **τίς τ' ἄρ'**: D. 238, 2, a.

ἄρ': D. 31; 238. Here it indicates a necessary inference to be drawn from what precedes: Sing of the strife that estranged Achilles and Agamemnon, *but who then* (**τίς τ' ἄρ'**) *of the gods?* The question addressed to the Muse is not, *how did the twain happen to quarrel?* For the poet assumes that so fateful an event could not have been brought about without the interference of some god.

σφωί: D. 112, 3.

θεῶν: partitive genitive after **τίς**.

ἔριδι: dative of means with **ξυνέηκε**: *set the twain at strife*.

ξυνέηκε: D. 171; 206, a, 17.

μάχεσθαι: D. 144; *so as to make contention possible*. The kind of contention is often more clearly defined by the addition of **ἐπέεσσιν**, as in 304.

9. **Δηϊοῦς**: D. 94. The son of Leto and Zeus is Apollo, who brought on the quarrel by sending the pestilence. Apollo, the Sun-god, appears in Homer as the *far-darter*, the *god of the silver bow* whose arrows (rays) may bring pestilence (malaria, fever, etc.) and death, and therefore he is often represented in art with bow and quiver.

νῆες: D. 126, b.

δ: is a demonstrative pronoun in Homer, D. 126. **ὃ γάρ** = *for that* (*deity*), *for he*.

βασιλῆι: D. 87; 87, a. The king is Agamemnon.

χολωθείς: causal participle, inceptive aorist.

10. νοῦσον: D. 23; 55, characterized by κακὴν as the *pestilence* (the λοιμός of 61). νοῦσον and κακὴν are both emphatic.

ἀνά: is not distributive (*throughout, at different points in the camp*), but continuous: *up along* the line of the encampment, tent by tent.

ᾠσε: D. 207 bis.

ἔλεοντο: the clause amplifies κακὴν and is paratactic or coördinate, where English employs subordination (*i.e.*, "*which continued to destroy the folk,*" or, "*so that the folk perished*"), D. 234. Notice the imperfect of a series of actions (*kept perishing*) in contrast with the single action of ᾠσε.

11. οὐνεκα: D. 30; 228, 10; lit., *because of which, wherefore*; but here it is a causal conjunction: *because, for that, because of the fact that*.

τόν: D. 126, a; in apposition with Χρῦσιν: *him, Chryses, even the priest*. The use of τόν shows that Chryses was well known in pre-Homeric ballads.

Χρῦσιν: *man of Chryse*, but his real name is not given; he was the priest (ιερεὺς, ἀρηγὴρ, θυτήρ) of Apollo Smintheus in Chryse, a town near Thebe, situated somewhere on the coast of Troyland and at the foot of Mt. Ida, about 70 miles from the Greek camp (Strabo).

ἀρηγῆρα: D. 126, b; the verse is spondaic (D. 15). The slow, stately, impressive spondees, and the position of the word in the metrically emphatic place at the end of the verse, call attention to the dignity of the person insulted, *even the pray-er*.

12. Ἀτρεΐδης: D. 88, b; is emphasized in twofold wise, being (1) at the beginning of the verse (metrical emphasis) and (2) at the end of the sentence (grammatical emphasis).

δ: D. 126, *for he, this pray-er, Chryses*.

ἦλθε: the remoter circumstances that caused the anger of Apollo are being narrated in order to paint in the background. Each fresh incident is relatively past with regard to its previously mentioned cause.

θεός: a stock epithet of ships, even when apparently inappropriate, as here.

ἐπὶ: Homer frequently places the preposition between the adjective and the noun.

νήας: D. 91, originally νῆφας from $\sqrt{\nu\alpha\phi}$ (*flow, swim*), cp. *naves*.

θεός ἐπὶ νήας: *naval camp*, because the ships had been drawn up on shore, and each contingent lived in huts built in front of their respective ships.

13. λυσόμενος: future participle of purpose. λύειν means *to set free (release to another) for a ransom*, as in 20. 29; λύεσθαι (indirect middle) means *to set free for one's self; to get freed by paying a ransom*.

θύγατρα: D. 95, c; the woman is not named in Homer except by her patronymic Chryseis (D. 88, b), *daughter of Chryses*; but her name is said to have been Astynome, Astynomia, or Hippodamia.

φέρων: and **ἔχων** both = *with*, but **φέρων** (*bringing with him*) indicates a transient, and **ἔχων** (*having with him*) an habitual association with the objects named.

ἀπερίστια: an intentionally extravagant statement.

ἄποινα: this ransom did not consist of coined money, since that was unknown in the time of Homer, but of precious metals in ingots or manufactured into utensils, of vases, embroidered garments, and other objects of industrial art (see Ω 229-237). In vase paintings depicting this scene the ransom is brought on wagons, as was the ransom of Hector (Ω 265-280), "then they brought from the chamber and heaped on the polished wain the countless ransom of Hector's head."

14. **στέμμα**: as a badge of his office and a symbol of his consecration to his god the priest always wore on his head a fillet, or *bandeau*, of white wool with strands of yarn drawn through it and knotted. This was called the *chaplet* of the god. Now in order to lay especial stress upon his priestly character, Chryses took this chaplet from his head and tied it around the top (**ἀνά**) of his staff (another symbol of his office), hoping that the kings would revere both the sacred insignia, carried thus prominently in his hand, and the person of their bearer.

χρυσή: he held the insignia before him in both his hands to show them to the kings.

φεικηβόλου: ∪ — ∪ ∪, D. 35, d; a stock epithet of Apollo; see on 9. For the genitive in -ου, D. 74.

Ἀπόλλωνος: — — — ∪, D. 43.

15. **χρυσέφ**: the staff was not of solid gold, but of wood with gold or gold-plated ornaments riveted or nailed on. Vase paintings show that the head of the staff was crowned with some decoration which had to be nailed on, and the heads of these nails were plated with gold or silver, hence the epithet *silver (golden)-studded*. — The final syllable is shortened, D. 35, d.

ἐν: D. 31; *on the upper part of (high on) the staff*. Not used with the dative in Attic, D. 226.

σκήπτρῳ: a long staff carried by kings, priests, seers, judges, and heralds as a symbol of their authority, office, or dignity. It is not to be confounded with the *κηρύκειον*, or caduceus of a later period. To be taken with **ἔχων**: *holding in his hands on a golden staff*.

ἔλσασετο: the imperfect of a series of actions or of one action in progress in time past.

πάντας: probably not *all* whom he met on his passage through the camp, nor yet all the soldiery assembled in the agora, but all the princes in waiting in or about the hut of the Atreidae. In 17 Chryses addresses his prayer to the princes in waiting as well as to the Atreidae.

16. Ἀτρεΐδα: accusative dual, *the two sons* of Atreus, i.e., Agamemnon and Menelaus; the latter married Helen, the princess royal of Sparta, and in that way became king of Sparta. Agamemnon is usually meant when the singular Ἀτρεΐδης is used (7. 12) without a qualifying context.

δύω: D. III; adds precision, but is not needed for the sense, as the noun is in the dual. The masculine caesura of the fourth foot assigns δύω to Ἀτρεΐδα, otherwise it might be taken with κοσμήτορε.

κοσμήτορε: *orderers (marshals)* of the host, insisting on their military as contradistinguished from their regal functions.

17. In Homer a speech is usually introduced with a sentence which, because of its frequent recurrence, is called a stock or stereotyped verse, examples of which may be seen in 43. 58. 73. 84. 101. 121. 201. etc. This speech is noteworthy because it is not introduced by such a formula. Note, too, that Homer makes small use of indirect discourse, though he does sometimes change suddenly from direct to indirect discourse.

ἄλλοι: = ὑμεῖς οἱ λοιποί; the final syllable is shortened, D. 35, d.

εὐκνήμυδες: it is now known that the greaves (κνημίδες) were leggings of leather or woollen stuff, and that their purpose was not to protect against the missiles of the foe, but to prevent the chafing of the legs by the edge of the long shield. Greaves were worn only by the heavy-armed warriors, and not by the archers, who did not carry shields. The greaves must have been a distinguishing feature of the armor of the Greeks, as Homer constantly calls them *the well-greaved Achaeans*.

18. θεοί: D. 29.

δοῖεν: optative of wish.

Ὀλύμπια: Olympus was not a place in heaven, or heaven itself, but Mt. Olympus in northern Thessaly, where the gods were supposed to dwell.

δῶματα: δῶμα means a *chamber*, therefore δῶματα means strictly a *house, mansion*, because a house is composed of a number of isolated chambers.

19. ἐκπέρσαι: Chryses had no interest in the welfare of Troy; he therefore wishes the Greeks (1) success in the siege, and (2) a safe return to Greece amid the dangers of the sea.

Πριάμοιο: D. 68; 74; Priam was the son of Laomedon, husband of Hecabe, father of Hector, Paris, Deiphobus, Helenus, Troilus, Cassandra, Polyxena, and others; fifty sons besides his daughters. We are told that his real name was Ποδάρκης (Strongfoot); he was captured at the sack of Troy by Heracles, but was ransomed by his sister Hesione, when he changed his name to Πριάμος, from πρίασθαι, so that it meant *Redeemed, Ransomed* (cp. our Puritan name *Preserved*). The etymology of the name is uncertain. The Trojan war was fought during his reign and ended with his death and the extinction of his race. •

πόλιν: *the city of Priam* was what we call *Troy*, but in Homer its name is Ἴλιος, while Τροίη is the name of the *Troad* = *Troyland*, except in 129.

φοικαδ': D. 67; *homeward*, i.e., *to your country, to Greece in general*, whereas δομόνδε or οἰκόνδε would mean *to your individual homes*.

20. παῖδα: emphatic in meter (by its position at the head of the verse) and in syntax (by its position at the head of the sentence).

λῦσαι: D. 145.

φίλην is a stock epithet of words denoting relationship, and of such as denote a part of the body. D. 124, a.

τά: D. 126, a; a strong demonstrative pronoun in apposition with ἄποινα: lit., *accept these things, the ransom* (he points to them on the wagon) = *accept this ransom instead of her*.

21. αἰόμενοι: *revering* not ἐμέ, but Ἀπόλλωνα; release her not for any reason of right, nor because of my own worthiness, nor from pity of the father, but *out of reverence for the god*. Before Chryses mentions the name of the god, he enumerates two of the god's claims to respect: he is (1) the *son of Zeus*, the great god, and, as the sun-god, he is (2) *the Far-Darter*, whose vengeful arrows (rays) are to be feared: "*accept the ransom in reverence of the son of Zeus, the Far-Darter, even APOLLO.*" Apollo is honored in the person of the priest whom he loves ("and Apollo heard his prayers, seeing he loved him greatly," 381). An insult, therefore, to the priest involves an insult to his god. These claims to respect are at once recognized as valid by the Achaean princes, see 22-23.—The participle agrees with the omitted subject of δέχεσθαι, which, being the same as that of λύσαι, is in the nominative.

νῆα: D. 97.

Ἀπόλλωνα: — — —, D. 43; the impressive spondees give the words of Chryses a touch of solemnity that amounts almost to a threat and fills his hearers with awe.

22. ἐνθ': not in the original local meaning *where*, but either as a temporal relative *when*, or better as a temporal demonstrative *and then*. The spondee in the second foot gives the verse a weak and halting rhythm.

ἄλλοι: the same persons mentioned in 17, excluding Agamemnon.

ἐπενφήμησαν: secondarily *to keep a religious silence*, because sinners must be dumb in the presence of god. Reverent silence, under the circumstances, might imply the giving of assent, but here the word is used in the primary meaning of the compound (ἐπί + εὔ + φημί), i.e., the assent was given by *shouting out* (φημί), *giving approbation* (εὔ) to (ἐπί) *his prayer* = *cried assent bidding them to*. Thus the word implies a *κελεύοντες*, so that the infinitives in the next verse depend on the idea of *bidding* (κελεύοντες) implied in ἐπενφήμησαν.

23. αἰδεσθαι: repeats the αἰεσθαι (ἀζόμενοι) of 21: *to have αἰδώς (reverence, respect)*.

ιερέα: D. 87, 2; ἱερεὺς is the *sacrificer*; ἀρητήρ (11) is the *pray-er*; these were the two chief functions of the priest, though he often associated there-with the functions of the μάντις (*seer*). The Achaean priests had remained at home in the service of the temples, while the *soothsayers* (μάντις, e.g., Calchas), being more necessary on a military expedition, had come to Troy.

ἀγλαά: stock, or decorative epithet; gives a further reason for hearkening to the prayer of Chryses.

δέχθαι: D. 206, b, 3.

24. ἀλλ' οὐκ: contrasted with ἄλλοι μὲν in 22, the contrast being made more striking by the negative: lit., *the rest approved . . . but not to A. was it pleasing in soul*.

Ἄτρ. Αγαμ.: Menelaus is not mentioned, though Chryses had appealed to him also; probably because Agamemnon alone had the veto-power.

ῥάινδανε: D. 32; 170; 170 bis; i.e., αἰδεσθαι ἱερέα καὶ δέχθαι ἄποινα. This is an instance of litotes, D. 244.

θυμῷ: is the old locative, D. 66: *in his heart (soul)*.

25. ῥ': D. 112, 3; 118; object of ἀφίει.

ἀφίει: the imperfect implies a series of actions or a single action in progress in the past; the dismissal was not an instantaneous act.

κρατερόν: in voice and manner.

ἐπὶ: the first instance of tmesis, D. 223; ἐπὶ . . . ἔτελλεν = ἐπέτελλεν.

μῦθον: cognate accusative. The word does not mean *myth* in Homer.

ἔτελλεν: imperfect of a series of actions: *dinned a rude speech of command in his ears*. This is another instance of parataxis (D. 234), where κρατερόν μῦθον ἐπιτέλλων would be used in studied speech.

26. In his rage Agamemnon does not answer the points dwelt upon by Chryses in his speech; much less does he thank him for his good wishes (18-19); he is not at all concerned about his safe return to Greece, as he takes that for granted (29-32); he is unawed by the fillet and the staff of the god (28), and unmoved by the gifts of ransom (29); he therefore regards the visit and prayer of Chryses as impertinent, for in addressing him as γέρον he scorns the priest, and sees only the man.

κολλησιν: D. 68; stock epithet of ships; there are two kinds of epithets: (1) *decorative*, like δῖος (7) and ἀγλαός (23), and (2) *realistic*, accentuating some characteristic feature of the object, like θεός (12), κῶλαι and ἀμφι-ῥέλισσαι of ships, μώνυχες of horses, and εἰλίποδες of cattle.

νηυσί: D. 91; the camp is meant as in 12.

κίχῃω: present subjunctive of the obsolete κίχημι, D. 189; 206, 2, 14. A prohibition with μή + subjunctive is usually confined to the first person plural or the second person singular. However, in this case, the warning is

given to a second person: *see to it that thou do not let me catch thee here again*, so that practically we have to do with an imperative of the second person, *see to it*.

27. The dactyls in 24-26 portray the excitement (D. 14) of Agamemnon, while the spondees in this verse serve to make his words more impressive.

δηθύνοντ': D. 36.

αὔτις: = αὐθις, local, not temporal: *back*.

αὔτις λόντα: lit., *coming back, returning* = νοστήσαντα. Supplementary participle with verb of *finding, detecting*. Hiatus, D. 35, f.

28. νύ or νῦν: here an inferential particle (*then, now*), but often it is not susceptible of translation.

τοί: D. 112, 2.

οὐ: μή and οὐ do not belong together as they do in a negative clause of fear, for in that case the meaning would be *lest the staff and fillet avail thee*, which is not the sense. οὐ χραίσμη must be regarded as a unit (like οὐ φημι) and as equivalent to ἀχρηστον εἶναι, so that the sense is: *lest the staff and fillet avail thee NOT*.

χραίσμη: D. 205, 2, b, 58; no present is in use.

σκήπτρον, στέμμα: D. 126 b.

29. τήν: D. 126, = *this (female), her*; said with contemptuous brevity, *this daughter of thine*.

πρίν: is an adverb, not a conjunction, and is used in its primary sense = πρότερον, *sooner, ere that*. A clause with no conjunction is said to be asyndeton, D. 235.

μιν: D. 112, 3; the object of ἔπεισιν.

ἔπεισιν: future.

30. ἡμετέρῳ: not the royal *our*, but the *our* of family life. The hiatus, D. 35, e.

ἐνί: D. 225, 5.

φοίῳ: — υ, D. 35, d; the rest of the line is a passionate and scornful amplification of φοίῳ intended to aggravate the bitterness of Chryses and to accentuate the hopelessness of the separation.

Ἄργεϊ: Homer uses the word in a variety of ways, making it mean: 1. the home of the Myrmidons and all Thessaly (B 681); 2. the hamlet of Argos, of which Diomedes was chieftain (B 559), a place insignificant in the time of Homer, but afterwards famous; 3. the Argolis, the kingdom proper of Agamemnon, whose capital city was Mycenae (B 287); 4. the whole Peloponnesus (B 108); 5. the whole of Greece, as seems clear from the fact that the terms *Argives, Achaeans, and Danaans* are applied to all Greeks; see on Ἀχαιοῖς 2. The word is used here in an easy, general way for Greece (5), just as a traveler abroad might say "my home in America."

πάτρης: the genitive is that of place after τηλόθι, D. 66, b; 228.

31. ἱστόν: the weaver stood at the upright ($\sqrt{\sigma\tau\alpha}$) loom; the warp was inserted vertically, so that the weaver drew the woof through the warp by moving backwards and forwards in front of the loom.

ἐποιχομένην: agrees with μὴν in 29, as does ἀντιάουσιν also. The compound involves the idea of repetition: *come to the loom from this point and from that; move about before, ply the loom*. — There was nothing belittling in weaving, for the most princely women engaged in all the occupations of the household, even down to the washing of soiled linen.

λέχος: is the accusative of the object (limit) of motion, D. 67; *coming to my couch to meet me*, a euphemism for *lying with me*. Elsewhere ἀντιάω is always used with the genitive and expresses voluntary approach. — Agamemnon's disdainful tone here is different from his story in 111–116.

32. ἐπέθιξε: D. 196, a; another case of asyndeton (D. 235) in animated and hasty speech, the clause being added in quick explanation of the first.

σαώτερος: lit., *the more safely* (than will be the case if thou provoke me by staying); the force of the effectful comparative is best brought out by “the rather”: *that thou mayest the rather go unhurt*. — The unusual position of σαώτερος before ὥς makes it emphatic.

κί: D. 236, 4, b.

ὥς κε: *in order that*. D. 142, A, 2, b.

33. ὥς: D. 127.

ἔφατ': D. 220.

ἔδρεισεν: D. 59; inceptive aorist: *became afraid, was seized with fear*. The movable ν makes position, D. 50.

ὁ γέρων: *he, the old man* (D. 126, a). The article is the important word, while the noun in apposition with it is a kind of title, like, *His Reverence yonder*.

ἐπιέθετο: the imperfect of an action in progress following an inceptive aorist.

34. ῥῆ: D. 170; 206, a, 1; inceptive aorist: *began to go, set out*.

ἀκίων: an adverb of uncertain derivation. Shocked at the rudeness of Agamemnon he communes with his god.

πολυφλοίσβοιο: D. 68; 74; an onomatopoetic word depicting the sound of waves dashing upon the beach. The surging grief of the silent priest is contrasted with the roaring dash of the surging sea.

35. πολλά: D. 230; virtually the cognate accusative; *multum*, not *multa*.

ἀπάνευθε: that the Greeks might not hear and disturb his prayer.

κίων: D. 205, 1; not *while going*, but *after he had gone*.

ἡρᾶθ': he is really and unexpectedly the *pray-er* (ἀρηγήρ).

36. Ἀπόλλωνι: — — — υ, D. 43.

τόν: D. 133.

ἔτεκε: D. 170.

ἡῦκομος: her son, Apollo, was ἀκερσεκόμης, *with unshorn locks*.

37. μέ: D. 113.

Ἄργυρότης: an epithet of Apollo, who was the chief god, not merely of Troy, but of all Troyland. As yet he was not worshiped at Delos and Delphi as a chief god of the Greeks. The use of the epithet instead of the name indicates that the priest stands on terms of intimacy with his god.

ἀμφιβέβηκας: the perfect in the sense of the present: *hast come to and standest over (round about), bestridest*, as a warrior bestrides or stands round about a slain comrade to prevent the capture of his body by the enemy: *dost protect, shield, guard*.

38. τε: D. 233, 2, b.

Κίλλαν: an insignificant town in the neighborhood of Chryse, known only from this passage; both towns were destroyed in earliest times.

Τενέδοιο: the island of Tenedos lies off the western coast of the Troad, five miles distant.

εἴφι: D. 64; *mightily*.

φανόσσεις: is applied to gods and men, but βασιλεύς is used only of kings, never of gods.

39. Σμινθεύ: D. 35, b; the god is again addressed by his epithet (as in 37), indicating the priest's intimacy with him. — Apollo Smintheus is the *mouse-god*, and the mice were probably carriers of the plague. In China the bubonic plague is called the "rat plague." Usually the mice are thought to be *field mice*, which are still a real plague in Thessaly, where the crops are frequently destroyed by them (this was the case in the winter of 1899). ἀργυρότοξε (in 37) alludes to the god's power to punish by sending the plague, and the relative clause points to his duty to avenge the insult offered to his sanctuary in the person of his priest, while as Σμινθεύς he must avert ill from his followers. For the Chryse of a later period Scopas made a statue of Apollo with a mouse at his feet, and an imitation of this statue is found on late coins of Alexandria Troas.

τοί: D. 112, 2.

χαρίεντ': proleptic predicate expressing result = ὥστε χαρίεντά σοι εἶναι: *so that it was pleasing to thee, gracious in thine eyes, for thy pleasure, to thy notion*.

ἐπί: D. 223; ἐπί . . . ἔρεψα.

νηόν: D. 76.

The kind of temple referred to was a rude makeshift consisting of poles covered with boughs for the protection of the sacred idol (xoanon). Similar rude sacred structures (mosques) may be found among nomadic Mohammedans to-day; and in poverty-stricken fixed villages and near military barracks in Turkey something analogous may be seen, where the sacred spot is indi-

cated merely by an inclosing ring of loose stones, and this inclosed space is actually called a *djami* (i.e., *mosque*).—The priest claims that by building a temple in his honor the god has become his debtor, and he begs for payment of the debt. Temples built of stone were creations of a later period. The earliest one known is that on Mt. Ocha in southern Euboea.

40. δῆ: D. 238, 7, c.

ἦ εἰ δὲ ποτε: *or if ever ere now*. For the hiatus, D. 35, f.

κατά: D. 223; κατά . . . ἔκη = κατέκασα.

πίονα: by a ruse Prometheus induced Zeus to choose, as the gods' share of the sacrificial animal, the least desirable portions, consisting chiefly of the bones, entrails, and offal wrapped in fat, especially the caul. Consequently, the really edible parts of the animal became for all time the perquisite of the priest and the participants in the sacrificial banquet. Animals offered in sacrifice had to be without blemish, and of course were fat.

μηρία: *μηροί* were properly the hind quarters, especially the rump bones with the slices of flesh reserved for the gods adhering thereto, whereas *μηρία* (or *μήρα*, whenever the meter demanded it) were the *rump pieces, collops, slices cut from the rumps*, and reserved for sacrificial purposes. They were placed on the layers of fat which covered the bones, entrails, and offal to make the part devoted to the gods look appetizing.

ἔκη: D. 207, a, 2.

41. τόδε: *this my*.

μοι: *I pray*.

κρήνον: see under *κραίνω*.

ἑφείδωρ: D. 59, a; his prayer was for revenge; the god *must* avenge him, because by his works he had made himself worthy of the god. The Christian point of view is different.

42. τίσειαν: contains the substance of the prayer; the word is emphatic both in meter (at head of verse) and in grammar (at head of sentence).

Δαναοί: strictly speaking, the descendants of Danaus, son of Belus, who emigrated from Egypt to Argos, of which he became king; therefore the term is properly an equivalent of *Ἀργεῖοι*; but as commanders at Argos were Danaid members of the reigning family, the term came to be applied to the commanding generals of the army at Troy also (as here), and afterwards to prominent warriors generally; see on 2. None of them were to blame for the insulting speech of Agamemnon; but still they had made no protest against it, and so they must all pay the penalty (in deaths) for Agamemnon's sin, because his speech has now become the answer of the whole body of Greek generals.

ἑμέ: *my* tears contrasted with *thy* darts.

βλίσσιν: D. 78.—For the instrumental dative, D. 64—Chryses's prayer consists of three parts: (1) the invocation (37–38); (2) the presentation of his claims on the god (39–41); and (3) the prayer proper (42).

43. The picture of the actions of Apollo (43-52) is much admired.

τοῦ: D. 126; *that one, him.*

ἔκλυ: D. 205, 6; aorist, not imperfect, which would be unsuitable here.

Φοῖβος: Earth (Gaea) was the primeval prophetess, who in course of time surrendered her prophetic functions to her daughter Themis (Right); she in turn gave them to her younger sister Phoebe, the personification of light and spiritual intelligence. Phoebe voluntarily surrendered her functions to the bright sun-god Apollo at his birth, and in gratitude to her he assumed her name.

Ἀπόλλων: D. 43; the rays of the sun bring death (pestilence) as well as life (purification); here Apollo appears in the character of the death-dealing (pestilence-bringing) god.

44. κατ: D. 223; in full κατέβη δέ; the first instance of a preposition placed after its verb, D. 224, a. The god answers the prayer at once; for the elision and accent see D. 36, e.

Ὀλύμπιοι: D. 56; the first syllable is lengthened to produce the spondee. The epithets of Olympus are *snow-clad* (420), *high* (402), *many-ridged* (499), etc.; heaven therefore is not meant, see on 18. The palace of Zeus (containing mansions for the whole hierarchy of heaven) stood on the topmost peak of Mt. Olympus (9574 feet high) in northern Thessaly.

καρήνων: D. 98; depends on κατά in composition.

κῆρ: = κέαρ = καρδίαν; accusative of specification.

45. τόξα: the plural individualizes the component parts of the bow: two horns, a connecting piece, and the string.

ἑμοισιν: local dative, D. 66 = ἐπὶ τῶν ἄμων.

ἀμφηρεφεία: — — — — —, D. 44.

φαρέτρην: D. 21.

46. ἔκλαγξαν: onomatopoetic word depicting the sound of the arrows: *clanged, clanked*; the rattle of the arrows in the quiver betrays the temper of the god, as it was brought about by his quick, angry strides.

χωμόνιοι: supply Ἀπόλλωνος, *of the angry god*; or better, *in his wrath*.

47. αὐτοῦ: emphatic by position (see on 42): *he*, the awful god, who is here contrasted with his arrows.

κινήθέντος: genitive absolute.

ἦε: D. 221.

νυκτὶ φοικῶς: D. 178; 217, 6. The comparison is singular in view of the fact that Apollo is the sun-god. But the comparison need not be pressed, for νυκτὶ φοικῶς is a stock phrase (see on 26), which when applied to a warrior is realistic. Here the sun suffers an eclipse and we see dark, sullen, threatening anger on the brow of Apollo. His approach is compared with that of the awful night, because terror is inspired by the result of the exercise of invisible power, such as that of an invisible god.

48. ἔειπ' : D. 170, 2; 205, 2, a, 23.

ἔπειτ' : connects ἔειπ' with 'βῆ (44); he was seated on a cloud.

ἀπάνευθε : used absolutely in 35, but here as an improper preposition, D. 228.

μετά : D. 222; not in tmesis with ἔηκεν; he let fly the arrow *into the midst* of (lit., *sent it after*) the ships (μετὰ νῆας), or the Achaeans (μετ' Ἀχαιοὺς).

ἰὼν : not used collectively; it is the *first* arrow which begins the pestilence and will be followed by innumerable others. Malarial fevers arise from the effect of the blazing sun on stagnant waters or swamps.

ἔηκεν : D. 171; 206, a, 17.

49. δφεινή : D. 59; not part of the predicate γέμετο, but attributive with κλαγγή.

ἀργυρέοιο : precious metal is unsuitable for a bow; here it is a decorative epithet, intended to emphasize the resonant qualities and beauty of the bow, which is of white, shining silver because the god is Φαῖβος, the bright god of the sun.

βίωτο : the genitive of separation, *from*. Notice the assonance of the line.

50. οὐρήας : D. 87; some derive it from οὔρον (*plow land*), therefore, *plow animals*; others, more correctly, from ὄρος (*mountain*), therefore, *pack-animals*, because the sure-footed mule is peculiarly adapted to caravan service on rough and dangerous mountain paths, and was of prime importance to a wagonless army.

ἐπύχετο : imperfect of a series of acts.

κύνας : dogs, being more subject to disease, were visited by the pestilence before the mules, which are very healthy animals. The origin and spread of contagious disease is depicted in this passage in a natural way. In defiance of sanitary laws a dead animal is left to rot in the camp, and the contagion-spreading microbes from the carrion attack both animals (epizooty) and men (through flies and contaminated water).

ἀργούς : stock epithet of dogs; dogs ply their feet so swiftly that the eye detects only a flashing, glancing light in the place of distinct legs.

51. αὐτάρ : D. 233, 3; gives a stronger antithesis than δέ, and answers to μὲν in 50.

ἀνθρώποι : the men as contrasted with the animals, see on 4.

βόλος : —, because ἐχευεκές was originally σεχευεκές, D. 48. It is the collective singular and the object of ἐφίεις.

ἐφίεις : the imperfect participle of a series of actions.

52. 'βάλλ' : D. 170; is emphatic in four ways: (1) by position at the head of the verse, (2) by position at the close of the sentence, (3) by the pause which follows it, (4) by the double λλ, whose prolonged sound accentuates the action of the verb. The imperfect denotes a series of actions: *smote and smote again*.

δέ: and the result was that.

πυράι: built of wood on which corpses were burned.

νεκῶν: genitive of material.

καίοντο: imperfect of a series of actions.

θαμνεται: connect with καίοντο as part of the predicate. In his Laocoon Lessing says: "The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. — Now let us turn to Homer himself. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow sends his first shaft against the mules and dogs. Next he turns his poisoned (deadly) darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words."

53. ἐννῆμαρ: is almost always followed by τῇ δεκάτῃ (as here) and gives the time in a small round number: *for several days . . . but finally* (τῇ δεκάτῃ δ').

ἀνά: the verse is rhythmically poor, because the caesura does not mark a pause in the sense, but actually separates ἀνά from its noun, and there is no other following caesura.

ῥέετο: the personified arrows sped as speeds a man. Series of actions.

κῆλα: used only of the darts of a god.

54. τῇ δεκάτῃ: supply ἡμέρα, dative of time: *but on that one, the tenth*; especial attention is called to the tenth as an eventful day. The fact that ἡμέρα could be omitted shows that it was more commonly used than ἡμαρ. We, too, may omit *day*, but not the rarer word *morn*.

δέ: is in the third place because τῇ δεκάτῃ is to be regarded as a unit.

ἀγορήνδε: D. 67; the *place of assembly* of the whole army, both chieftains and soldiery, at the ships of Odysseus, which lay in the center of the camp.

καλέσσατο: D. 41, a; 170. The active would have been used if Achilles had called them personally, but the causative middle means, *caused the herald to summon them*; a right accorded to every βασιλεύς and not to Agamemnon alone.

55. τῷ: D. 126; dative of advantage.

ἐπὶ φρεσὶ: in a locative sense. The thinking part of man resided in his heart. ἐνὶ φρεσὶ is more common, but ἐπὶ φρεσὶ is more vivid, lit., *put the thought upon his heart for him*.

ἔθηκε: is pluperfect in signification. Sudden thoughts were regarded as inspirations of god. The god-sent thought was to call an assembly to investigate the cause of the pestilence.

56. γάρ: repeated here, because the action of Achilles was due to two intimately connected circumstances: (1) his inspiration by Hera, (2) which was prompted by her solicitude for the Greeks.

ῥά: enclitic, D. 238; our colloquial *you see, you know, forsooth*.

θηήσκοντας: supply αὐτούς = τοὺς Δαναούς.

ὁρᾶτο: D. 171, a; the subjective middle, *saw for herself, with her own eyes*, involving the idea of seeing with sympathetic eyes.

57. ἤγειρεν: D. 155, a.

δηγηρέας: the same stem ἀγερ is repeated, because the progress of the thought from its inception to its conclusion demanded it: *when they had gathered and were met in assembly*, like the "assemble and meet together" of the prayer book.

58. τοιοῖ: D. 126; dative of place, D. 66; *amid, among them*. When a speaker arose to address the seated assembly the herald put a staff in his hands in token that he had the floor. In 15 Chryses leaned upon the staff as he spoke.

δ': D. 238, 7, b.

ἀνιστάμενος: is the direct middle.

πόδας: accusative of specification after ὥκως.

ὥκως: is used of inherent speed and θοός of actual speed, e.g., *θοῇ ναῦς*.

59. Ἀτρεΐδῃ: Agamemnon is addressed because he is the commander-in-chief.

ἔμμε: D. 112, 1; 115; 117; it is only apparently a dual, but is really a naked stem without any ending; subject of ἀπονοστήσειν.

πάλιν πλαγχθέντας: *I think that we shall return home* (ἄψ ἀπονοστήσειν) *frustrated* (πάλιν πλαγχθέντας) in the matter of the capture of Troy. *πάλιν* always means *back* in Homer, never *again, for a second time*; there had been no previous expedition to Troy, and Homer knows nothing of the one to Teuthrania. It must be taken closely with πλαγχθέντας, to whose meaning, however, it adds nothing that is not already inherent in πλαγχθέντας. — The translation *return wandering home again* is wrong.

ὀλω = ὀλομαι, here ∪ — —, but elsewhere ∪ ∪ — and — —.

60. ἄψ ἀπονοστήσειν: must be taken closely together.

αἶ κεν: D. 236, 1 and 4, b.

γέ: intensifies θάνατον.

61. δαμάει: D. 200, b; εἰ with the future indicative states the supposition

in its harshest form: *if, as seems likely, war and pestilence are going to lay the Achaeans low.*

62. ἄλλ': abruptly introduces a new subject.

84: D. 238, 7, a.

μάντιν: not a priest, but an interpreter of the will of god by means of some *τέρας* or *σημα*, portent or prodigy, such as the flight of birds or the smoke of incense. He has Calchas in mind. — The Mohammedans to-day regard a crazy man as inspired or possessed of God, and treat all such with great respect.

ἑρήμεν: D. 8; 24; 183; 185. Hortative subjunctive.

ἱερεῖα: a *native* priest is meant, for no *Greek* priest had come to Troyland (see on 23). Augury from sacrifice is not mentioned in Homer; the priest was strictly a *sacrificer* (ἱερεύω, *slay for sacrifice*), not a *diviner from sacrifices*. Achilles advises that a priest be consulted simply because priests were conversant with religious observances (see 65). Sacrifice in the Greek camp was made by the kings, who, to their civil, military, and judicial functions added those of priest. But here, perhaps, Achilles hints at Chryses, who had come clad in all the insignia of his office.

63. ὄνειροπόλον: is not *an interpreter of dreams* of others, neither was there a dream to be interpreted; he was *a dreamer of dreams*, or professional dreamer, who went to sleep for the express purpose of receiving a revelation from god in a dream (*incubatio*, much resorted to in the cult of Asclepius).

γάρ τ': *for*; τέ, D. 238, 1, b.

Διός: a baneful dream was sent by Zeus in B 6 ff., where it is Διὸς ἄγγελος.

64. φείη: D. 143.

8 τι: adverbial accusative of the indirect interrogative, D. 230; the direct was τί ἐχώσατο;

τόσσον: D. 53; adverbial accusative.

ἔχέσατο: inceptive aorist. — Achilles knew at once that Apollo was the offended god, since it was he who sent pestilence or any disease that brought sudden death upon men, just as Artemis did upon women.

65. δ γ': repeats the subject with emphasis, *this same Apollo*.

ἐπιμέμφεται: *dissatisfied by reason of a (broken) vow or (unpaid) hecatomb*.

ἑκατόμβης: Homer uses the word indifferently of any great sacrifice without reference either to the number or kind of animals sacrificed; so in Z 93 with 115 a hecatomb consists of twelve *heifers*, and in Δ 102 of firstling *lambs*. Here it consists of sheep and goats. — The gods were zealous to punish such sins of omission. Agamemnon had already been guilty of one such at Aulis. — Achilles is really ignorant of the cause of Apollo's anger. — Genitive of cause.

66. αἰ: D. 236, 1 and 4, b.

αἶ κέν πως βούληται: is not an indirect question, but a peculiar construction in which the apodosis, consisting of an idea of purpose or desire, is contained in the protasis itself. The construction is preserved in the English translation of the N. T., e.g. "And seeing a fig tree afar off having leaves, he came, *if haply* he might find anything thereon" (Mark 11. 13).

φαρῶν: D. 103; depends on κνίστης.

κνίστης: depends on ἀντιάσας: *savor*, or smell, arising from burning fat.

τελείων: modifies both ἀρνῶν and αἰγῶν.

67. ἀντιάσας: from ἀντιάζω, as the short penult shows.

ἡμῖν: D. 121; *from us*, lit., *for us*.

ἀπό: D. 223.

68. ὧς: with this accent is a demonstrative adverb, D. 127.

κατ': D. 223; καθέζετο without augment, D. 170, e; 205, 2, a, 23.

ἐρ': D. 238. 1; points back to εἰπῶν, and corresponds with εἶτα in prose.

τοῖσι: dative of place, D. 66.

69. Κάλχας: from κάλχη (the mollusk which furnished the purple dye) came the verb καλχαίνειν: (1) *to make*, or *be*, *purple*, and (2) *to muse*, *ponder deeply*; therefore Κάλχας is the seer who broods darkly on the future.

οἰωνοπόλων: were men of lesser dignity than the μάντις; originally they said sooth from the flight of birds, but here soothsayers in general are meant.

70. ῥεῖδει: D. 151; 217, 7. Pluperfect used as imperfect.

τά: D. 126; it generalizes = *that which*.

έντα: D. 219; exhibits the ε of the stem of εἶμι (έσ-, Lat. *es-se*). — The participles in this verse denote time relatively past, present, and future respectively with reference to ῥεῖδει. So

τά τ' έντα: *that which was*, the present in time past.

τά τ' έσόμενα: *that which was to be*, the future in time past. — σ is doubled for metrical reasons.

πρό τ' έντα: *that which had been before*, the past in time past.

πρό: is an adverb, D. 222; *beforehand*, and is not in tmesis. The place of προῖναι (rare) was taken by προγίγνεσθαι. τά is omitted here, the τ' being τε, and.

71. νήισσ': D. 71.

ἡγήσατο: down to a late period a soothsayer was a necessary adjunct of every military expedition, whose movements he guided by his inspired advice.

Φίλιον: means *Troy-land*, the realm of Priam, not *Troy*, which is Φίλιος.

εἰσω: not *within*, but *to* = εἰς. In the Iliad it is always used with verbs of motion, always takes the accusative, and always follows its case.

72. φήν: D. 124, 3.

μαντοσύνην: inspired by Apollo; see on 43.

τήν: D. 133.

φοί: D. 112, 3.

73. δ: D. 126; *he, this' one*.

σφι(ν): D. 112, 3; in prose αὐτοῖς would be used; translate with ἀγορή-
σατο, though it belongs to both verbs.

ἐὺ φρονέων: *wisely*, not *kindly*; *with good sense*, not *with good intent*, which
would be φίλα (or ἀγαθά) φρονέων.

74. κέλευαι: D. 156; Achilles had *not* bidden him speak, but Calchas,
being the most excellent of seers (69), knew that 62 referred to him, and
needed no further exhortation to speak.

διφιλε: the antepenult is long because it is the ending of the dative singu-
lar, which is sometimes long.

μυθήσασθαι: spondaic verse, D. 15.

75. μῆνιν: the cause of *the wrath of Apollo*.

φεκατηβέλεται: D. 72.

76. φέρω: future of εἶρω, *I shall speak (say)*, Attic ἐρῶ, must be distin-
guished from the present ἐρέω, *I consult*.

σύνθεο: D. 156.

δμοσσον: D. 41, a.

77. ἡ μὲν: D. 238, 6 and 8.

πρόφρων: agrees with the omitted subject of ἀρήξειν; take it with ἀρήξειν
and translate as an adverb.

ἀρήξειν: in indirect discourse.

78. ἄνδρα: object of χολωσέμεναι. Agamemnon is meant.

χολωσέμεν: D. 164; the subject is omitted.

μέγα: cognate accusative used adverbially with κρατεί, D. 230.

79. καὶ φοί: we should expect καὶ ᾧ here, but the relative construction is
often supplanted in a second clause by a demonstrative or personal pronoun,
D. 234.

φοί: D. 112, 3.

Ἄχαιοι: perhaps the Achaeans are the nobles (as in 15. 17) and the
Argives the soldiery (as in Γ 226-227); see on 30. 42. But the exigencies
of meter had much to do with the varying use of the words.

80. χώσεται: is the aorist subjunctive (not the future indicative), the
variable vowel being originally the same for both indicative and subjunctive,
D. 8; 24; 183. The verb to be supplied with κρείσσων is present (not future)
and the condition is general (not particular) with the κέ omitted; *i.e.*, ὅτε
χώσεται is for ὅτε κε χώσεται, D. 143: *the king is always the mightier when-
ever he is angry with a man who is his underling*.

χέρη: D. 108, a.

81. εἰ: introduces a present general condition, with κέ omitted, D. 143.

τέ: D. 238, 2, b.

γέ: intensifies χάλον and contrasts it with κότον (82).

καί: emphasizes *αὐτῇμαρ*. The numerous particles cannot be reproduced in idiomatic English, though if taken singly they can be translated.

82. ἀλλά: introduces the apodosis; adversative *yet*.

τί: D. 238, 2, b.

καὶ μετόπισθεν: *thereafter also, i.e., not merely for that one day*.

ἔχει: *hugs, fondles, cherishes his resentment*.

ὄφρα: κέ is omitted, D. 236, 4, a.

τελέσση: D. 41, a.

83. στήθεσι: plural because there are two sides to the body; the Greeks did not think of the heart in such a connection: *breast*. The word is very emphatic because placed at the end of the sentence and at the beginning of the verse.

ἔφοισι: D. 35, j; 60, 4; 124, 3; 125.

εἰ: *whether*, D. 237, a.

84. τόν: D. 126; object of προσέφη.

ἀπαμειβόμενος: supply ἔπεισι.

85. θαρσήςσας: inceptive aorist.

μάλα: modifies ρειπέ.

θεοπρόπιον: — — — —, D. 44.

φοίθα: D. 217, 7.

86. οὐ: belongs strictly to ἐποίσει (89), and is resumed in 88.

μά: is the shortened form of μάν, and was reserved for use in negative oaths. οὐ μά is resumed by οὐ (88):

Ἄπολλωνα: — — — —, D. 43; supply ὄμνυμι. The outline of the oath is οὐ μὰ γὰρ . . . οὗ τις . . . σοὶ . . . χεῖρας ἐποίσει, Ἄπολλωνα ὄμνυμι: *nay, verily, no one shall touch thee, I swear it by Apollo; i.e., originally the name of the god was inserted elliptically*.

διόφιλον: elsewhere used only of men.

ψ: depends on εὐχόμενος: *by prayer to whom*.

τί: intensifies ψ, D. 132; 238, 2.

Κάλχαν: stem Καλχαντ (D. 80), like Αἴαν for Αἰάντ.

87. εὐχόμενος: the god did not put his word into the mouth of his priest except in answer to prayer.

θεοπροπίας: accusative plural; it stands to θεοπρόπιον (85) as κέλευθος to κέλευθα, κύκλος to κύκλα, etc.

ἀναφαίνεις: customary action.

88. οὐ τις: D. 131, d. Agamemnon is meant.

ἔμευ. D. 112, 1; 113.

ἄντος: genitive absolute, *while*; involves a threat.

δερκομένοιο: found only here in this sense; it is a redundant expression like our "while I live and breathe and have my being," and is used to make the speaker's words more solemn.

89. *σολ*: indirect object of *ἐποίσει*; emphatic by position.

κόϊλῃς: D. 68, 1; realistic epithet like *γλαφυρός*.

90. *σμπάντων*: depends on *οὐ τις*; tr. *no one while I live . . . no one, I say, of all the D. shall*, etc.

Δαναῶν: always of the *warrior* caste, see on 42.

οὐδ' αἶ κ': attraction for *οὐδ' Ἀγαμέμνων, ἣν ἄρα τοῦτον εἶπῃς*.

Ἀγαμέμνονα: Achilles understood that the words of Calchas (78) referred to Agamemnon.

φίπῃς: protasis to *ἐποίσει*.

91. *πολλόν*: used adverbially, D. 230; 102.

ἄριστος: part of the predicate with *εἶναι*; for the case see on *πρόφρων* 77.

εὐχεται εἶναι: circumlocution for *ἐστί. εὐχομαι* means (1) pray aloud, (2) speak aloud, (3) boast; here it is used in the second sense (*asserts (professes) that he is*), without implying boasting or arrogance. False modesty was unknown to the Homeric heroes, who, on occasion, do not hesitate to speak with naïve simplicity of their own merits, as when (244. 472) Achilles says that he is *ἄριστος Ἀχαιῶν*.

92. Calchas employs no form of address, but speaks oracularly to all.

καὶ τότε: emphatic by position.

δῆ: D. 238, 7, c; almost *finally, at length*.

ἀμύμων: has no reference to moral excellence, and is merely a decorative epithet like *δῖος* (7), see on 26.

94. *ἐνεκ'*: emphasizes the cause (the priest), but it is not strictly necessary, as the causal genitive (*ἀρηγῆρος*, as in 93) is sufficient in grammar.

95. *οὐδ'*: change from the relative to the independent construction, see on 79.

The dactyls (95-99) show that Calchas is excited (D. 14).

96. *τοῦνεκ'*: D. 30; 228, 10.

ἔρ': D. 238.

97. *δ γε*: resumes the subject with emphasis.

πρίν: this pleonastic (D. 247) *πρίν* is common in Homer; and emphasizes in advance the *πρίν* in the second clause; in the first clause it has the value of an adverb, *sooner, ever*, while in the second it is a conjunction (*until*) governing the infinitive: *nor will he ever . . . until*.

Δαναοῖσιν: dative of interest depending on *ἀπώσει*, which elsewhere takes the genitive, but here it is influenced by the construction after *ἀμύναι* in 67.

ἀφεικία: standing epithet of death.

98. *πρίν*: in Homer regularly takes the aorist infinitive, with three exceptions, one of which is *ἄγειν* in 99.

γ': emphasizing *πρίν*, is repeated from 97, and contrasts the clauses.

ἀπό: D. 223.

δόμεναι : D. 163. The subject of ἀποδόμεναι and ἄγειν was omitted on purpose, because Calchas was afraid to say plainly *Αγαμέμνονα*; it is *τινά* understood; it may, however, be *αὐτοῦς* (*τούτους*), to be supplied from *Δαναοῖσιν* (97), or even *ἡμῶς* to be supplied from *πεπύθοιμεν* (99).

99. **ἀνάποινον** : adverb. Without the price demanded by Agamemnon or the ransom offered by Chryses. Compare our "without money and without price." For the vivid asyndeton see D. 234.

ιερήν : often applied to whatever has been dedicated or vowed; stock decorative epithet of hecatomb.

100. **ἐς Χρύσην** : emphatic in meter and grammar, and the spondee, after a long run of dactyls, lends further impressiveness to the word.

μιν : D. 112, 3; object of both verbs.

λασσάμενοι : ἴ; D. 41, a.

πεπύθοιμεν : D. 205, 2, a, 20; potential opt.: *after having moved him to mercy* (by the surrender of Chryseis, the obstacle in the way of his favor), *we may persuade him* (by sacrifices to remove from us the plague). I 497 illustrates the process: "*Nay, even the very gods can bend. Their hearts by incense and reverent vows and drink offerings and burnt offerings men turn with prayer, so oft as any transgresseth and doeth sin.*"

102. **εὐρὺν κρείων** : stock epithet of Agamemnon, who is *ἄναξ ἀνδρῶν* and "rules over many islands and all Argos."

103. **μένεος** : D. 26.

μέγα : D. 230; with *πίμπλαντ'*.

φρένες : with us all passion has its seat in the heart, but for the Greeks *μένος* (*fury, rage*) resided in the *φρένες* (*midriff*, which separates the heart and lungs from the lower entrails) and the *στήθῃ* (*bosom*). The fact that anger beclouds the mind is represented as a physical process in which the midriff ceases to be white, because it becomes filled with dark venous blood.

ἀμφιμέλαιναί : stock epithet and verse tag; it is used proleptically and is equivalent to *ὥστε μελανθῆναι* : lit., *his midriff was filled mightily with fury, so that it was darkened on both sides* (i.e., above and below). It is best to paraphrase it: *and his heart within him was filled with fierce anger.*

104. **ὄσσε** : D. 103.

φοι : D. 112, 3; possessive dative of interest limiting the verb instead of a possessive genitive (*αὐτοῦ*) limiting the noun; it is best to leave it untranslated, since *ὄσσε* alone means *his eyes*.

ἐφελίκτην : D. 217, 6.

105. **Κάλχαντα** : the abrupt asyndeton (D. 235) shows the king's violent anger and singles Calchas out from the rest (*τοῖσι* 101) as chief offender. He does not address the other princes until 116.

πρώτιστα: D. 230; it is a double superlative like *Most Highest, chiefest*.

κάκ': D. 36, e; cognate accusative.

κάκ' ὁσσόμενος: cp. our *looking daggers*.

προσφέρειν: D. 205, 2, a, 11; governs Κάλχαντα.

106. κακῶν: neuter plural. In Aeschylus Calchas is κακόμαντι. The words have no reference to Iphigenia, because her sacrifice at Aulis was a fiction of later poets and unknown to Homer.

τό: D. 126; here it is closely akin to the article. It generalizes, as in 70; i.e., it does not present a concrete instance: *the thing that is pleasant*.

κρήγυνον: is a word of doubtful origin, which must mean *good, pleasant*, since it is resumed by ἐσθλόν in 108; it is found only here in Homer.

εἶπες: the *ρ* is neglected, unless we read τὰ κρήγυα φεῖπες.

107. τοί: D. 112, 2.

τά: see on 106: *those evil things of thine*.

τὰ κάκ': D. 36, e; subject of ἐστί.

φρεσί: for the datives τοί and φρεσί see on 24.

μαντεύσθαι: explanatory infinitive, which may be regarded as accusative of specification: *with reference to, in the matter of soothsaying*. Lit., *the things that are evil are ever dear to thy heart to prophesy*. He does not doubt the truth of the soothsaying of Calchas, but is angry at its habitually unpleasant nature.

108. πέπος: belongs to both verbs; *matter*.

ἐπείσσεας: in his anger he forgets that the soothsayer cannot bring his soothsaying to pass.

109. καὶ νῦν: αἰεί (107) introduced a general charge, while καὶ νῦν specifies a particular case: *and so now too*.

θεοπροπίων: participle, see on 85: *in thy character of θεοπρόπος (interpreter of the god-sent sign)*.

110. δῆ: D. 238, 7; is not ironical here (i.e., not, *forsooth*); Agamemnon expresses anger rather than scorn.

τοῦδ' ἵνεκα: is the antecedent of οὐνεκα: lit., *for this reason . . . because*; it may be left untranslated. In his heat Agamemnon heaps reason on reason: οὐνεκ' (111), ἐπεὶ (112), γάρ (113), ἐπεὶ (114). τοῦδ' refers forward.

σφί: D. 112, 3.

111. οὐνεκα: D. 30.

ἐγώ: emphatic, because Calchas' charge was that Agamemnon was the chief cause of the pestilence.

Χρυσήδος: genitive of price depending on ἄποινα: *offered for Chryseis, the damsel*.

112. ἐπεὶ: gives the reason why he refused to surrender her.

πολύ: D. 230; with βούλομαι.

αὐτήν: D. 130; emphatic; he prefers to keep the maid's own self in his home rather than her ἄποινα.

113. φοῖκοι: D. 66; an old locative originally of three syllables, a fact which accounts for its accent.

καί: with Κλυταιμνήστρης.

γάρ: gives the reason why he wants to keep her in his palace: *for the plain fact is*.

φε: D. 112, 3; 117; also 39, b; Chryseïs.

Κλυταιμνήστρης: wife of Agamemnon; daughter of Tyndareus and Leda; sister of Helen; lived in adultery with Aegisthus; killed Agamemnon on his return from Troy, and was herself slain by her son Orestes; a story used in many Greek tragedies. The genitive depends on πρό in προβέβουλα: *I prefer her before even Clytaemnestra*.

προβέβουλα: with the meaning of the present, which is not found.

114. κουριδίης: from κείρω ($\sqrt{\kappa\epsilon\rho}$ to cut). The hair of a boy was shorn when he attained the age of puberty, whereas a girl's was cut just before her marriage in order to offer it to the gods when praying for a happy union. Accordingly, the primitive meaning of κόρη (κόρη) was not *maiden*, but *bride*, therefore κουριδία ἄλοχος is *bride bed-fellow*, i.e., *wedded, legitimate, lawful wife*, as contradistinguished from παλλακίς (concubine).

ἐπεὶ: gives the reason why he prefers her to Clytaemnestra.

φεθεν: D. 65; 112, 3. The ending -θεν denotes the *point from which*, therefore: *reckoning from her* (Clytaemnestra) *she is in no wise inferior*; it thus illustrates the proper meaning of the genitive.

115. δέμας: accusative of specification.

φύη: the distinction between the elements of beauty is somewhat vague.

οὐτ': beginning a new enumeration of qualities.

ἄρ': D. 238; points back to οὐ.

τέργα: *skill* in domestic handiwork, consisting chiefly of weaving and embroidery, in which the housewife directed the work of the slave women, though she worked herself: *nor in any accomplishment*. Agamemnon speaks very differently in 31.

116. καὶ ὣς: *yet even so*, i.e., in spite of her beauty and wit.

δόμηναι: D. 163.

ἄμεινον: ἐστὶ is omitted, though in a condition.

117. βούλομ': D. 36 c. βούλομαι has comparative force, since choice implies a comparison (*I would rather that the folk be whole than perish*), so that μᾶλλον was not needed. The asyndeton (D. 235) gives emphasis to the independent assertion of his royal reason for his determination. His self-denial does not chime in well with his self-seeking in 118.

λαόν: D. 76; belongs to both verbs.

ἔμμεναι: D. 163.

118. αὐτόρ: D. 235, 3.

γέρας: from the booty gained by the sack of a town a *prize* was awarded to the king commander-in-chief (or else he selected it); other prizes were awarded to the several chieftains (βασιλῆες, ἀριστῆες).

αὐτίχ': this unreasonable demand aroused the *Wrath* of Achilles and gave us the Iliad.

ἔτοιμάσατ': aorist imperative of a single action.

ὄφρα: D. 236, 4.

119. Ἀργείων: partitive genitive depending on ὅλος.

ἔω: D. 188. — For the hiatus, D. 35, b.

οὐδέ: emphatic negation of the following word, illustrated by οὐδείς = οὐδεῖς (not even one). — For the hiatus, D. 35, d.

φέρουκιν: D. 119; 211; 217, 6; even if I do not demand a prize as my just due, common decency forbids that the king should be without one. The giving of the γέρας was an act of homage, done to exalt the royal station, and to withdraw it was to put the king to open shame, a thing which the army must prevent by supplying an equivalent for the surrendered gift of honor. And so Agamemnon's demand was prompted by wounded honor, and not by vulgar avarice, as Achilles pretends (122).

120. λύσσετε: emphatic by position.

τό: D. 126; γε intensifies τό.

ὅ: the neuter accusative of ὅς (like Lat. *quod*) has become a conjunction here = *that, how that* (D. 136): *for ye all see this how that my prize is being taken from me*. Others less correctly make ὅ retain its relative functions: *ye all see what a (priceless) prize is being taken from me*.

μοι: ethical dative.

ἔρχεται: present used of the immediate future.

ἔρχεται ἄλλῃ: *is going other whither, i.e., is going to another*. — Agamemnon's angry speech consists of (1) abuse of Calchas (106–112), (2) defense of his own action (112–115), (3) concession and counter claim (116–120).

122. κύδιστε: D. 107; *most noble*, a stock epithet of Agamemnon. The formal address (not used in 59) is not ironical, nor hypocritical, nor does it imply censure because φιλοκτεανώτατε does, nor is there a play on κέρδιστε (*most covetous*). Both epithets are perfectly artless: *Your Majesty is the most avaricious of mortals*.

123. δώσουσι: with potential force: *how can they do so αὐτίκα* (118).

124. φίδμεν: D. 217, 7.

ξυνῆια: = κοινά; from ξυνός (*common*) is formed ξυνήμιον (ξυνεῖον): *a piece of common property, i.e., unapportioned spoil*, to a share of which every soldier had a claim.

κείμενα: supplementary participle.

πολλά: goes with κείμενα as part of the predicate. Lit., *we do not even know at all* (τι) *that unapportioned treasure is anywhere stored up in abundance*, from which we might instantly (αὐτίκα, 118) give you a γέρας.

125. τὰ: D. 133. Note in addition that a conditional relative clause, with indefinite antecedent, must have some form of ὅς (here ᾧ), and the first τὰ (= ᾧ) cannot be correlative with the second τὰ (= ἐκεῖνα). In other words, τὰ . . . τὰ are both demonstrative pronouns, the clauses being paratactic (D. 234), lit., *we took things from the cities, things were divided up*. But English idiom requires us to translate the first τὰ as the relative: *but what we took, that we divided*.

μέν: D. 238, 6; merely an affirmative particle here without influence on the structure of the sentence.

πολλῶν: D. 93; depends on ἐξ in ἐξεπράθομεν. For ten years the Greeks had amused themselves by plundering the towns of Troyland. Achilles had sacked twenty-three (see on 118).

ἐξεπράθομεν: pregnant for πόλεις πέρσαντες ἐξ αὐτῶν εἴλομεν.

τὰ: translate as antecedent of τὰ μέν.

126. φέροι: D. 178; 217, 6; the accusative + infinitive is the subject.

παλίλλογα: from πάλιν + λέγω = πάλιν σύλλεκτα, *denuo recollecta*; proleptic for ὥστε παλίλλογα εἶναι, *so as to be collected-back*, like "I shot him dead." Lit., *but 'tis not meet that we should collect from tent to tent from the people these same things, so as that they be collected-back (re-collected)*, or in English idiom, *but 'tis not meet to collect all this back again from the people*. Others, less correctly, make λαούς the subject of ἐπαγείρειν: lit., *that the people collect from tent to tent these same things so as that they be collected-back*, or in English: *that the people collect all this back again*. But the princes (ἡμᾶς) would have had to collect it back.

ταῦτ' = τὰ αὐτά.

ἐπαγείρειν: the subject is ἡμᾶς understood: *collect together going from tent to tent* (ἐπί); it takes two accusatives like verbs of asking, depriving.

127. νῦν: Agamemnon has already promised to resign her, but Achilles urges him to do it at once.

τήνδε: Achilles points to Chryseis, who is evidently a listener.

θεῷ: dative of interest: to Chryses, *for Apollo's sake*, a stronger appeal than if he had said *to her father*.

αὐτόν: D. 233, 3; *but (in the matter of the γέρας)*.

128. τριπλῇ: supply μοῖρα (share); dative of means.

τέ: *and*; *threefold, aye, fourfold* is stronger than "threefold or fourfold."

ἀποτίσομεν: the object is indefinite *it*: *make good your loss*.

αἱ κε: D. 236, 1 and 4, b.

ποθί: strictly a local adverb (D. 66, b), but it is used here of time (= ποτέ).

129. δῶσι: D. 188, a.

Τρωίην: Homer usually says πόλις Τρώων or Φάριος (see on 71) for Troy, while his Τροίη is an adjective with χώρα understood. But this Τροίη is a false adjectival form used by mistake for the correct Τρωίη (Τρωή: *belonging to Τρώς*, the progenitor of the Trojans), formed from the stem of Τρώς + the suffix -ιω-ς, making Τρώϊος, Τρωΐη, contracted to Τρωός, Τρωή. The false adjective Τροίη arose from a copyist's mistake due to the fact that the oldest alphabet had neither Ω nor Η, and consequently wrote ΤΡΟΙΕ for both Τρωή and Τρωή. See D. 8.

ἐντείχεον: *well-walled*, because its builders were Poseidon and Apollo.

130. κρείων: is properly a present participle like εὐρὺν κρείων (102).

131. δ': D. 238, 7, a.

μὴ δ' οὕτως: *do what else thou wilt, only I pray thee do not in this way*, etc.

πέρ: D. 238, 3; intensifying ἀγαθός.

ἰών: D. 219; causal participle. I admit thy bravery, but not thy superior cunning.

θεοφίκελ': an epithet applied only to Achilles. Agamemnon uses the formal address just as Achilles had done (κύδιστε 122).

132. κλέπτει: attempted action; *do not try to keep me in the dark (do not try to cheat (beguile) me) by thy craft*.

νόψ: D. 64; instrumental. Agamemnon replies that he mistrusts Achilles' offer of a γέρας at a later time, and for the moment makes no answer to φιλοκτεανώτατε.

περελύσσει: D. 156; he has the race course in mind.

οὐδέ: see on 124.

μή: belongs to both verbs.

133. ἦ: D. 238, 8.

ἐθέλεις: the object is *this*, i.e., πείσαι με.

ᾧ: D. 236, 4.

αὐτάρ: the force of ἐθέλεις goes on.

αὐτως: D. 130; *just so*, i.e., *just as I am, with empty hands*: lit., *dost thou really wish this, in order that thou mayest keep hold on thy prize, but on the other hand that I sit empty-handed and disprized?* A simple form of sentence would be ἦ ἐθέλεις αὐτὸς μὲν ἔχειν γέρας, ἐμὲ δὲ ἥσθαι δυνόμενον. Agamemnon's answer to φιλοκτεανώτατε is contained in the ὅφρα clause: Achilles asserts that it is not possible to give me a new prize, αὐτίκα, but his real motive is *covetousness*, because he does not care to risk the loss of Briseis. Furthermore (the αὐτάρ clause), he wishes to dishonor me in the eyes of the army by disprizing me for good and all.

134. δέ: paratactic arrangement (D. 234) for *δευόμενον τῆσδε ἦν με κέλει ἀποδοῦναι*. Thy first thought was one of fear lest thou lose thy prize and of desire to disgrace me.

135. δώσουσι: in the future; he forgets about αὐτίκα.

Ἀχαιοί: the princes.

136. ἄρσαντες: D. 207 bis.

ἀντίειον: agrees with γέρας: *an equivalent* for Chryseis. The ὅπως clause may be regarded as an object clause with σκοπούντων understood: *if the princes will give me a prize*, let them see to it *that it be an equivalent* for Chryseis. But Homer does not use precisely this form of the object clause, and so it is better to regard the apodosis (*well and good* = καλῶς ἔχει or καλῶς ἂν ἔχοι) as suppressed, and to take ὅπως either (1) as introducing a clause of purpose: *such as, such that, so that*; or better (2) as a simple relative (+ any tense of the indicative), without any reference to purpose (*as, which*): *if the princes will give me a prize* ((1) *so that it*), (2) *which shall be an equivalent for Briseis*, I shall have nothing to say against it. When the apodosis is sufficiently obvious, it is omitted in the first of two opposite suppositions. An expressive gesture by Agamemnon probably indicated his meaning in a satisfactory manner.

137. δώσωσιν: D. 188.

δέ: D. 238, 7, b.

αὐτός: D. 130; *in person*.

ἑωμαι: indirect middle, *take for myself*. In prose there are two possible futures: (1) the future indicative (*I shall*), and (2) the optative with ἄν (*I should*); but Homer employs four futures: (1) the future indicative, (2) the subjunctive (D. 143), (3) the subjunctive with κέ, (4) the optative with κέ.

138. τέον: D. 124, 2.

Αἴαντος: after Achilles the sturdiest and bravest of the Achaean warriors, son of Telamon (king of Salamis) and Hesione, sister of Priam; he was therefore a nephew of Priam himself, and first cousin of Achilles. He committed suicide in chagrin, because, after the death of Achilles, the arms made by Hephaestus for Achilles were not awarded to him, but to Odysseus. His ashes were buried in a golden urn, and all the chieftains deposited their shorn hair on his barrow, and a temple in his honor was erected in Salamis. Alcibiades claimed descent from him.

ἴον: i.e., to the hut; it belongs to all three, and indicates the hurry of Agamemnon: *I will go in person to your several huts and take for myself either thy prize (Briseis), or that of Ajax (Tecmessa), or I will go and seize and lead away the prize of Odysseus (Laodice)*.

Ὀδυσῆος: D. 41, a; he was the son of Laertes (the king of Ithaca), husband of Penelope (first cousin of Helen), father of Telemachus. He was

the wisest and the wildest of all the Achaean warriors. — Ajax was the cousin and Odysseus the friend of Achilles, therefore Agamemnon suspects that the three have formed a conspiracy with Calchas to take away his prize and disgrace him.

139. *κεχολώσεται*: for *κέ* + future indicative see D. 187. He gloats over the fact that might makes right.

δν: accusative of limit (object) of motion, D. 67.

140. *ἀλλ'*: his answer to *θεῶ πρός* (127) begins in a milder tone.

ἦ τοι μὲν: emphatic affirmative.

μεταφρασόμεθα: D. 157. *Hereafter* (*μετά*), *even at some future time* (*καὶ αὐτίς*).

141. *μάλιναν*: because it was *pitched*; realistic epithet.

ἐρύσσομεν: D. 41, a; hortative aorist subjunctive, D. 8; 24; 183 c.

διαν: decorative epithet (see on 26); verse tag.

142. *ἔς*: D. 222.

143. *θήομεν*: D. 24; 183, b.

ἄν: D. 31; apocope for *ἀνά*; adverb, D. 222.

αὐτήν: intensive, *herself* (the cause of Apollo's anger) as well as the hecatomb.

144. *βήσομεν*: in Homer *ἔβησα* is transitive and causative = *ἀναβιβάζω*; *σμεν*: *cause to go on board*.

εἰς τις: subject.

ἄρχος: predicate with *ἔστω*.

ἀνὴρ βουλευφόρος: like our *sailor man*; in apposition with *τις*. Of the three men mentioned Homer applies the term as an epithet only to Idomeneus.

145. *Ἰδομενεύς*: — ∪ ∪ —; son of Deucalion, grandson of Minos, great-grandson of Europa by Zeus, king of Crete. There is no caesura, either masculine or feminine, in the third foot (see also 218. 307. 400. 466. etc.), nor is *ῆ* shortened before either *Αἴας* or *Ἰδομενεύς* (which, though apparently connected with *φιδέσθαι*, has no *φ*), D. 35, f.

146. *Πηλεΐδῃ*: D. 88, b.

ἐκπαγλότατ': the honorable epithet is used, not in scorn, but with a touch of surliness.

147. *ἡμῖν*: dative of advantage.

φειδάφερρον: said of the sun-god's far-sent rays (see on 14). Stock epithet (see on 26) used as a substantive. The variations, seen in 14. 37. 75. 96, are used for convenience of meter.

ἰλάσσει: D. 156; subjunctive, see on 141.

ιερά: — ∪ ∪, D. 43.

ῥέξας: participle of means.

Agamemnon's speech consists: (1) of a refutation of Achilles' (132-134); (2) of a renewal of his claims for damages (135-140); (3) of orders in regard

to Chryseïs (141-147). The beginning and the end concern Achilles alone, while in 139-140 he aims a dart at others.

148. τόν: depends on προσέφη.

ἰπόδρα: always in connection with ἰδών: *with scowling glance*, because of the insult offered to him and to his friends.

149. ὦ μοι: lit., *O to me = woe is me*; μοί is the ethical dative. Its origin was forgotten and ὦ μοι is used with any vocative, and even with the nominative (ὦ μοι ἐγών).

ἐπιφειμένε: for ἐφειμένε = ἡμφιεσμένε, clad in ἀναιδείη as in armor.

κερδαλέον: *crafty-minded*, or perhaps, *greedy-minded*, in that thou dost wish at this juncture to send me off to Chryse and rob me at thy leisure during my absence.

150. πῶς: if thou treat me so, *how can?*

τις: take with Ἀχαιῶν.

τοί: D. 112, 2; see on φοι 104.

πειθῆται: deliberative subjunctive of the 3d person. Notice the alliteration of π as in 165.

Ἀχαιῶν: the princes.

151. ὀδόν: not a military expedition, raid, or foray, but an embassy such as that just proposed to Chryse. Cognate accusative of kindred meaning.

ἐλθέμεναι: D. 164.

ἄνδράσι: *heroes*.

μάχεσθαι: simple infinitive of result, D. 144: *so as to*.

152. οὐ γὰρ ἐγώ: he proceeds to give his reasons for the negation (*no one*) involved in the question πῶς τις: Hitherto *we* (τις) have served *thee* in peace and in war, but we, or to take a concrete instance, *I*, do it no longer, *for I did not come hither*, etc.

Τρώων: the descendants of Τρώς, a people of northwestern Asia Minor inhabiting the city of Ἴλιος (*Εἰλιος*) situated in Τρῳή, or that part of Phrygia of which Τρώς had been king; different from the Δάρδανοι (Τεῦκροι), who were also the subjects of Priam:

ἦλυθον: D. 196, 10, b.

αἰχμητῶν: D. 73. The position calls attention to their efficiency with the spear; in apposition with Τρώων: *by reason of the Trojans, those spearmen*.

153. δεῦρο: take with ἦλυθον.

μαχισσόμενος: D. 201; future participle of purpose. ∪ — ∪ ∪ —, D. 42.

μοί: dative of advantage.

αἵτιοι: they have done me no wrong.

154. βοῦς: D. 89; the herds consisted chiefly of cows, because they gave the increase and were therefore more valuable than bulls.

μέν: D. 238, 6. In heroic times wars were not of the imperial kind, waged for conquest and expansion, or other political reasons, but were simple forays for plunder or revenge, as among the Arabs and Kurds of to-day (cp. the Scotch *moss-troopers*).

155. Φθίη: ἐριβώλακι shows that in this place Φθίη does not mean a city, but the country afterwards called Phthiotis, the kingdom of Peleus, father of Achilles. It embraced the southern part of Thessaly, extending north nearly to Pharsalus and Pagasae (Hellas proper) and on the south including the valley of the Sperchēus (Phthia proper, the home of the Myrmidons).

ἐριβώλακι: D. 110; the Sperchēus valley is still a deep alluvium.

156. καρπόν: *fruit*, both of trees and the soil.

ἔδρησαν: they have never made a marauding expedition into my kingdom.

ἐπεὶ ἦ: ∪ ∪ —, D. 35, d.

πολλά: is the whole whose parts are given in 157, in which οὔρεα and θάλασσα explain πολλά: *many things lie between Phthia and Troy, to wit, mountains and the sea.*

μεταξύ: supply ἐστίν. Elsewhere μεσσηγύ is used. Probably μεταξύ was used here because πολλά μεταξύ was proverbial and the original form of the later πολλά μεταξύ πέλει κύλικος καὶ χεῖλεος ἄκρον (= our "there's many a slip 'twixt the cup and the lip").

157. οὔρεα: the mountains north of Thessaly in Paonia and Thrace.

οκίοντα: referring to the height and consequent impassability of the mountains rather than to their umbrageous forests.

θάλασσα: the Aegean.

ῥηχέσσα: the spondaic line calls attention to the awe-inspiring, dangerous character of the sea.

158. σοί: emphatic, as the accent shows; depends on ἄμ'. — For the hiatus, D. 35, d.

μέγ': see on 78.

ἑσπόμεθ': D. 205, 2, a, 24; according to our agreement (συνθεσίησιν B 339). The aorist has the meaning of the perfect (like ἦλθον 207): *we followed thee hither and are here*; it is therefore followed by the subjunctive (χαίρης) rather than by the optative (χαίροις), though even after a pure aorist the subjunctive is quite correct.

ἔφρα: D. 236, 4.

σύ: very emphatic.

χαίρης: the present subjunctive was preferred to the aorist because the action is still going on.

159. τιμήν: not merely Helen and *her* treasures (carried off by Paris from Sparta), but a war-indemnity as well.

ἀρνόμενοι: conative present participle of means: *by striving to gain (win, earn)*.

Μενελάω: dative of advantage. He was a son of Atreus, brother of Agamemnon, and king of Sparta by virtue of his marriage with Helen. He ranked next after Agamemnon.

κυνῶπα: the heroes always used plain language. To this day among the Asiatics the dog is the personification of beastliness and shamelessness, and for that reason the Mohammedans call the Christians *dogs*.

160. **τῶν**: D. 126; neuter: *these services*, referring to the contents of 158-159.

μεταπρέπει(αι): D. 156, a.

161. **δή**: D. 238, 7, c.

μοί: dative of disadvantage with **ἀφαιρήσεσθαι**.

αὐτός: *reëchoes* 137; agrees with the omitted subject of **ἀφαιρήσεσθαι**.

ἀφαιρήσεσθαι: takes the accusative of the thing and the accusative, dative, or genitive of the person.

162. **ᾧ ἔπι**: = **ἐφ' ᾧ**; D. 224, a: *for which*.

πολλά: adverbial cognate accusative, D. 230.

ᾧ: the object is **ὅ** supplied from **ᾧ**.

δε: for the abandonment of the relative clause see D. 234. In later speech we should find **καὶ ὁ μοι ἔδοσαν**, or rather **ὁ μοι ἔδοσαν Ἀχαιοὶ, ἐπεὶ πολλὰ ἐπ' αὐτῷ ἐμόγησα**.

ύιες: D. 97.

Ἀχαιῶν: descendants of the princely men of yore, *i.e.*, *my comrades*.

163. **σοί**: depends on **ἴσον**; the person for the thing, called abridged comparison: *like to thee*, *i.e.*, *like to thy prize*.

ὅπποτ': *whenever*; with **κέ** omitted, D. 143.

164. **Τρώων πτολίεθρον**: *a city of the Trojans*; for Troy itself is **Τρώων πόλις** or **Ἰλίου πτολίεθρον**, D. 93; see on **Τροίην** 129.

165. **τὸ πλεῖον**: *sc. μέρος*. Object of **διέπουσι**.

166. **ἀτάρ**: D. 233, 3: *yet*.

εἰ: present general conditional sentence without **κε**, D. 143.

167. **τό**: the demonstrative force is obscured here; it is almost, if not altogether, the article.

ὀλίγον: **γέρας** omitted; object of **ἔχων**.

φίλον: virtually *mine own*.

168. **ἔρχομ'**: D. 36, e.

ἐπεὶ κε: D. 236, 4, b.

κάμω πολεμίζων: is susceptible of two interpretations: (1) *whenever I have grown weary of the fray*, or better (2) taking **πολεμίζων** as a participle of means: *whenever I have toiled myself weary by fighting, fought myself weary, fought to weariness*. Said in bitterness in view of the poor reward for his hard work.

169. **νῦν δ'**: contrasts his present intentions with his former readiness to do battle.

Φθίηνδ': D. 67.

170. ἔμην: D. 167; 221. The subject is πολ. φερ. ἔστιν.

κορωνίσιν: realistic epithet (see on κοίλῃσιν 26) referring to the curvature of the stern or prow. He will take his troops with him.

σ': = σοί, D. 119; dative of advantage.

ὄλω: used ironically here: *I do not propose*.

171. ἀφύξειν: future of ἀφύσσω *to draw off*, i.e., wine from a mixing bowl in order to fill the drinking cups of the revelers, but transferred to our idiom it is *heaf up*: I am no slave "hewer of wood and drawer of water" for thee.

173. φεύγε: *to flee* is τρέσσαι, φέβεσθαι, or φοβεῖσθαι.

μᾶλ': contemptuous.

τοί: possessive dative of advantage.

ἐπίσονται: D. 172.

174. εἰνεκ' ἐμῷ: D. 112, 1; 113.

πάρ': D. 36, e.

ἐμὸς γε: said in haughtiness: *a man like me*; compare ἔγωγε (173).

175. οἷ κε: *who perhaps, who may* on occasion (potential, D. 142, A, 1).

τιμήσωσι: is said in reply to 159.

μάλιστα δέ: being himself king, Zeus was the especial patron of earthly kings. This is fine irony, for Agamemnon little knows that precisely Zeus will humble him.

μητέρα: D. 71, cp. Lat. *scriba, poeta*.

176. ἔχθιστος: D. 107.

μοί: see on 153.

ἑσσέ: D. 152; 219; preserves both the original ending -σι and the stem ἑσ- also.

διοτρεφών: standing epithet of kings, who are διοτρεφεῖς (*Zeus-nurtured*) because διογενεῖς (*Zeus-begotten*), i.e., royal power is derived from Zeus by direct inheritance.

βασιλῆων: D. 87; only nine of the heroes bore the title of βασιλεὺς: Agamemnon, Menelaus, Nestor, Odysseus, Idomeneus, Achilles, Diomedes, and the two Aiantes.

177. φῶλη: part of the predicate with ἐστὶ understood; it agrees with the nearest noun (ἔρις) and is understood with the rest (HA. 616; G. 924 b; B. 421). When analyzed thy virtue will prove to be vice, for war and battle have their origin in the love of strife.

178. καρτερός: said in reply to 165.

θεός ποθι: ironical: *god, I throw (I ween)*. Thou canst not "add one cubit to thy stature," so do not boast of it as a merit. The heaping up of nouns in 177, the asyndeta (178-179, D. 235), and the hissing of the sigmas (178-180), show the speaker's passionate excitement.

179. Resumes 173 and replies again to 170.

ἐτάροισιν : do not attempt to dictate to me, but go and bully *thy followers*, the Myrmidons.

180. **Μυρμιδόνεσσι** : see on Φθίῃ 155. Emphatic : rule the *Myrmidons*, not the Achaeans. Dative of place (*among*) or advantage (*for, to*).

σέθεν : D. 65 ; 112, 2 ; 113 ; depends on ἀλεγίζω. Take with **κοτέοντος**.

181. **τοί** : D. 112, 2 ; English demands the accusative.

ᾤδε : D. 128.

182. **ὥς** : D. 134 ; not *since*, but *as, just as* ; its correlative is ἐγὼ δέ 184 : *so I*.

He intended to say : "As Apollo robs me of Chryseis, so I will rob thee of Briseis." But the mention of Chryseis gives him occasion to make clear that he bows to the will of god (not man), and so he suddenly interposes the clause *τὴν μὲν*, etc., correlated by ἐγὼ δέ, but equivalent to : "*so I will send her and take*." Practically, though not really, *τὴν μὲν* etc. is a relative clause : ὥς Ἀπόλλων ἐμὲ ἀφαιρεῖται τὴν Χρυσήϊδα, ἣν ἀποπέμψω, οὕτως ἐγὼ γε ἄξω Βρισηίδα.

ἀφαιρείται : takes two accusatives.

183. **σὺν νηὶ τ' ἐμῇ** : the ship is thought of as accompanying Chryseis.

ἐτάροισιν : the crew shall consist of my own dependents.

184. **πέμψω** : Apollo compels him, therefore he is certain (*indicative*) that he will send her.

κ' ἔγω : D. 142, A, 1 ; he is not so certain about this, as it depends on his own will : I *may* (probably shall) lead.

Βρισηίδα : *daughter of Briseus* (D. 88, c). Homer does not mention her name, which, we are told, was Hippodamia. Achilles killed her husband, Mynes, and her three brothers, at the sack of Lyrnessus, when she became his γέρας and concubine.

185. **αὐτὸς ἴων** : to show thee how little I fear thee, *I will go in person*, a threat which, on sober second thought, he does not carry out, but sends his heralds instead.

κλίσινδε : D. 130 ; properly a *place to recline in* (κλίνω), a *lodge*, or rude *hut*, consisting of upright posts roofed over and interwoven on the sides with leafy branches. Such *lodges* may be seen to-day among the Yuruks of the Troad, and everywhere among the nomads of Turkey.

τεὸν γέρας : valuable to *me*, because *thine* ; in apposition with Βρισηίδα.

ἔφρ' : final ; implies a threat.

φειδῆς : D. 214.

186. **ὅσσον** : D. 53 ; adverbial accusative (D. 230) instead of ὅσσω, the dative of degree of difference, like πολὺ for πολλῶ.

φέρερος : D. 108 ; *braver*, though not as big in body. A deep insult to the recklessly brave Achilles. See 280-281 for the contrast.

στυγέη : a sneer again imputing cowardice to Achilles.

καί: *as well as thou*; another insult.

ἅλλος: *everybody else*.

187. **ἴσων**: is an adverbial cognate accusative, equivalent to **ἴσα**: lit., *say equal sayings with me*, or **ἴσων** *say an equal saying with me*. If it were an adjective, with **εἶναι** understood after **φάσθαι**, it would be **ἴσος**, agreeing with the omitted subject of **φάσθαι**. *To say that which is equal to me* is an abridged comparison, as in 163.

φάσθαι: D. 220; infinitive after **στυγέη**.

ὁμοιωθήμεναι: D. 165; here reflexive, as though middle.

188. **Πηλεΐωνι**: D. 88, b; *son of Peleus* (Achilles); dative of the possessor.

ἐν: D. 222; adverb defined by **στήθεσιν**: lit., *and inside him his heart in his breast*, or *and within, his heart in his breast, for his heart within him*.

φοι: possessive dative or better as in 104.

189. **στήθεσιν**: local dative; for the plural see on 83. **ν** movable makes position.

λάσίοισι: abundant hair on cheeks and chest is regarded as indicative of vigorous animality and manly strength and courage. Homer even speaks of **ἦτορ** (**κῆρ**) itself as **λάσιον** (i.e., *manly*). Modern Greek peasants are fond of displaying their chests if hairy. A very young man does not have a hairy chest, but Achilles, though young, was still old enough to have a big son, Neoptolemus, at Scyros.

190. **ἦ . . . ἦε** (192): D. 237.

δ γε: gives especial emphasis to the subject, which it resumes.

191. **τοὺς μὲν** = **τοὺς παρόντας**, *the princes*, who were seated in front of and round Agamemnon, i.e., between Agamemnon and the speaker, who was standing.

ἀναστήσειν: *drive them from their seats, make them get out of his way*, so that he could get at Agamemnon. In direct discourse these deliberative disjunctive questions were in the subjunctive, which was changed to the optative after **μερμήριζεν**.

δ: is really superfluous, since it gives prominence to Achilles (= **αὐτὸς δέ**) rather than to Agamemnon, for there can be no contrast between the subjects (as they are both Achilles), and we should have expected **τοὺς μὲν . . . Ἀτρεΐδην δὲ ἐναρίζοι** (without any **δ**): *scatter the others, but HIMSELF*, etc.

ἐναρίζοι: conative present; he could only do it after he had slain Agamemnon.

193. **ἦος**: D. 8; 231, c; strictly it should be followed by **τῆος**, as **ἦμος** is by **τῆμος**, but it is followed by the apodotic **δέ** in **ἦλθε δέ**, D. 238, 7, b.

194. **εἵλετο δ'**: *and he was in the act of drawing*. He never finished the act.

ἦλθε: of a single action.

δέ: D. 238, 7, b.

Ἀθήνη: the great patron goddess of the Achaeans.

195. **οὐρανόθεν**: D. 65. She returns to Olympus in 221.

πρό: D. 223. **πρό** is local, as in *προΐαψεν* 3.

δέ: D. 238, 7, d.

ἦκε: D. 218; *sent her forth, i.e., from Olympus*. Athene does not always yield such ready obedience to Hera.

ἦ: D. 35, j; 112, 3; 118; Athene.

196. **ἄμφω**: must be taken as the object of both participles, though it is governed grammatically by *φιλέουσα* alone, since *κηδομένη* takes the genitive. Instances of two verbs with one case are not uncommon; see on B 27. The most ancient Argos (Argos Pelasgicum) included the kingdom of Achilles (Phthiotis and Hellas), so that the loving care of the chief Argive goddess naturally extended to Achilles, as well as to the Atridae.

θυμῷ: local dative, D. 66, a.

φιλέουσα and **κηδομένη**: causal participles.

197. **ᾧ**: the subject is Ἀθήνη; pregnant: *came up behind him and stood there*, from which comes the usual meaning of *ἔστη* in Homer: *came up, stepped up*.

ξανθῆς: the princes or bluest blooded Aryans, usually have blond hair.

δα: D. 170, e.

198. **οἷω**: adjective, agreeing with *οἷ* understood.

φαινομένη: to see the deity as a spirit in the divine form was accorded to privileged individuals alone, but never to the masses, by whom the god could be seen only when he (or she) had assumed the human form.

ὄρατο: D. 171, a; indirect middle. Of course no one heard her words to Achilles. The scene is strictly an *aside*.

199. **ῥάμβησεν**: = *ἔθαύμασεν*, because he had been seized by the hair.

μετά: D. 223.

ἐπράπετ': *i.e., so as to face Athene*; found only here in Homer in its literal meaning; in 160 the meaning is a transferred one.

ἕγω: Achilles was himself half a god, and possibly for that reason could see what was hidden to eyes purely mortal.

200. **Παλλὰς**: Athene personifies the thunderstorm, and she therefore wears the storm shield (the aegis) and brandishes (*πάλλειν*) the lightning of Zeus; therefore she is *Παλλὰς*.

δρυνώ: D. 59; predicate adjective. As the goddess of strategic war she must needs keep her eyes wide open; and is therefore *gleaming-eyed, fierce-eyed, γλαυκῶπις* (206), an epithet which refers to the wide, staring eyes of the owl, her favorite bird. Such eyes are to be seen on archaic statues.

φοι: D. 112, 3; it refers to Athene.

δέ: D. 238, 7, d; we should use a subordinate causal sentence (D. 234).

δοσει: neuter dual (D. 103) with a plural verb.

ἐφάνθεν: D. 155, a; 209, 6.

201. μιν: D. 112, 3; depends on πρὸς in προσηῦδα.

φωνήσας: D. 148.

φέτα: ∪ ∪ —, D. 39, a; object of -ηῦδα in προσηῦδα.

περόντα: ∪ ∪ — ∪, D. 39, b; properly an epithet of arrows, which were furnished with feathers at the butt end; like feathered (winged) arrows, words fly swiftly through the air straight to the ear of the hearer.

202. τίπτ': D. 34; 131, c; *why, pray? why in the world?*

αὖτ': lit., *again*, marking a sequence or a transition: *why then (now)* art THOU *come*, as a fresh addition to my vexations. He is displeased at her interference.

αἰγίοχος: the aegis was the shield of Zeus and the symbol of his divine power. It was made by Hephaestus of metal, and was supplied with a hundred tassels. In its center the head of Medusa was fixed, and in art the tassels developed into a fringed border representing the snakes of the hair of Medusa's head. The aegis is the symbol of the storm cloud, and by merely shaking it Zeus arouses the storm and inspires terror in men. As αἰγίοχος (= αἰγίδα ἔχων, *keeper of the aegis*) Zeus is the keeper and the ruler of the storm and its terrors. Athene wears the aegis by permission of Zeus, and wields it not as a shield, but as a kind of cloak round her shoulders.

203. ἦ: D. 238, 8; *in sooth, really*, implying emotion; here irony.

ἴδη: as in 56. — The neglected *ς* in ἴδη and the hiatus after ἵνα show that the verse is corrupt. The hiatus after ἴδη is allowable, because before the caesura of the third foot.

*Αγαμέμνωνος: Achilles does not acknowledge that he has been guilty of ὕβρις himself.

*Ατρεΐδαι: D. 88, b.

204. ἔκ τοι φέρω: D. 223.

τό: D. 126; referring to 205.

τελέεσθαι: D. 140, a.

205. φῆσι: D. 124, 3.

ὑπεροπλήσι: ∪ ∪ — — ∪, D. 46. Causal dative. The plural of abstract nouns denotes repeated instances of the quality: *because of his acts of insolence (arrogance)*. Compare the Litany: "That it may please thee . . . to forgive us all our . . . *negligences*, and *ignorances*."

ὀλέσση: D. 142, A, 1. A threat broadly hinting at his murderous intentions.

206. τόν: depends on πρὸς in προσέφειπε.

γλαυκῶπις: see on 200. Similarly Hera is βῶπις, *ox-eyed*. Stock epithet of Athene.

207. ἦλθον: answers εἰλήλουθας in 202. See on ἐσπόμεθα 158, but the momentary character of the action is also apparent.

παύσουσα: purpose.

πιθήαι: D. 156. The success of her mission depends more on the will of Achilles than on her own action.

210. λήγ': synonym of *παύομαι*, both of which take the genitive; do not proceed to actual blows, as is thy desire.

ἔλκεο: D. 156; see on ἔλκετο 194.

211. μὲν: D. 238, 6.

ὡς ἔσται περ: = ὥσπερ ἔσται, object of *δνειδισον*: *even as it shall come to pass*, i.e., cast in his teeth just how it shall be; tell him just what the result of his insolence shall be.

212. ὧδε: and τό both point forward to 213-214. Stock verse, which always introduces a reason for obedience.

γάρ: (thou needest not try to gain thine end by violence), *for*.

δέ: *and*, shows that τό is a demonstrative, and not a relative, pronoun.

τετελειμένον: D. 140, b; i.e., my words shall not be mere wasted breath. τετελ. ἔσται = τελεσθήσεται.

ἔσται: here, ἔσεται in 211, and -έσεται in 213 show how freely Homer employs varying forms of the same word, D. 202. — The promise 213-214 will go into fulfilment in case of obedience to her injunctions in 210.

213. καί: *even*, goes with *τῖς τόσσα*; a promise intended to prevent Achilles' threatened return to Phthia. — In I 264 ff., in atonement for his insult, Agamemnon offers Achilles: seven tripods untouched of fire, ten talents of gold, twenty gleaming caldrons, twelve stalwart horses, winners in the race, seven women skilled in handiwork, and Briseis (still untouched by him), all to be paid down on the instant, if Achilles will but abate his anger and defend the Greeks. When this offer was made, Achilles refused it, but accepted it later on in T 243 ff. In addition to this immediate payment, Agamemnon promised that after the capture of Troy Achilles should fill his ship full of gold and bronze and choose twenty Trojan women, the fairest after Helen, and should be the son-in-law of Agamemnon, taking his pick of his three daughters, and have therewith a great dower such as no man ever yet gave with his daughter, and seven well-peopled cities abounding in flocks and kine. But Achilles was slain before the fall of Troy, and thus Agamemnon was relieved of the necessity of fulfilling his greater promises.

214. ὕβριος: D. 92.

τῇσδε: in Attic τῇσδε τῆς would be necessary.

ἡμῖν: remain, therefore, here and hearken to *us* goddesses (Hera and Athene) rather than *to thy fury*.

216. σφωτέρων γε: *of you twain, certainly*, precisely because it is yours. Possessive pronoun from dual σφῶϊ (D. 124, 2) occurring only here.

ῥέπος: he does not deign to mention the promised gifts.

ἐρύσασθαι: subject of *χρή*. Spondaic verse.

217. καὶ μάλα περ: D. 238, 3, b.

θυμῷ: local dative, D. 66, a.

κεχολωμένον: concessive participle agreeing with ἐμέ, the omitted subject of εἰρύσασθαι.

ἔμεινον: i.e., ἡ μὴ εἰρύσασθαι: than to disobey you.

218. ὅς κε: D. 236, 4, b.

τί: D. 233, 2, d. It is equivalent to an unemphatic *also*, but need not be translated at all.

ἐκλυον: D. 141; 205, 1, 6: *are wont to hear*.

αὐτοῦ: is emphatic by position, and is contrasted with θεός. Compare εἰάν τις τὸ θέλημα αὐτοῦ ποιῇ, τοῦτον ἀκούει (ὁ θεός), John 9. 31.

219. ἦ: = εἶπε, *he spoke*. It is always followed by καί.

ἀργυρή: not in the meaning found in 49, for here it is equivalent to ἀργυροσλήφ (*silver-studded*). The *whole* hilt was not of silver. At that time metals were riveted together, for welding was as yet unknown. The rivets (nails or studs), when *capped* with silver, formed for a primitive people the distinctive ornament of the sword. Swords with *gold-capped* rivets (to fasten the hilt to the blade) were found by Schliemann at Mycenae. They antedate Homer.

᾽σχεθε: D. 196, c; i.e., he did not continue to draw forth the sword, on whose hilt his hand has been resting ever since 194.

βαρεῖαν: stock epithet of a warrior's hand.

220. ξίφος: the Homeric sword was two-edged, a dagger-like *bowie knife*.

οὐδ' ἀπίθησεν: D. 244; *and he did not disobey*, is stronger than the affirmative, *he obeyed immediately*. The dactyls indicate the speed with which he plunged the sword back into its scabbard.

221. ᾽Αθηναίης: is really an adjective, the feminine of ᾽Αθήναιος. Homer uses the forms ᾽Αθηναίη and ᾽Αθήνη, which are parallel with ἀναγκαίη ἀνάγκη.

ἔβεβήκει: D. 217, 1. Achilles would have said more, but Athene's mission is fulfilled, and she starts to go the instant he begins to sheath his sword.

222. δώματ': for the plural see on δώματα, 8; similarly τόξα, 45. — The gods assembled daily in the hall of the palace of Zeus, on Olympus (18), for deliberation or feasting: "*Now the gods sat by Zeus and held assembly on the golden floor*," Δ 1. But still each had his own palace: "*(the gods) went each to his own house to sleep, where each one had his palace made with cunning device by Hephaestus*," 606 ff.

μετά: D. 226, 2, b.

Athene had appeared to Achilles alone, and no one else had heard her words to him: while in her presence he had behaved with self-restraint, but in 225 his fury breaks forth again, and he avails himself of the privilege granted him by the goddess in 211.

223. **ἐξαῦτις** : the coming of Athene had interrupted him.

224. **προσέειπε** : the indirect discourse does not follow immediately.

ἄλγε : in pursuance of the instructions given in 270-277 he ceases from overt acts of hostility, but *not yet* from injurious language. As yet he has made no answer to Agamemnon's speech ending with 187, but now he pours forth his wrath, prophesies of the future, and takes his seat, while Agamemnon is apparently speechless with fury.

225. **φοινοβαρές** : "*Thou sot with eye of dog and heart of deer.*" Drunkenness was unusual among the Greeks, who were true to their principles : "Nothing too much," "Moderation is best." Achilles uses no address of honor this time (see on **κύνειστε**, 122), but begins with a reproachful epithet, which is untruthfully exaggerated by his anger. His charges are : intemperance, utter shamelessness, and cowardice to boot.

ἑλάφοιο : in ancient folklore the deer had no heart at all. Among the Greeks the *deer*, the *dove*, and the *lamb*, were used as types of timidity more commonly than the *hare*. — Notice the crosswise stress, D. 240.

226. **ἐς πόλεμον** : in which the whole army engaged. — ◡ ◡ —, D. 60.

λαῶ : D. 76.

θωρηχθήναι : D. 165 ; 139, a. Spondaic verse, D. 15.

227. **λόχονδ'** : in N 277 ff. we read : "*chosen for an ambush, wherein the valor of men is best discerned. There the coward and the brave man most plainly declare themselves, for the color of the coward changes often, but the color of the brave man does not change, nor is he greatly afraid.*" For the Homeric hero, therefore, the real test of courage was the ambush, in which, for that reason, only the champion warriors (**ἄριστῆες**) might take part.

ἔμεναι : D. 163.

ἄριστήεσσι : D. 87, b ; contrasted with **λαῶ** in 226.

228. **τέτληκας** : D. 217, 13 ; with the meaning of the present.

θυμῷ : local dative.

τό : D. 126 ; to be explained as a neuter predicate accusative.

δέ : D. 238, 7, d.

κῆρ : ἡ κῆρ is death and destruction personified, **Θάνατος** : (1) the genius of death, the death angel (**κῆρες** = Fates) ; (2) doom of death ; (3) death, *i.e.*, *certain death*.

φείδεται : D. 58, **φιδ**, c ; = **δοκεῖ εἶναι**. He speaks in scorn.

229. **λώιον** : D. 108. Said with scornful irony.

ἐστί : the whole following clause is the subject of **ἐστί**.

εὐρύν : refers to the *wide-spreading* camp.

230. **ἀποαιρείσθαι** : the object is **τινά, ἐκείνον, τοῦτον, or ἑκαστον**, to be supplied from the relative clause. The antecedent is often omitted in indefinite or general statements. Homer uses both **ἀποαιρείσθαι** with unelided **ο**,

and ἀφαιρείσθαι (182), showing that the initial consonant of αἰρέω ($\sqrt{\text{fap}}$) was already obsolescent.

ὅς τις: D. 143.

σθέν: D. 112, 2; 114; depends on ἀντία.

231. δημοβόρος: not a *people-devouring king*, but *devourer of the public stores*, ὁ τὰ δῆμα κατεσθίων. It was one of the king's prerogatives to be supported by δῶρα, not wholly voluntary gifts, but practically taxes, which might be exacted (see Il. 17. 225 ff.: "*For this end I am wearying my people by taking gifts and food from them*"). The reproach lay in the charge of excessive exactions, consumed by the king himself instead of being expended for the common weal. There was no appeal from such injustice, and Achilles's purpose is to represent Agamemnon as a despot against whom his subjects should rebel. — The nominative is exclamatory or interjectional and has no regular construction.

ἐπεὶ: gives the reason why it is possible for Agamemnon to be δημοβόρος: "It is no wonder that thou dost oppress the public with thine imposts, for thy subjects are too cowardly to resent thine injustice, else they would now avenge their wrongs." A fling at Agamemnon's followers, whom he also threatens, after having failed to incite them to mutiny (240 ff.).

οὔτιδανοῖσι: for the dative, see on Μυρμιδόνεσσι 180.

232. ἢ γάρ: the omitted protasis may be rendered by our *else*; then ἢ γάρ = *for else, surely*.

λωβήσαιο: he does not say ἐλωβήσαιο κέν (ἄν): *thou now hadst done thy last despite*, but, as he is not quite sure of the facts, he says λωβήσαιό κεν (ἄν) (potential optative of the past): *thou mightest now have done thy last despite*. The two are by no means equivalent.

233. ἐπὶ: D. 222; in tmesis proper the preposition is essential to the meaning of the verb. ∪ —, D. 40.

μέγαν, because it was one which might not be broken. The words of the oath are in 240 ff.

δοῦμαι: D. 204; answering to 181.

234. ναὶ μά: the oath is resumed by ἔσσεται ὄρκος in 239.

σκήπτρον: kings usually swore by their own scepters, but in this case (see on 237) Achilles swears by the scepter which the herald had given to him, as he did to every speaker, at the beginning of his speech in token that he had the floor. At the close of his speech Achilles dashes it with childish petulance upon the ground (245) before he takes his seat.

τό: D. 133.

μέν: is not for μὴν, but μὲν οὐ ποτε . . . οὐδέ (236) (*never . . . nor yet*) stand for οὐ μὲν . . . οὐ δέ (*shall not . . . and shall not*), and are practically = οὔτε . . . οὔτε (*neither . . . nor*): *which, now that surely and once for all it has left its stump, shall never send forth leaves nor grow green again*.

236. περί: D. 222.

γάρ ῥα: D. 238; *for, you see* (113).

φε: D. 112, 3; the scepter.

χαλκός: D. 245; the material is put for the implement (tool), like our *steel*. Iron was rare and precious in heroic times, while bronze was in common use for edged tools, arms, armor, etc.

λεψεν: takes two accusatives like verbs of depriving.

237. φύλλα τε καὶ φλοιόν: accusatives of the part of which *φέ* is the whole.

αὐτε: *on the other hand*, almost = αὐτὰρ. νῦν αὐτε, *but now* it is no longer a *tree*, but a symbol of justice in the hands of princely judges.

μῖν: the scepter.

νῆς Ἀχαιῶν: the princes were also judges. This special scepter was public (state) property, whose keepers were the heralds (234; Σ 503). It was the emblem of delegated authority, like the mace and the marshal's baton. Achilles' scepter is stored away in the palace of Peleus in Phthia; Agamemnon's is not mentioned until B 101.

238. δικασπόλοι: adjectival; *with νῆς: lawgiver sons, justice-exercising sons*, like our *sailor-men, fisher-men*.

θέμιστας: D. 101, a; the unwritten laws enforced by every primitive people.

239. πρὸς Διός: may mean either: (1) *who by order (charge, direction, commission) of Zeus uphold the traditions*, or (2) *who uphold the traditions given by Zeus*. Prefer (1).

εἰρύσται: D. 158; 177; perfect with present meaning.

δ: stands for τό by attraction to the gender of the predicate.

τοί: D. 112, 2; calling attention to the dread consequences of the oath for Agamemnon. The sentence is equivalent to οὗτος δὲ ὁ ὅρκος ἔσται σοὶ μέγας ὅρκος.

ὅρκος: originally some impressive object (like the Styx) which, when sworn by, gave great solemnity to the oath; so here.

240. ἦ: D. 238, 8; ἦ ποτ' κτλ. is really the protasis (= ὅταν ἱκηναί ποτε) to the apodosis τότε δ' οὐ τι κτλ.

Ἀχιλλῆος: the use of the name instead of ἐμοῦ shows his self-esteem and incites to sympathy. It is either the objective genitive or the causal genitive after ποθί.

νῆας: D. 97; terminal accusative, D. 67.

241. ἀχυνόμενος: concessive.

πέρ: D. 238, 2; intensifies the participle.

242. εὐτέ κε: D. 236, 4, b.

ὑφ': the genitive of the agent is demanded by the combined idea involved in θνήσκοντες πίπτωσι, both of which are passive in sense.

Ἑκτορος: the eldest son of Priam and Hecabe, husband of Andromache, father of Astyanax, the most redoubtable warrior and chieftain of the Trojans. His name is thought to mean *protector*, *upholder*, and Homer plays upon the meaning of the name when he mentions Hector as "the bulwark of the Trojans."

ἀνδροφόνιοι: constant epithet of Hector, merely emphasizing his redoubtable character.

243. πλῖπτοι: anticipatory conditional relative sentence.

ἔνδοθι: D. 66, b; *within thee, within thy breast* = **κρηόθι**; frequently recurring descriptive addition to **θυμός**.

244. ὃ τ': stands for **ὃ τε** = **ὅτι τε**, because **ὅτι** never elides its **ι**, and **ὃ τ'** is always **ὅτε**. For **ὃ** = **ὅτι** *because*, D. 132; 136; 238, 2.

ἄριστον: must be taken literally and not as a decorative epithet. In the mouth of an Homeric hero such language is artless, not boastful.

οὐδέν: accusative of specification; used like **οὐ τι** in 241, instead of the simple negative.

245. ποτί: D. 225; 223, = **προσέβαλε δὲ σκήπτρον**, an action indicative of anger and disgust, frequently seen in children and childish passionate persons.

γαίῃ: dative of rest following motion.

246. πεπαρμένον: in the case of a sword the hilt of wood, bone, or ivory was riveted to the blade, and the flattened ends of the rivets were plated with gold (or silver), as is abundantly known from Mycenaean daggers. In the case of a scepter the knots or knobs, left after the removal of the branches, were probably decorated with a plating or boss of gold or silver affixed to a nail, which was driven into the wood (see also on **χρυσέῳ** 15). In like manner, the handles of metal goblets were riveted on. Welding and soldering were as yet unknown. In any case, these plated *rivet-heads*, *nail-heads*, *studs*, or *bosses* were marvelous works of art in the eyes of a rude, primitive people.

αἰώς: D. 130; his person is contrasted with his action.

247. ἐμήνι: when Achilles had taken his seat, the eyes of the startled audience were turned (therefore **ἐτέρωθεν**) in natural expectancy upon Agamemnon, who sat squirming with rage, as is indicated in a vivid way by the use of the imperfect; for that tense shows that Agamemnon was furious all along: *he kept on in his rage*.

Νέστωρ: son of Neleus and Chloris, king of Pylos, the oldest and wisest of the Grecian chieftains at Troy. He was distinguished for his knowledge of military tactics and chariot racing; he was fond of giving long-winded advice, in which he dwelt with especial delight upon his own deeds of emprise in ye olden time. Of all the princes, Nestor alone ventures to interfere in the quarrel of the kings, and lines 247-253 are intended

to justify his action and explain why he might dare what others feared to do.

248. ἀνόρουσι: stronger than ἀνέστη (68): he was in haste to interpose.

Πυλῶν: there were three cities with the name of Pylos, but probably the one meant here was situated on the western seaboard of Triphylia, south of the mouth of the Alpheus, the ancient Samikon, at the foot of an outlier of Mt. Kaiapha, now Klidhi, see B 77.

ἀγορῆς: the characteristic title of Nestor. Homer does not use ἀγορή in the meaning of *market*, the place where things are bought and sold.

249. τοῦ: D. 133; depending on γλώσσης.

καί: is explanatory of what precedes and modifies the whole clause rather than any particular word: *and e'en from his tongue flowed speech sweeter than honey*; there is no English equivalent. Some think that it should be taken with γλυκίων, others with μέλιτος, which is too distant. The flow of the verse, with the added charm of alliteration (γλώσσης γλυκίων), is thought to be in keeping with the thought expressed in it.

ἀπὸ γλώσσης: a finer phrase than "*from his mouth*."

γλυκίων: D. 106; part of the predicate with ῥέειν.

ῥέειν: D. 172, a; unhesitating rapidity of utterance is indicated by the verb used.

250. τῷ: dative of interest with ἐφθιάτο.

γενεαί: a generation was thirty years according to Herodotus. Nestor began to reign while the first generation was living; he saw it and the second generation die; he now reigns in the middle of the third; he has therefore been king for sixty years or more, and he is therefore between seventy and ninety years old.

251. ἐφθιάσθ': D. 160.

οἱ: not αἱ, because the poet is not thinking of the γενεαί, but of the ἄνθρωποι who compose them (construction according to sense).

πρόσθεν: *in the olden time, i.e., the earlier period of Nestor's life.*

ἅμα: take with σοι.

ἐτραφον: notice the figure called ὑστέρον πρότερον, which puts first the idea that seems most important to the man looking back: *bred and born*. Similar are the Homeric phrases: "she dressed and washed," "at his marriage and birth," "she nourished and bore him."

252. ἡγαθέη: poetical epithet applied to towns, countries, and mountains.

μετά: D. 226, 2, a.

τριτάτοισι: D. 111.

254. ὦ πόποι: not a vocative (which would require ὦ), but a reduplicated interjection like βαβαί, παπαί, ὀτοτοί ("O woe, woe"), expressing dismay, anger, scorn, or pain: *out upon it*.

Ἀχαιῖδα: the people of course are meant (D. 245).

γαῖαν: terminal accusative (object of motion).

ἰκάνει: D. 195.

255. γηθήσαι: D. 154. It agrees with Πρίαμος, the nearest subject. The remark is intended to recall Achilles and Agamemnon to their senses and shame them into abandonment of their anger.

τε: D. 233, 2, b.

256. κεχαροῖατο: D. 161.

257. σφῶν: D. 112, 2; indirect object of πυθοῖατο.

τάδε: direct object of πυθοῖατο.

πυθοῖατο: D. 161; πυθέσθαι τί τινας.

μαρναμένοιιν: D. 68, 2; supplementary participle; an afterthought in apposition with σφῶν; = οἱα μάρνασθον, or ὅτι μάρνασθον σφῶν.

258. οἱ: plural referring to σφῶν dual.

περί: D. 226, 4; each περί is in tmesis with ἐστέ.

βουλῇν: accusative of specification: *as to (in) counsel, i.e., in the expression of counsel.*

Δαναῶν: genitive, because of the comparative idea in the περί of περίεσσε.

μάχεσθαι: used as a verbal noun; accusative of specification: *as to (in) battle*; compare our "first in peace and first in war."

259. ἐμεῖο: genitive after νεωτέρω.

260. ἤδη γάρ ποτε: his contention is, that if better men than his present associates gave heed to his advice, the present race of weaklings should be all the more ready to hearken to him.

ἡέ περ: the construction is ἡέ περ ὑμεῖς ἐστέ, ὑμῖν being attracted from the nominative to the case of ἀρείοσιν.

261. γέ: emphasizes οἱ: *and they at least*, though better men; referring to καὶ ἀρείοσιν.

262. ῥιδον: D. 170 *dis*; = ἔριδον, whence after the disappearance of the ρ came the Attic εἶδον.

ἀνέρας: D. 95, d.

ῥιδωμαι: D. 142, A, 2, a; here the subjunctive expresses the speaker's fear that he *may not see*, etc., while the subjective middle implies *with my own eyes*; therefore the meaning is, *I may never (probably shall never) see such men with these eyes of mine.*

263. οἶον Πειρίθοον: *i.e., οἶον εἶδον Πειρίθοον ὄντα*; an attraction to the case of τοῖους similar to that in 260; = οἶος Πειρίθοος ἦν. — The persons named in 263–264 were all chieftains of the Lapithae. Pirithous, bosom friend of Theseus, was the son of Ixion and Dia, and was the king of the Lapithae, a primitive people of Larissa in Thessaly.

264. Πολύφημον: a Lapith chieftain, not the famous Cyclops.

265. This line is not found in the best manuscripts and is not mentioned by the ancient commentators (scholiasts). It was inserted at a late period by some patriotic Athenian, who thought that Theseus, the national hero of Athens, should have been mentioned by the side of Pirithous. The interpolation was made before the beginning of the second century A.D., for the verse is quoted by Chrysostom and Pausanias.

266. **κάρτιστοι**: D. 57; 107; used predicatively.

δή: intensifies the superlative (D. 238, 7).

267. **μέν**: intensive (D. 238, 6).

ἔσαν: D. 219.

268. **Φηρσίν**: in apposition with **κάρτιστοι**. **φῆρες** is Aeolic for **θήρες**: *wild (savage) men, wild tribes*, lit., *wild creatures* in human form, but so rude as virtually to be *wild beasts*. Homer seems to have known nothing of the monsters, half man and half horse, with which later poetry and art have made us familiar. By the story of the war between Lapithae and Centaurs myth undertakes to chronicle the conquest of a savage aboriginal people by more advanced invaders.

ὄρεσκόοισι: in later poetry their couching places were fixed on the slopes of Mt. Pelion.

269. **καί**: take with **τοῖσιν**.

καί μὲν τοῖσιν: *yes, in very truth even with them* (the Lapithae), refers back to **ἀρείουσιν** . . . **ἀνδράσιν ὠμίγησα** 261.

270. **ἐξ ἀπῆς γαίης**: explains **τηλόθεν**. **ἄπιος** (ᾱ) is probably from **ἀπό**: *far, distant*. The half verse means then: *from a distant land afar*; the tautology of primitive speech is merely superlative, as in Turkish to-day.

καλέσαντο: *sent for* me as their ally; the middle means *to themselves*, i.e., *to come to them*.

αὐτοί: the Lapithae themselves; even in his youth Nestor's fame had spread to distant lands.

271. **κατ' ἑμ' αὐτόν**: D. 122: *fought by myself (on my own account), played my part in the fight, i.e.*, either, he fought independent of the control of the Lapithae, or as a **πρόμαχος** in single combat.

καίνοισι: D. 68, 2; i.e., **τοῖς Φηρσί**.

272. **βροτοὶ ἐπιχθόνιοι**: taken together form part of the predicate: *who now are mortal dwellers upon the earth*.

μαχέοιτο: Homer uses two present forms, **μαχέομαι** and **μάχομαι**, from stems **μαχε** and **μαχ**. Potential optative.

273. **μεν**: D. 112, 1; 113; regarded (more correctly) by some as possessive genitive with **βουλέων** (= **τῶν βουλῶν μου**): *listened to my advice*, but by others as genitive of source: *listened to advice from me*: usually **ξυνήμι** takes the accusative of the thing and the genitive of the person.

βουλέων: D. 68; 73. — εων is usually sounded as one syllable (D. 29).

ξύνιεν: D. 155; 218; the subject is οἱ Λαπίθαι implied.

274. ἄλλὰ: is hortatory and resumes 259. Three reasons why they should heed his advice have been given, viz.: 1. I am older than you; 2. I have addressed better men than you are; 3. they obey my saying, *so now* do ye, too, listen to my voice.

καί: too, following the example of better men.

ἔμμεν: D. 112, 2.

275. σὺ: Agamemnon.

ἀποαίρεο: is the syncopated form for ἀποαιρέ(ε)ο, which rejects one ε and throws the accent back. For the unelided ο of ἀπο- see on 230 (elided in 182). κοῦρην is the direct object and τόνδε the indirect object.

276. ἔα: = ἔαε. There are three interpretations of the verse: 1. supply τῇν (= αὐτήν) or κοῦρην from 275 as object of ἔαε, in which case γέρας is in apposition with a second τῇν (or κοῦρην), the omitted object of ᾿δόσαν: *leave the maiden just as at the first the sons of the A. gave her to him for a prize, i.e., leave her as his inalienable prize* (see on γέρας 118); 2. supply τόν (= αὐτόν, i.e., Achilles) with ἔαε, in which case γέρας is the direct object of ᾿δόσαν: *leave him just as at the first the sons of the A. gave him a prize, i.e., leave him with unalienated prize*; 3. supply the objects as in 1, ὥς being causal: *leave the maiden (i.e., permit him to keep her), since (because, for) at the first the sons of the A. gave her to him for a prize*. Prefer 3.

277. ἐπιζέμεναι: D. 164; used here of the strife of words.

βασιλῆι: Agamemnon, the king commanding, as in 9.

278. οὐποθ' ὁμοίης: *for a sceptered king has never (i.e., no sceptered king has ever) attained to like honor* (with Agamemnon, whose honor is greater because he rules over more men, 281). A common, but less acceptable, interpretation is, *a sceptered king possesses no common honor, i.e., a sceptered king never receives as his share an honor merely equal to that of the rest, but always a greater (not an equal = much greater, understatement [D. 244])*. But this excludes Achilles from the number of sceptered kings, and such he was, in spite of the fact that Peleus was still alive.

τιμῆς: royal dignity with all its prerogatives, such as guardianship over the traditions, right to royal demesne, meeds of honor, gifts, etc.

279. ᾧ τε: D. 132; 238, 2; refers to kings in general, not to Agamemnon in particular.

280. εἰ: introduces a concessive condition.

θεά: is Thetis; the clause gives the second reason for pride on the part of Achilles.

γείνατο: γείνομαι in the aorist is a synonym of γεννάω. Both ἔσσι and γείνατο are members of the protasis, while the apodosis begins with ἄλλ' ὅδε.

281. **φέρτερος**: D. 108; *more powerful*, i.e., *higher in rank*; *thy superior*.

πλεόνεσσι: D. 68, 3. Either dative of place (*among*) or of advantage (*for, to*).

282. **σύ**: often thus follows the vocative; more natural would be, **σύ δέ**, *Ἀτρείδη*.

αὐτὰρ ἔγωγε: introduces not an antithesis to **σύ δέ**, but the motive for the appeal just made: *Nay, it is I, even Nestor*, the aged companion of heroes, *who entreat thee* = ὁ δὲ λισσόμενός εἰμι ἐγώ, see 259, 274.

283. **λίσσομαι**: D. 36, c. The object is **σέ** understood, not *Ἀχιλλῆι*.

Ἀχιλλῆι: taken by some as dative of disadvantage dependent on **χόλον**: *relax thine anger against*, but it is better to regard it as dative of advantage dependent on **μεθέμεν**: *abate thine anger in favor of Achilles*; as it were, make a present of thine anger to Achilles, not in his interest, but in thine own, because he is our chief reliance. ∪ — — —, D. 40.

μεθέμεν: D. 167.

εἰς: introduces the reason why Agamemnon should put aside his anger.

284. **πολεμοῖο**: objective genitive after **ἔρκος**, *against*, i.e., to ward off. So also a shield is **ἔρκος ἀκόντων**, but **ἔρκος Ἀχαιῶν**, *bulwark of the A.* is different.

286. **ναὶ δὲ**: referring to 284. Agamemnon acknowledges the truth of Nestor's saying, but pleads the insolence of Achilles as an obstacle to reconciliation.

γέ: D. 238, 4: all *these* remarks of thine are certainly just, but (**ἀλλά** 287) his arrogance may not be overlooked.

ἔρειπες: D. 205, 2, a; the original form was **ἐ-ρέ-φ(ε)π-ε**, but when the **φ** ceased to be pronounced, the resultant was **ἔέπεε**, then by contraction **ἔειπε**.

287. **δεῖ ἀνὴρ**: *this fellow*; he points in irritation at Achilles, in order to avoid mentioning the hated name.

περί: D. 226, 4.

ἔμμεναι: D. 163. These words are said with reference to 258 and 281. The four irritated reiterations of the same thought (*he would fain be above, rule over, be king over, give orders to all the rest of us*, 287-289) show that Agamemnon is still so overmastered by his fury that he can think of no definite charges to bring against Achilles.

288. **πάνσιν**: see on **πλεόνεσσι** 281.

289. **ᾧ**: accusative of specification.

τιν' = *τινα*, is the subject of **πείσεσθαι**, and is either collective: *many an one*, as often, in which case **ᾧ τιν' οὐ** is stronger than **ᾧ οὐτινα**; or: *one*, corresponding to our own colloquial usage: *and I think that one man (himself) will not*, etc.

290. αἰχμητήν: an intentional weakening of Nestor's words in 284.

μὲν αἰχμητήν: object and predicate accusatives.

ἔθεισαν: = prose ἐποίησαν, with two accusatives.

291. προθέσιν: the question is deliberative: *will they (i.e., are we to expect that they will), for that reason, suggest to him insults for him to utter?*

μυθήσασθαι: explanatory infinitive.

292. ὑποβλήδην: Achilles' rude interruption is shown by the omission of the title demanded by polite address.

293. ἡ γάρ: see on 232. (It was right for me to revile thee) *for, in very truth.*

οὔτιδανός: said in answer to φανόσσειν 288.

καλεοίμην: mixed condition; though the potential optative is an equivalent of the future indicative: *should be called = should be.*

294. φέργον: accusative of specification; it anticipates ὅττι κὲ φείπης, but is not necessary to the sense.

ὑποφείζομαι: probably not aorist subjunctive, but future indicative. We should naturally expect ὑποφείζαμι, but the harsh form of the anticipatory condition is employed instead: *If I am going to yield to thee in every matter.*

295. δή: D. 238, 7, a; take with the imperative.

ἐπιτέλλω: D. 156, 138.

γάρ: refers back to ἐπιτέλλω.

ἔμοιγε: very emphatic. There is an ellipsis: *for* (thou shalt lay no injunctions upon me), *do not* (, therefore, attempt it) *on me.* Translate: "*pray, lay thine injunctions upon others, and not at all upon me.*" — If 296 is read, then omit the period after ἔμοιγε.

296. This line was recognized even by the ancient Greek scholars as a weak interpolation made up from 289, which it sneeringly parodies. The command of Achilles gains in force by omitting the line.

ἔτι: must be taken with οὐ = οὐκέτι.

ὄλω: see on 170; his mind is fully made up.

297. ἄλλο: he does not reach this other thing until 300-303.

βάλλω: D. 156; 223; a pregnant construction: *imprint it upon and let it remain within thy mind.* — This stock verse is used by a speaker when he wishes to change the subject, and it is always followed by a line without a connective (D. 235).

298. μὲν: the correlative is δέ in 300. We have here an interlacing of two thoughts. The sentence begins as though the poet intended to draw a contrast between actual blows and passive resistance (words), but when κούρης was reached, he forgot the original contrast, and proceeded as though it lay between κούρης and τῶν ἄλλων (300).

κοῦρης: D. 55; *i.e.*, Briseis, not Helen, as Pope has it.

299. ἀφέλεισθε: aorist from ἀφαιρέομαι (τινά τι); one accusative is omitted here (τὴν = αὐτήν), see on 230 and 275. The aorist assumes the fact as accomplished, in disregard of Nestor's words in 275-276. The prize formerly belonged to the δῆμος (125), and by the use of the plural here Achilles makes all the Achaean princes sharers in Agamemnon's wrongdoing, because, in their obsequiousness (οὔτιδανοῖσι 231), they do nothing to prevent the wrong.

300. τῶν δ' ἄλλων: partitive genitive depending on τι in 301. See on 298.

παρὰ νηί: because his hut was beside his ship, which was drawn up on the shore.

301. τῶν: resumes τῶν ἄλλων (300) with rhetorical emphasis, but it is not necessary for the sense.

φέροις ἀνελών: similar to ἄξω ἐλών in 139.

ἄφροντος: genitive absolute with concealed condition.

ἐμῷ: D. 112, 1; 113.

302. εἰ: D. 238, 9; δ' is for δὴ, D. 238, 7, c.

γνώσι: D. 188; it refers to the threat in 303.

303. The omission of the connective (D. 235) ἄρα or γάρ in this verse indicates the vigor and speed with which the threat of Achilles will be made good.

τοῖ: possessive dative of disadvantage after αἶμα.

δουρί: D. 89, b.

304. τῷ γ': D. 126; *these same two*, as in 65.

ἀντιβίοισι: words violently (βία) pitted against words.

μαχεσσαμένω: D. 201.

305. ἀνστήτην: *i.e.*, from their seats; since 246, where Achilles sat down, the speakers, contrary to heroic etiquette, have been speaking from their seats, and by the act of rising therefrom they dissolved the assembly without having taken any action. — ἀνστήτην is apocope (D. 31) for ἀνεστήτην. The interchange of the dual and plural (λῦσαν) is common.

306. κλισίας: see on 185; κλισίας καὶ νῆας: *camp, barracks*.

ἐρίσας: D. 59, a; found only in the feminine as an epithet of νῆς, ἀσπίς, δαίς, and φρένες; when applied to ships it means not so much "with equal walls," *i.e.*, "equally high on both sides," as more generally, "skillfully proportioned," "symmetrically built," so as to be *well balanced* and float evenly.

307. ἦε: D. 221.

Μενoitιάδῃ: Patroclus, son of Menoetius, king of Opus. Like Agamemnon (7), Patroclus is first introduced by his patronymic, because everybody knew who was meant. — He was the intimate friend and companion (ἑταῖρος and θεράπων) of Achilles.

308. ἔρα: D. 238; refers to the proposition made in 141.

ἔλαδε: D. 67.

προφέρουσεν : from its resting-place on the shore ; causative like 'βῆσε 310.

309. ἔκρινεν : is used in a pregnant sense : *he selected for it (i.e., for the ship) and sent into it (i.e., into the ship, νῆα being supplied from 308).*

ἑρέκουσιν : the *ς* is preserved in Lat. *viginti*. Men-of-war had ten oarsmen on each side, but other ships, as that of Odysseus, κ 207, had twenty or more on each side.

ἐκατόμβην : probably consisted of sheep and goats (66).

310. 'βῆσε : transitive and causative.

θειῶ : dative of advantage.

καλλιπάρηρον : only one of her many charms (115) ; see on 143.

311. εἰσεν ἄγων : ἀνά goes with εἰσεν, so that Chryseis occupied an elevated seat on the deck, in deference to her rank and to the god.

ἐν : the adverbs ἐς, ἀνά, ἐν are local adverbs not in tmesis, and mean *therefor, thereinto, thereon, therein*, respectively, D. 222.

πολύμητις : standing epithet of Odysseus, who was both wily and wise, and was, therefore, sent on embassies and other important errands.

312. οἱ μὲν : correlative with οἱ δέ 314 ; the party in the ship.

ἔπειτ' : take with ἐπέπλεον.

ὕγρὰ κέλευθα : lit., *wet paths*, i.e., *watery ways*. The Greeks regarded the sea as a highway, as a *bridge* connecting countries, not as a barrier separating them.

κέλευθα : cognate accusative of kindred meaning. The journey to Chryse is resumed in 430, the intervening lines being devoted to an account of the purification of the army, the transfer of Briseis to the hut of Agamemnon, and a scene between Achilles and Thetis.

313. ἀπολυμαίνεσθαι : the whole army had been made unclean by the moral guilt of Agamemnon in the matter of Chryseis, as well as by the physical uncleanness caused by the plague. Physical cleanness, acquired by bathing in the sea, typified ritualistic purity, just as our baptism typifies the washing away of a sinner's guilt. Sometimes the ablution was accompanied by the disinfection of the camp with sulphur (χ 494), hygienic cleanliness and moral purity going hand in hand. To a late day sea water, or strongly mineral water, was preferred in ceremonial purifications (as in the shrines of Asclepius), but any water might be used for lustral purposes.

314. οἱ δ' : those who did not accompany Odysseus and Chryseis.

ἔβαλλον : denotes a series of acts of purification by a succession of bathers, not that each man bathed several times. The phrase does not mean that they bathed in tubs on the land and cast the polluted water (offscourings) into the sea, but that they cast the filth of their bodies into the sea by bathing in the sea.

316. ταύρων : genitive of material.

θιν' = θύγα, as accent shows ; the dative would be θίν'.

ἀτρυγέτοιο: stock epithet of the sea (and air) as opposed to the fruit-bearing (**ζείδωρος**) earth.

317. **οὐρανόν**: D. 67; **οὐρ**. **ἴκε** is a stock phrase.

περὶ: round about, in the sense of *amid, inside*, a usage occurring elsewhere in Homer, e.g., in X 95 a snake coils himself (round) about his den, but inside it, **ἐλισσόμενος περὶ χειῆ**. More than one day may have been spent in these purificatory rites.

318. **τά**: D. 133; i.e., the business of purifying themselves and of sacrificing the hecatomb. Cognate accusative.

οὐδ': marks the transition to a new scene, but one coincident with the last.

319. **ἄγγ'**: see on 210. 224.

ἔριδος: *hostility*, but not a personal encounter.

τήν: D. 133.

ἐπηπείλησι: **τί τι**, contrary to English usage. In spite of the purification and the sacrifice Agamemnon is steadfast in his wrath and here carries out a part of his threat in the matter of the seizure of Briseis (184), but as Achilles has declined a personal encounter (298), Agamemnon does not go in person (185) to fetch the woman.

320. **Ταλθύβιον**: **ταλθύς** (from **θαλτός**, **θάλλειν**) + **βίος** = **βιοθάλμος**, a man in comfortable circumstances: *Highliver*. In later times heralds were often men of noble birth.

Εὐρυβάτην: **εὐρύς** + **βαίνω**, *Farstepper*. Although both men are here the personal heralds or squires of Agamemnon, their names were borne by heralds generally, e.g., another Eurybates is the herald of Odysseus in B 184, and at Sparta there was a shrine of the legendary Talthybius, whose descendants, the Talthybiadae, were the hereditary official heralds of Sparta.

προσέφειπεν: frequently used in addresses; here an explanatory statement precedes the direct address.

321. **τά**: D. 133.

ἔσαν: D. 219; dual subject with plural verb.

κῆρυκε: see on **σκήπτρω** 15. The word varies in meaning from *body-servant* to *herald*. The functions of the **κῆρυξ** were manifold: he was the official servant of the king; he waited on the king at meals; he was the manager of the king's household; he had the care of sacrifices and festivals; he convoked assemblies, preserved order in the same, and conferred the right to the floor by the temporary gift of his scepter; he acted as ambassador to the enemy and concluded treaties.

θεράποντες: not *servants*, but *companions*, in the way that Patroclus was **θεράπων** to Achilles, Meriones to Idomeneus. Sthenelus to Diomedes. It is a title of greater honor than the medieval *squire*; perhaps *count* (Lat. *comes*, companion) is more nearly equivalent.

323. **χειρός**: take with **ἐλόντε**.

ἀγέμεν: D. 145; 167; 235.

324. δώησιν: D. 150; 188.

ῥέ: D. 238, 7, b.

ἔλωμαι: see on 137. Agamemnon is still suspicious in spite of Achilles' assurance in 298.

325. πλεόνεσσι: ἀνδράσι understood.

τό: D. 133; my coming in person.

καί: intensifies ῥίγιον, *even, yet*.

ῥίγιον: D. 107.

326. προῖαι: D. 218.

μῦθον: refers back to 322-325, not forward, as in 25.

327. τό: the two heralds.

ἀρέκοντε: their reluctance arose from their respect for Achilles (331), or from their sense of Agamemnon's tyranny.

328. Μυρμιδόνιον: see on Φθίῃ 155. The camp of Achilles and his troops was on the extreme right of the Greek army.

329. τόν: refers to 322; Patroclus was with Achilles in 337.

παρά: *by the side of, i.e., in front of the hut.*

330. ἄρα: D. 238.

τό: accusative.

ᾤήθησιν: inceptive aorist. Understatement (D. 244) for "he was sorely vexed."

331. ταρβήσαντε: the opposite of θαρσήςσας; the inceptive aorist indicates that this feeling of confusion was momentary and unfelt before they saw the dread face (δεινός ἀνὴρ Δ 654) of the prince.

αἰδομένω: the present shows that their reverence (respect) for Achilles was habitual, not momentary. *They stood still with sudden awe and because of their habitual respect for the king.*

βασιλῆα: Achilles.

332. ᾤσθητην: stood still in mute embarrassment, arising from unwillingness to offend either Achilles or Agamemnon. Their bearing is as charming as is the courtesy of Achilles to them.

προσεφώνεον: takes two accusatives, τί depending on ἐφώνεον and μὴν on the πρὸς in composition.

333. ῥ: a real hiatus, D. 35, 1.

ἔγνω: has no object (as in 302); supply either *their errand* or *their embarrassment*.

ῥῆσιν: D. 124, 3.

334. Διὸς ἄγγελοι: see on 321; they are messengers (agents) of Zeus in so far as they are the inviolable guardians and executors of the θέμιστες (238-239) of the διοτρεφέων βασιλῶν (176); as such they are Διὶ φίλοι. In Homer, Hermes has not yet become the patron of heralds.

335. ἄσσον: D. 109, *bis*.

τί: strengthens οὐ.

ἔμμε: D. 112, 2; supply ἐστέ.

ἐπαίτιοι: slightly stronger than αἵτιοι in 153. ἐπί in composition strengthens nouns, adjectives, adverbs, and even verbs (see 319 and 345).

Ἀγαμέμνων: supply ἐπαίτιός ἐστιν.

336. ὅ: D. 133, a.

σφῶι: D. 112, 3.

κούρη: D. 55; both κούρη and κούρος, like our *damsel* (in its obsolete sense), are almost titular designations of noble birth, and apply primarily only to the unmarried. The title clings to Briseis, though she is now a slave and not a maid, but a young widow. *Lady* is a better equivalent of κούρη, because it is titular and applies to both maid and dame.

337. διογενής: applied to Patroclus only in direct address. Menoetius, the father of Patroclus, was a son of Zeus.

Πατρόκλης: Homer uses both Πατροκλῆς and Πάτροκλος, D. 84, a.

338. σφῶιν: D. 112, 3.

ἄγειν: D. 144.

τὰ αὐτῶ: *these twain themselves*, not *these same two*, as in Attic. Achilles is speaking of Patroclus, not to the heralds, who, though the innocent executors of Agamemnon's unjust command, are to bear witness to its injustice before all the world.

μάρτυροι: *i.e.*, of this injustice. The plural in interchange with the dual.

339. πρὸς: *before the face of, in the sight of*, a rare use of πρὸς derived from its original local meaning, *i.e.*, *confronting*. The use of πρὸς in oaths and adjurations is derived from this local meaning.

340. τοῦ: *him, the king*.

ἀπηνέος: in apposition with βασιλῆος = καὶ πρὸς τούτου τοῦ βασιλέως τοῦ ἀπηνέους: *aye, and of him too, that king, the cruel (one)*.

εἰ: D. 143.

ὅ: D. 238, 7.

αὐτε: *hereafter*, not quite as in 237.

341. χρηῶ: = χρεώ (cp. *χρή*). The Ninth Book narrates how that the other chieftains, in their distress, send an embassy to Achilles, offering him rich gifts, if he will only renounce his wrath and return to the battle. But they meet with a stern refusal.

ἐμείο: objective genitive after χρεώ.

γένηται: see on 81. The object of χρεώ γένηται is Ἀγαμέμνονα implied.

ἄμυνα: depends on χρεώ.

342. τοῖς ἄλλοις: we should have expected to find Ἀχαιοῖς or Ἀργεῖοις here, but it is clear from 341 that it is Agamemnon in particular who is to feel the need of the presence of Achilles to save his *followers* from wreck.

τοῦσ' ἄλλους' *those others* (yonder) is emphatic and contemptuous: those cowards who have not had the courage to thwart the injustice of Agamemnon. Achilles points at them or indicates them by a gesture of the head. He implies that he will withhold his services on that day, and the heralds are to bear witness that his inaction in the face of disaster is justified.

ἦ γάρ: introduces that to which the heralds are to testify.

γάρ: gives the reason for the adjuration in 338 ff. γάρ is false quantity; the length is due to the ictus.

ὁ: *this fellow*.

ἄλοιψι: D. 23.

343. οὐδέ τι: = ἄλλ' οὔτι.

φοῖδε: D. 217, 7; followed by the infinitive.

πρόσω καὶ ὀπίσω: our feeling is that the stream of events advances toward us and that the future lies in front of us, but the Greeks thought that the stream of events overtakes us from behind, passes us, and comes in that way into our range of vision. Accordingly the past is always in front of us and always perfectly visible, whereas the future, lying behind us, is hidden from our ken. πρόσω then means *before*, only it is *the past* which is before one. Agamemnon looks only πρόσω, at what lies open before his gaze. Ὀπίσω means *behind, after*, but it is *the future, the hereafter* which is behind one. Agamemnon does not look ὀπίσω into the hidden future; he has not the characteristics of the clear-headed reasoner. — When temporal, ὀπίσω always means *hereafter* in Homer.

344. ὅπως: D. 54.

φοι: Agamemnon; dative of advantage.

μαχέονται: the future indicative in a final (object) clause has nearly the force of the subjunctive; it implies an assertion.

345. ἐπεπιθεῖ: ἐπί strengthens the verb, though in the main metrical convenience decided for the choice of ἐπιέθετο or ἐπεπιέθετο.

347. ἔτην: D. 221.

παρὰ νῆας: because Achilles' ship was drawn up on the beach at the extreme right (south): *to* or *along*.

348. ἄρ' ἐκουσ': resigned, but sorrowful, like the heralds; only in her case sorrow springs from her love for Achilles. Homer does not waste words in farewell scenes, and here he characterizes Briseis's feelings in one word.

γυνή: in apposition with ἡ δέ: *but she, the woman*.

349. δακρύσας: inceptive aorist; *fell to weeping*, not for the loss of Briseis, but in anger at the insult put upon him. Tears did not disgrace the Homeric hero.

ἐτάρων: depends on νόσφι, D. 228.

ἔφαρ: take with λιασθεῖς, *withdrew at once*.

350. πολίης: either because the water near the shore is discolored (grayish) when disturbed, or because of the foaming breakers.

351. πολλά: D. 230.

μητρί: Thetis, daughter of Nereus, "the old man of the deep." She was wooed by Zeus and Poseidon, but against her will and though a goddess she was forced by Zeus to marry Peleus, a mortal, because Themis had foretold that Thetis was destined to bear a son greater than his father. Eris (strife), angered because unbidden to the wedding, which was attended by all the other gods, threw among the guests a golden apple inscribed *to the fairest*, an act which was the remote cause of the Trojan war. Because prevented by Peleus from making Achilles immortal, Thetis abandoned her husband at the opening of the Trojan war and returned to her home in the sea, whence she followed the fortunes of her son with passionate interest.

ὀρεγνύς: he stretched his hands, not as usual toward heaven, but toward the sea, the home of his mother.

352. γέ: intensifies ἔτεκες, thou didst *bear* me, therefore thou shouldst see that honor is mine.

μυνηθάδιον: a thing not to have been expected in the case of the son of a goddess, and therefore the gods should let honor at the least crown that brief span. A short life with imperishable fame, rather than a long one without fame, was of his own choosing (I 410 ff.).

353. περ: intensifies τιμὴν in contrast with μνηθάδιον. There is no real difference in the meaning of πέρ in the two verses, since in both cases it intensifies the words, *to the utmost*, D. 238, 3.

355. ἡ γάρ: *for in sooth* (he hath permitted that).

356. ἄν γάρ ἔχει: emphasis is laid upon the retention, otherwise it is equivalent to our periphrastic *he hath taken*.

αὐτός: D. 130, *i.e.*, without consulting others (hence εὐρυκρείων) he caused Briseis to be taken away.

ἀποφράς: D. 206, a, 4; 58, 57.

357. δάκρυ: used collectively.

ἔκλυε: D. 205, 1.

πότνια: found only in the nominative and vocative, is properly the feminine of πόσις (originally πότις), *mistress, lady: revered, exalted lady*.

358. βένθεσσιν: the sea deities dwelt in the depths of the sea and were regarded as aged.

πατρί: Nereus, see on 351. Homer always mentions him as "the old man of the deep" (ἄλιος γέρον), but never calls him Nereus. The exact location of the abode of Nereus was between Samothrace and Imbrus.

359. ἄλός: genitive of separation.

ἡύτ': D. 232, 16.

ὀμίχλη: *i.e.*, swiftly, lightly, silently, and indistinctly. Supply *rises*, D. 246.

360. πάροιθ': D. 228; the meaning of the ending -θε(ν) is not felt here, and adverb and preposition are not sharply distinguished in Homer.

χέοντος: temporal.

δάκρυ: used in a collective sense for the plural.

361. κατέρεξε: D. 172, a; the original meaning of the verb is in some doubt. In form (but not in meaning) it is from καταρέζω, whereas in meaning it would seem to be connected with κατ-ορέγω (reach out with the hand). *Stroked, caressed, patted* him, to indicate her sympathy.

ἐκ: D. 223; tautology similar to that in the last half verse is frequent in Homer and the Bible.

362. φρένας: accusative of specification in explanation of σέ; usually explained as accusative of the part of which σέ is the whole (partitive apposition). The latter construction is most frequently found after verbs of hitting and wounding.

363. ξαύδα, κέθε: D. 235.

νόη: see on 132.

φείδομεν: D. 24; 183, d; 217, 7; the clause expresses tenderer sympathy than if she had said *ἵνα εἰδῶ καὶ ἐγὼ* or *ἵνα μὴ σὺ μόνος εἰδῆς*.

364. βαρύ: cognate accusative used adverbially with στενάχων.

365. φιδυῖη: D. 217, 7; agrees with τοί.—ταῦτα πάντα may be taken (1) as the object of ἀγορεύω and φιδυῖη as intransitive; or (2) as the object both of ἀγορεύω and φιδυῖη, in which case φιδυῖη may be said to get its object from the connection (*it, it all*); or (3) ταῦτα may be taken as the object of ἀγορεύω and πάντα as the object of φιδυῖη. Because of the preceding φοῖσθα it is perhaps neater to adopt (1): *thou knowest (it); why should I tell all this to thee who knowest?*

ἀγορεύω: deliberative subjunctive.

366. Θήβην: a city of the Κίλικες, situated on the confines of Mysia in the neighborhood of Adramyttium, at the foot of Mt. Placus (hence it is called ὑποπλακίη), an eastern foothill of Mt. Ida.

ιερὴν: *holy, sacred*, for the reason that every city had its protecting god to whom it was consecrate or sacred. It is almost equivalent to our slang word "*blessed*." The idea of *strong* was not present to the mind of the poet.

Ἡετλωνος: Achilles attacked and killed Eetion and his seven sons, probably because Eetion was the father of Andromache, the wife of Hector.

367. τήν: Θήβην.

διεπράθομεν: the first person lays stress upon Achilles' own share in the expedition and in procuring Chryseis for Agamemnon.

ἐνθάδε: to the Grecian camp.

πάντα: the booty, consisting chiefly of women and children for slaves, as ἤγομεν and the following two lines show (though ἤγομεν might also include cattle).

368. τὰ μέν: the women.

σφίσιν: D. 112, 3.

369. ἐκ δ' ἔλιν: the γέρας (see on 167), or chosen prize of the king, was set aside before the booty was divided into shares, one of which also fell to the king (see on 118). Lyrnessus (the home of Briseis) and Chryse (the home of Chryseis) were sacked during the course of the same marauding expedition.

Ἀτρείδη: *i.e.*, Agamemnon; dative of interest.

371. χαλκοχιτώνων: is thought by Reichel to be a picturesque expression, referring, not to a corslet or coat of mail, but to the long bronze-covered shield, which appeared as a garment when the warrior was standing behind it. But it must refer to the cuirass of bronze, which fitted the body like a shirt (χιτών).

381. ڤοι: Apollo.

ἦεν: D. 219; the subject is *he* (ὁ γέρων, not Ἀπόλλων).

382. ἐπ': as in 51 with the idea of hostility.

κακόν: *deadly*, decorative epithet as in 10.

βέλος: singular used collectively as in 51.

νύ: *in consequence, therefore, so*.

383. ἑπασσύτεροι: D. 109 *bis*; *thicker and thicker*.

384. ἔμμι: D. 112, 1.

385. θεοπροπίας: see on 87. 109. The god inspired the seer, but the seer *spoke* the message revealed to him by the god (εὖ φειδώς).

φεκάτοιο: short pet name for ἑκατηβόλος (370).

386. αὐτίκ': D. 235.

ῥκελόμην: he concedes the fact that he was the cause (59-67) of the declaration of Calchas (74-83 and 93-100).

ἰλάσκεσθαι: D. 191; by surrendering Chryseis to her father.

387. Ἀτρείωνα: D. 88, b.

ῥάβην: the words picture graphically the great fury of Agamemnon.

ἀναστάς: *i.e.*, Ἀτρείωνα.

388. ἥπειλυσεν: the single word of two spondees in the first two feet gives great heaviness and solemnity to the first half-verse, and pictures to us the fact that the speaker is choking with anger and sullenness.

δ': D. 133, a.

δῆ: D. 238, 7, c.

τετελεσμένος: the *word* has gone into *action* accomplished.

389. τὴν μὲν: Chryseis, as contrasted with Briseis (τὴν δέ (391)).

390. Χρύσην: the city, not the man.

πέμπονσι: they are *at this moment* escorting her. The use of the plural insists that the whole army, and not merely Agamemnon, is blameworthy in the sight of the speaker.

ἄγουσι: notice the crosswise stress (D. 240).

ῥάνακτι: = Apollo; see on 36.

391. τὴν δέ: Briseïs.

νέον: D. 230; take with ἔβαν ἄγοντες, which form the one idea of "leading away."

ἔβαν: D. 155; the abduction of Briseïs is completed action, whereas the escorting of Chryseïs to her home is still in progress.

κήρυκες: it is now unimportant again to emphasize the fact that there were *two* heralds, 336. 338.

392. Βρισηΐος: Briseus, father of Briseïs and priest in Lyrnessus.

τὴν: D. 133.

393. εἰ δύνασαι γε: *since indeed thou canst*, not "if indeed thou canst."

394. Δία: ∪ —, D. 40; the only appeal against a decision of the king was to Zeus.

τι: *any service*, that is, because of which thou canst conjure him.

395. κραδίην: D. 57. "The heart of Zeus" is a periphrasis for Δία or αὐτόν, like "the might of Heracles," for "the mighty Heracles."

396. σέο: D. 112, 2; 113; it depends on ἄκουσα.

πατρός: supply ἐμοῦ; of *my* father (Peleus), not of *thy* father (Nereus).

ἐνί: ∪ —, D. 40.

μεγάρουσιν: connected with μέγας. μέγαρον (singular) was the great or main hall in the Homeric house. μέγαρα (plural) means a great house or palace, because a collection of chambers made a house or palace.

397. εὐχομένης: supplementary participle agreeing with σέο.

ἔφησθα: D. 153; she told the story but once, hence not the optative.

398. οὔη: nominative because the subject of ἀμύναι and ἔφησθα is the same.

399. ξυνδῆσαι: nothing further is known of this episode.

Ὀλύμπιοι: the inhabitants of Mt. Olympus, the hierarchy of heaven. Thetis, being an inferior divinity, was not one of them. In apposition with ἄλλοι: *when others*, (even) *Olympian deities*.

400. Ποσειδάων: son of Cronus and Rhea, brother of Zeus and Hades, husband of Amphitrite, lord of the sea or one-third of the universe. He dwells in the sea, though he is an Olympian deity.

401. Notice the change to direct discourse.

τόν γ': D. 126; 238, 4; *this particular (self-same) god*, if no other.

θεά: the formal address calls attention to her ability to serve him.

ὑπελύσας: D. 156; ὑπό in composition usually impresses the idea of secrecy or stealth upon the action of the verb, but here it merely intensifies the action of the uncompounded verb.

δαιμών: genitive of separation.

402. ἑκατόγχιρον: probably a mythical enlargement on the octopus. Still the adjective is not to be conceived of as describing a monster with a hundred physical arms, but merely as a hyperbolic epithet expressive of infinite (hundred-fold) power; see on 403.

καλέσας': circumstantial participle of manner.

μακρόν: here perpendicularly long, *lofty, high*.

403. Βριάρεων: D. 29; there were three such giants: Cottus, Gyas, and Briareus, each with fifty heads, fifty stomachs, and one hundred arms. Similar double names are mentioned in three other passages of the Iliad, and in all cases the divine name is an obsolescent word found in the ancient ballads composed before the time of Homer. Βριάργος is from βριαρός, *strong*.

δέ τε: the sentence is elliptical for θεοὶ μὲν — ἄνδρες δέ (τέ being a conjunction): *the GODS call him, — and (τέ) MEN, on the other hand (δέ)*.

404. Αἰγαίω': *the Stormy One*, because from αἰγίς (hurricane). The word may even be connected with αἶξ, because great waves were called αἶγες (billy-goats).

γάρ: refers back to καλέσας' and gives the reason why this particular monster was summoned.

αὔτε: i.e., Poseidon (conjointly with others) was stronger than Zeus, but Briareus *on his part* (αὔτε) is stronger than Poseidon.

βίη: dative of respect, closely allied to the accusative of specification (βίην).

φοῦ: D. 124, 3; here a reflexive possessive pronoun = τοῦ αὐτοῦ πατρός.

405. δε: D. 126.

κύδει': dative of cause; rejoicing in the sense of his power.

406. τόν: Briareus.

Φ(ε): D. 112, 3; 118.

ἔδσαν: Cronion is the object. Note the play on ἔδεισαν.

407. μίν: object of μνήσασα.

παρέξειο: on his footstool, touching his chin with one hand (see 500) and his knee with the other.

γούνων: D. 89, b; supply μίν.

408. ἐθέλησιν: D. 150.

ἐπί: D. 223; for ἐπί in composition see on 345.

409. πρύμνας: the *camp* by the ships, which were drawn up on land sterns foremost, so that the observer from the land would see the sterns first. Hitherto the fighting had been in the plain between Troytown and the Greek camp, but as Achilles now no longer desires mere satisfaction from Agamemnon, he wishes to have his importance and their helplessness brought home to the entire army by their utter defeat and humiliation.

ἀμφ' ἄλα: the bay between the promontories of Rhoeteum and Sigeum.

φθσαι: D. 207 bis.

Ἀχαιοὺς: in apposition with τοὺς.

410. κτεινομένους: lit., *hem them in while they are being slaughtered*, a kind of *hysteron proteron*, where our idiom would require κτεῖναι ἐιλομένους, i.e., *slaughter them when hemmed in*.

411. *καί*: contrasted with *πάντες*; not merely the time-serving and good-for-nothing (231) Achaeans, but especially Agamemnon himself.

εὐρὺ κρείων: here sarcastic.

412. *ἔτην*: in T 84-114 Agamemnon confesses and dwells at length upon his infatuation, making repeated use of this word which he defines and personifies as the goddess of mischief.

ὁ τε = *ὅτι τε*, *in that, because*, D. 136; 238, 2.

414. *νύ*: seeing that thou art dishonored.

αἰνά: neuter adjective used as an adverbial cognate accusative: not, *to a terrible fate, to sorrow*, but, *under an evil fate, in an evil hour, to my sorrow*, see on 418.

415. *αἶψ'*: D. 236.

ἔφελος: unattainable wish. *εἴθε* or *ὥς* may be expressed or omitted.

παρὰ νηυσίν: the place is unessential; she does not wish that he were *sitting by the ships*, but that his lot were tearless and griefless.

416. *νύ*: *now* that thou art disgraced and hast prayed for the success of the Trojans, since that involves thine own death.

μίνυνθα: the omission of *ἐστί* when an adverb is part of the predicate is unusual. *μίνυνθα* and *δφήν* must be translated as adjectives (*μινυνθαδίη* and *δηναιή*).

δφήν: D. 232, 9; the negation parallel with an affirmation (as in 406 and often in the Psalms) does not merely repeat, but enriches, the idea of the affirmation.

418. *ἔπλεο*: D. 205, 2, b, 40: *thou wert (and art), art made, hast come to be*, by reason of thy disgrace.

τῷ: D. 127, a: *in this way, therefore*.

419. *τοῦτο*: goes with *ἔπος*: *that wish of thine* (407 ff.).

τοί: dative of interest, *i.e., to please thee*.

φείδουσα: participle of purpose.

420. *ἀγάννηφον*: D. 41; it is 9574 feet high, but "no part of Olympus is within the limit of perpetual snow" (Tozer, who says that "*white as Olympus*" is a comparison used in modern Greek ballads).

421. *σὺ μὲν*: the correlative is concealed in *καὶ τότ' ἔπειτα*, 426, which is preceded by the reason why she must defer her visit to Zeus for twelve days. The interposed explanation (3 lines) causes the regular correlative (*ἐγὼ μὲν*) to be lost sight of.

νῦν: *i.e.*, for the twelve days that must elapse before she can visit Zeus.

νησί: in his wooden lodge or hut (185) hard by the sterns of the ships.

παρήμενος: in the meantime he must hug his wrath in idleness.

ὠκυπόροισιν: decorative epithet of actual, not inherent, speed.

422. *μήν'*: imperative present: *keep up thy wrath*, advice similar to that in 211.

Ἀχαιοῖσιν: the Achaeans, because of their cowardly servility in not restraining Agamemnon.

πάνπαν = *pân pân*, *absolutely*; used only in negative or essentially negative clauses. Primitive languages are fond of forming a superlative by doubling or reduplicating the positive.

423. **γάρ**: gives the reason for *νῦν* 421.

Ὠκεανόν: not the god, but the stream, Oceanus, which surrounded the world. The world was a circular plane poised in Oceanus, of which the rivers were mere arms running inland.

ἀμύμονας: see on 92.

Αἰθιοπίας: the Ethiopians lived on the banks of Oceanus on the uttermost confines of the world (*ἐσχατοὶ ἀνδρῶν*), and were divided into two tribes, one of which faced the rising (southeast, Arabians), and the other the setting, sun (southwest, Libyans).

424. **χθιζός**: translate as adverb.

ἵποντο: D. 170, e; *accompanied* (followed *with*, not followed *after*). This contradicts 48 (where Apollo is near the Greek camp), 195 (where Hera and Athene are busied about the assembly), and 221–222 (where apparently all the gods are on Mt. Olympus). But the hearers of the ballad were not minute critics and would find no fault with the poet for such lapses from sustained accuracy.

425. **δωδεκάτῃ**: supply *ἡμέρᾳ*. On the twelfth day from *now*, not from the day of Zeus's departure. An indefinite time, see on *ἐννήμαρ* 53, and on 54.

τοί: ethical dative of interest: *I assure thee*.

λείσεται: the poet represents the gods as absent in order to gain time for the events that are to take place in the immediate future, events that will demonstrate the helplessness of the Greeks without Achilles.

426. **χαλκοβατές**: an epithet expressive of the solidity and magnificence of divine mansions. In pre-Homeric times, abundant use was made of metal in princely mansions and even tombs, some of whose interiors were actually covered with plates of copper or bronze. These plates were held in place by nails whose heads were ornamental rosettes. Sword hilts were covered with precious metal, and even furniture was partly veneered, so to speak, with beaten bronze. This bronze was mostly copper, the admixture of tin being but slight.

δῶ: D. 103.

427. **μιν**: object.

γυνάσσομαι: refers back to 407.

μιν: subject of *πίθεσθαι*. The repetition of *μιν* gives animation to her words.

428. **ἀπεβήσето**: D. 207, 2.

τόν: Achilles.

αὐτοῦ: *there*, where he was.

429. *εὐζώνοιο*: an epithet of noble women.

430. *ἄρκεοντος*: by some held to be genitive absolute, the subject *ἔθεν* (αὐτοῦ) being understood = *and her they have taken by violence because he was unwilling*, objected to because of the omission of *ἔθεν*; by others as the objective genitive after *βίῃ*: *in despite of him unwilling*, but this usage is of later and Attic origin; still others (in view of Ἀχιλλῆος γέρας αὐτὸς ἀπέφραον T 89) regard *ἄρκεοντος* as dependent on the *ἀπό* in *ἀπέφραον*, which ordinarily takes two accusatives. Choose the genitive absolute and translate, *by violence and in spite of his reluctance*. For *ἀπέφραον* see D. 206, a, 4.

αὐτάρ: D. 233, 3. The lines (430-489) which narrate the episode of the home-taking of Chryseis (interrupted at 311) are regarded by some as spurious. If so, then in the original poem line 490 followed immediately upon line 429. In sense the fit is admirable, but the interpolator made more skillful use of the absence of Zeus in Ethiopia than the original poet did to fill in the twelve days' wait.

431. *ἐς*: *i.e.*, to the neighborhood of, distinguished from the entrance to the harbor in 432.

Χρύσην: see on 11.

ἔγων: appropriate because the *ἐκατόμβη* (see on 65) consisted of live animals. Of course they took Chryseis, too.

432. *οὗ δ'*: Odysseus and his company.

433. *᾽στειλαντο*: lit., *furled for themselves the sails* = *furled their sails*; the indirect middle gives a possessive sense.

νηί: the Homeric ship was of very modest dimensions, being more properly a boat or skiff with no deck and with one mast, which was always lowered at landing.

434. *᾽πλάσαν*: transitive, as often in Homer.

προτόνοισιν: ropes extending from the masthead to each side of the prow. The mast was lowered or raised by means of these stays. Dative of means.

ὕφεντες: *ὑπό* in composition in the sense of *down* is rare, but is found elsewhere (Γ 217. X 491).

435. *προέρεσαν*: the *σ* is doubled here for metrical reasons. After furling the sails they rowed the boat to her anchorage so near the shore that the stern cables could be fastened on land. The prow was held in position, pointing seaward, by means of another cable at whose end was fastened a mooring-stone (*εὐνή* 436) to serve as anchor.

προέρεσαν ἑρπετοῖς: Homer was fond of repetition of every kind, but especially of the recurrence of similar vocables, the so-called "etymological figure," seen, *e.g.*, here, in 434, and in 70.

436. *ἐκ*: D. 223.

εὐνάς: the anchor was unknown in the time of Homer. The repetition of the prepositions is a rhetorical figure called *anaphora*, D. 243.

437. ἔβαινον: imperfect of a series of actions; they came out at intervals, one after another. The aorists in 438-439 show that the sheep and goats (66) were driven out all at once, and that Chryseis came out alone.

438. ῥῆσαν: transitive (and causative) in the future and 1. aorist.

ἐκηβόλω: the *ε* in ἐκηβόλος is not neglected elsewhere in Homer. This verse is therefore suspected.

439. νῆός: depends on the compound verb. — The four spondees in the first half-verse call attention to Chryseis, the central and important figure in the picture; it is even thought that they mark the caution and dignity with which she treads the gangplank, and that the dactyl in the fifth foot indicates her spring from the plank, and the final spondee her landing with a thud on the ground, D. 14.

440. ἐπὶ βωμόν: a religious act to symbolize the fact that the god of the altar is made a witness of the formal restitution of Chryseis.

πολύμητις: see on 311.

Ἵδυσσεύς: is spokesman because he is the captain of the expedition.

441. πατρί: prolepsis of case, where we should expect the genitive after χερσί.

φίλῳ: is pronominal; see on 20.

ἐτίθει: is usually said of lifeless objects. The whole phrase is a pregnant construction for "*he put her into his arms and surrendered her to her father,*" so that πατρί φίλῳ is the indirect object of the verb of giving involved in ἐτίθει, and ἐν χερσί becomes εἰς χεῖρας ἐτίθει.

442. πρό: not temporal, but local. — The speech, short and to the point, is divided into four heads: (1) "Agamemnon sent me hither, (2) to bring thy daughter to thee and a hecatomb to Apollo, (3) to propitiate him, (4) because he hath brought sorrow to the Argives."

443. ἀγόμεν: D. 167; here infinitive of purpose, D. 144.

Φοίβῳ: in spite of τε . . . τε, the second clause is so turned as to give the impression that a contrast between σοί and Φοίβῳ had been intended from the start. This is effected by the chiasmic arrangement of the words, D. 240.

444. λασόμεθα: D. 24; 183; 184.

445. νῦν: angry as he now is.

446. χαίρων: the rites of religion must be observed, and the father does not give free rein to his joy. — At this point Chryseis disappears finally from the story.

447. τοί: Odysseus and company.

448. ἕξις: D. 232, 4.

ἔστησαν: transitive; see on βῆσαν, 338.

449. ῥχερνίψαντο: lustral purification (see on 313) in or with consecrated water preceded all religious acts. The holy water of the Catholic Church and

the lustral washing of the Mohammedans are derived directly from this pagan practice.

ούλοχύτας: the modern *bulghur*, from which *pilaf* is made. The barley is first boiled, dried (often on cloths), and then crushed with mortar and pestle. It is then ready for use and may be stored away for an indefinite period. When required for food it is again brought to the boiling point in a little water; this causes it to swell; when all the water has been absorbed the Oriental liquid butter is stirred in, and the dish of *pilaf* is ready to be served. Each participant in the sacrifice took up a handful of this cracked and salted barley from baskets on the ground (**ἀνέλονται**, and γ 442) and sprinkled it (hence proleptically "*poured-out barleycorns*") between the gilded horns of the unslaughtered animals and upon the altar. Notice that the Achaeans conduct the sacrifice, while Chryses offers the prayer. The word is defective in number and is formed contrary to analogy (it should be **χυτουλαί**).

ἀνέλονται: D. 170, e; so as to have it ready for immediate use at the proper moment.

τοῖσιν: dative of advantage.

μεγάλ': adverbial; *aloud, in a loud voice*.

ἤρχετο: imperfect, *continued instant in prayer*.

ἀνασχών: in praying to the gods of heaven the arms were raised and the palms turned upward; in prayer to the infernal gods the gestures were reversed; see on **ὀρεγνύς** 351.

451-452. See on 37-38, where he uses the same form of address (**παλινψόα**) in praying for vengeance upon the Achaeans.

453. **ἡμέν**: D. 233; correlative with **ἡδέ** (455); parataxis (D. 234) where English prefers *even as . . . so*.

δή: D. 238, 7, c.

πάρος: D. 232, 8.

ἐμέω: D. 112, 1; 113.

454. **τίμησας**: asyndetic and parenthetic verse (D. 235) in apposition with 453, which it explains and expands, thus: *even as thou didst hear me—didst honor me and smite the A.—so now, too, etc.*

ἔψαο: we are not informed just when Apollo ceased to smite the Achaeans.

455. **καὶ νῦν**: in contrast with **πάρος** 453.

458. **ἤξαντο**: aorist where we should expect the pluperfect.

προβάλλοντο: = **προυβάλλοντο**, *cast forward, sprinkled*, between the horns of the animals and upon the altar, *i.e.*, into the fire. — By comparing this passage with *Od.* iii. 418-472, the complete sacrificial ritual will be found to consist in the following ceremonies: (1) the hands are washed; (2) the cracked barley is taken into the hands; (3) the prayer is offered by the priest; (4) the victim is brought forward; (5) the barley is sprinkled on its head; (6) the hair is clipped from between its horns; (7) and is cast into the fire; (8) the head

of the victim is drawn up and back; (9) its throat is cut; (10) it is skinned; (11) the bones of the hindquarters (with the adhering sacrificial collops) are cut out; (12) and are wrapped with fat; (13) slices of lean meat cut from all parts are placed on this fat; (14) the heap is burned on the altar; (15) drink-offerings of wine are poured out; (16) youths with forks see that the whole heap is consumed; (17) the small intestines are eaten; (18) the rest of the victim is roasted on spits for the sacrificial feast; (19) the sacrificial banquet takes place; (20) accompanied by universal jollification; (21) the singing of hymns; (22) and the consumption of much wine.—St. Paul had to reprove some of the early Christians for profaning the Lord's Supper by treating it as similar in character to the pagan sacrificial feast, or religious banquet. "What? Have ye not houses to eat and to drink in? . . . And if any man hunger, let him eat at home" (i Cor. 11. 20-34). The Corinthian Christians were puzzled to know if they might eat of meat that had been "offered in sacrifice unto idols" (i Cor. 8). The residue of meat not consumed at sacrificial banquets was often sold to the butchers of the meat markets.

459. ἀφφέρουσιν: aorist of ἀνερύω, D. 172; ἀναφέρουσιν became by apocope ἀνφέρουσιν (D. 31), then, by assimilation ἀφφέρουσιν (D. 32), then, ἀφέρουσιν, and finally ἀνέρουσιν, in which the ρ is vocalized (D. 9). They drew up the head of the victim in order to stiffen the throat and thus make it easy for the knife to sever the arteries and windpipe. It was not difficult to *lift up* the heads of sheep and goats, of which this hecatomb consisted (66), but oxen were felled with the ax before their throats were cut.—The object of all three verbs is missing; the hearer could readily supply it.

460. μηρούς: see on 40.

τε: D. 233, 2, b.

κατά: D. 223. It was regarded as a good omen if the sacrificial parts were completely consumed by the fire, and the fat helped to bring this about.

κνίστην: here *fat*, *suet*, the fat web or caul; the word often means *savor*, i.e., of the burning sacrifice. Dative of means.

461. δίπτυχα: for the more common δίπτρυχοι. Supply κνίστην.

αὐτῶν: the *μηροί* with the enveloping fat.

ἀποθέτησαν: = ὡμὰ ἐτίθεισαν, *placed morsels of raw* (i.e., *lean*) *meat* (*collops*) *thereon*; the collops were cut from all the limbs of the victim to symbolize the offering of the whole animal to the god. The gods got the offal, and the sacrificers held a banquet on the good parts of the victim, thanks to a trick practiced on Zeus by Prometheus (cp. Levit. 3. 9, and 6. 16; also i Sam. 2, 12-17); see on πίονα 40.

462. καίε: the burning required considerable time and coaxing (hence the imperfect); the object is the "rump pieces" with their accessories.

σχέλησ': D. 68.

ἐπεί: D. 223.

463. *λείβε*: drink-offerings were poured *at intervals* (the imperfect).

νέοι: whose function it was, not to roast the meat for the sacrificial banquet, but to attend to the altar fire, to adjust the burning meat with their forks, in order to induce it to burn, and to hold it in position on the fire and prevent it from falling to the ground (a bad omen).

παρ' αὐτόν: D. 130; *by* the old man *himself* (Chryses), pregnant construction.

ἔχον: they held the forks continually (the imperfect) in their hands, so as to be ready for any emergency.

πυμπόβοι: not unlike a hand with the fingers spread wide apart and bent downward at the second joints; an ideal instrument for raking the meat into position and for holding it there.

χερσίν: instrumental dative.

464. *αὐτὰρ ἐπεὶ*: unpleasant repetition, see 458. 467. 469. 484; it denotes that the narrative of one episode has been completed and that of another important one begun.

κατά: D. 223; we usually say *burned up*, but we also use *down*, e.g., "when the house had burned down," referring to the collapse of the structure; so here.

μήρ' = *μηρία* (40), a metaplastic form for *μηροί*, the parts of the rump accepted by the gods in lieu of the whole animal.

ἐκάη: D. 208, 3.

σπλάγχνα: usually explained as the heart, liver, lungs, and kidneys, but it must be remembered that these animals were sheep and goats, whose smaller intestines are rightly regarded to this day, in Greece and the Orient, as delicious titbits, the actual eating of which was symbolical of participation in the feast offered to the gods.

465. *τᾶλλα*: D. 30; *all the rest*; i.e., most of the victim.

ἀμφ' ὀβελόσιν ἔπειραν: pregnant construction for "*they thrust the spits through the slices so that the flesh stuck out round about the spits.*" Numerous ancient vase paintings depict young men holding the spits in their hands over the fire, which is represented as a *flame* on the altar. To-day the spits are made to revolve over a slow fire or bed of coals, the ends of the spits resting in forks driven into the ground on opposite sides of the fire.

466. *περιφραδέως*: i.e., they kept the spits revolving, so that the meat would not scorch.

ἑρέσαντο: D. 172, a; 170 *bis*; drew the meat, when done, off from the spits.

467. *παύσαντο*: see on *ἤϊξαντο* 458.

πόνου: the toil connected with the sacrifice and the banquet.

τέτυκοντο: D. 205, 2, a, 28.

δαίτα: the sacrificial banquet that followed on the sacrifice to the gods.

468. 'δαίνυντ': the imperfect shows that they took time in which to enjoy the feast.

ἔφισθη: D. 59, a; *fair*, i.e., *proper* (not *equal*) *share of the meal, duly apportioned meal*. A sacrifice was more especially a *free* banquet in which the invited gods and the participating men received each the measure due to his importance. The gods were served first in the sacrifice proper, while the kings and distinguished persons received larger or more delicate portions. The sacrificial banquet still lives in the Easter feast of the Christians and in the Mohammedan Bairam, the details of which bear a startling resemblance to the sacrificial banquet as described here, even to the free and ungrudging hospitality. In both cases the religious feast comes after a prolonged fast, and all gorge themselves on meat.

469. ἔπον: D. 77.

ἔ... ἐλντο: D. 206, a, 17; 170, f. Note the force of the indirect middle: *put away from themselves the desire* = *put away their desire*, see on 433. The verse which recurs frequently, elsewhere marks the end of a banquet and the beginning of an action not connected therewith, but here the beginning of other postprandial joys.

470. κοῦροι: D. 55; compare the old English *damsel* (see on *κούρης* 336); they were not servants, but young men of noble birth, here presumably the fighting young men. The function of wine-pourer was an honorable one, and Ganymede was the prototype.

κρητῆρας: the Greeks always diluted their wine, hence the need at banquets for large mixing-bowls (like our punch-bowls), in which to mix the wine and water before it was ladled into the *πρόχοος*, a kind of decanter from which it was poured into the individual beakers, here called *δέτα* (plural in 471), but usually called *κύλικες*.

ἐπεστέφαντο: lit., *surround with a crown*; i.e., they filled the mixing-bowls so full that the wine rose above the rim, forming, as it were, a crown: *filled to the brim* (to the crown). The word contains no reference to the actual crowning of the mixing-bowls with wreaths (crowns) of flowers, as Vergil imagined (*Aen.* 1. 724).

471. 'νόησαν: the subject is κοῦροι, the object ποτόν.

ἐπαρχόμενοι: a word belonging to any sacred preliminary ritual, and meaning *to make the sacred beginning* (ἀρχεσθαι) *in succession* (ἐπ').

δεδάσσειν: probably local dative, though some regard it as instrumental dative. Taken as local dative, the sense in full is: *after they had gone round* (ἐπ') *and first poured the sacred drops* (ἀρχεσθαι) *into the beakers*, i.e., *after the drink-offering had been poured into the beakers*. Taken as instrumental dative, the sense in full is: *after they had gone round* (ἐπ') *and made the hallowed beginning* (ἀρχεσθαι) *with the beakers*, i.e., *after the beakers had been filled for the drink-offering*, and hence, *after they had begun with the drink-*

offering. We have to do with a ceremonial drink-offering (libation) in celebration of their deliverance from the plague. The wine-pourer (οἰνοχόος) first poured with the πρόχοος a few drops of wine into the beaker held by each worshiper. The beakers were then emptied in libation (perhaps in concert). The wine-pourers then filled the beakers (ἐνώμησαν) with a draught to be quaffed by the worshipers.

472. οἶ: *i.e.*, κοῦροι Ἀχαιῶν.

πανημέριοι: *i.e.*, all the rest of the day until dark; predicate adjective where we use an adverbial expression.

μολπῇ: μέλπω θεόν = celebrate the god with *song and dance*; here probably with *song* alone.

473. καλόν: D. 230; cognate accusative.

παῖθονα: a song (*paean*) of thanksgiving.

κοῦροι Ἀχαιῶν: occurs only at the end of a verse (verse tag); in apposition with οἶ δέ.

474. ῥεκάφεργον: *i.e.*, Apollo; here = "who keepeth afar" the plague: *the Averter*, now that he has been propitiated, see on 147.

φρένα: accusative of specification (here the *seat of feeling*).

ἀκούων: Apollo was in distant Ethiopia.

475. ἥμος: D. 231.

κνέφας: akin to νέφος (cloud); *darkness* comes shortly after sunset in southern climes.

476. δὴ τότε: introduces the apodosis of the ἥμος clause, D. 231.

παρὰ πρυμνήσια: pregnant construction: they went *to* the stern cables and laid them down to sleep *beside* them. They slept on the land where the stern cables were fastened (436), probably to guard the cables from being tampered with by the unfriendly.

477. A new day begins here.

ἡριγένεια: the birth in the twilight is followed immediately by the red of the morning.

ῥοδοδάκτυλος: in reference to the five (often more) pale red rays (five fingers) which in the south precede and announce the rising of the sun.

Ἥως: = Ἔως, personified; the goddess of the dawn (Aurora), daughter of Hyperion and Theia, sister of Helios and Selene, wife of Tithonus, from whose bed on the banks of Oceanus she arose to announce the coming of her brother, the sun. Her own coming had been previously announced by Ἑωσφόρος (Lucifer), the morning star.

478. καὶ τότε ἔπειτα: where we should expect τῇμος, see on δὴ τότε 476.

479. τοῖσιν: take with ἔει.

ἔμμενον: D. 205, 2, b, 23. Always with οὔρος, lit., a breeze that *went* or *followed* with the ship (*ventus secundus*), hence a *favorable breeze*, that came

as a sign that Apollo had been appeased. Although Aeolus was the wind-god proper, a favorable breeze could be sent by any Olympian deity.

ἔει: *kept* (imperfect) the breeze blowing during the voyage.

480. ὀττήσαντ': transitive, *set up for themselves, i.e., set up their sails.*

ἱστία: the Homeric ship had but *one* sail (433), so that ἱστία is an adjective meaning "the things that belong to the mast (ἱστός)," *i.e., the sail and all its accessories, but the presence of λευκά shows that the sail was in the poet's mind as the thing of greatest moment.*

ἀνά . . . ἐπέτασαν: D. 223; 41, a.

481. μέσον: *middle of (μέσον τὸ ἱστίον): filled full the sail, filled the belly of the sail.*

ἄμφι: D. 222.

κύμα: collective singular.

482. στειρή: connected with στερρός, στερεός (stiff, firm, solid), the great *main stem*; then the *false stem*, which curves upward at the prow, and is called the *cutwater*: *freely stem.*

πορφύρεον: the primitive meaning of πορφύρω is *to be agitated* ($\sqrt{\phi\upsilon\rho}$, Lat. *fervere*), hence πορφύρεος means *foaming, boiling*, no idea of color being inherent. She merely "had a bone in her teeth."

νῆς: really depends on στείρη: *of the onward-speeding ship*, but it may be translated as genitive absolute (to which it is near of kin): *as the ship sped on.*

ἔφιππε: D. 190.

485. νῆα μὲν: emphatic position, in contrast with αὐτοὶ δέ 487.

ἤπειρος: pregnant construction: *drew it up so that it was on the dry land (and rested high on the sand 486).*

ἔφεισαν: D. 170 bis.

486. ἐπὶ ψαμάθοισι: pregnant: *high, so that it rested on.*

ἱμῆα: can hardly mean *props, stays, shores, braces, struts*, in the technical sense of these words, which designate slanting beams of wood extending in a row along the ship's sides from stem to stern, but because both of ὑπό and τάνυσσαν (τανύω = τείνω, *stretch*, not merely to make something longer than it is naturally, but also to lay down or put in place any long object) the word must mean *supports* laid on either side of the keel, in a line with it, and lengthwise of the ship, both to hold it in an upright position and more especially to keep it dry: *put long supports in place beneath her.*

487. αὐτοὶ δ': correlative with νῆα μὲν 485.

ἐκτείναντο: D. 60, a; imperfect of a series of acts; they did not all go at the same time.

488. ῥήνυε: Achilles remains, hugging his wrath, by his ships during the events about to occur. He reappears in books IX, XI, and XVI, but does not arm himself for battle until the XIXth book.

παρήμενος: merely indicates his inactivity in obedience to the command of his mother (421).

489. διογενής: his grandfather Aeacus was a son of Zeus by Aegina.

νίος: D. 37; 97; the entire verse is taken up with the designation of the hero.

490. οὔτε: explanatory asyndeton (D. 235), in which the following sentences expand and explain 'μήνιε 488.

ἀγορήν: assemblies must have been held and battles fought during the twelve days that intervened between the quarrel and the return of the gods to Olympus.

᾿πώλεσκετο: D. 194.

κυδιάνειραν: elsewhere used only of μάχη, which was the chief field of the hero's activity and gave him the greatest opportunity for deeds of high emprise, though in the ἀγορή he might distinguish himself as orator and statesman.

491. πόλεμον: ∪ ∪ —, D. 42.

᾿φθινόθεισκει: D. 196, b; 194; usually intransitive, but here transitive: *consumed his heart (away)*.

κῆρ: not accusative of specification (as in 44).

492. αἰθι: D. 66, b; *right there* where he was, *i.e.*, in his lodge or hut by his ships (see on 185).

᾿ποθέσκει: in spite of his anger he was galled by his compulsory inactivity, for his chief delight was in the battle-fray.

πτόλεμον: D. 62.

493. τοῖο: = τοῦ χρόνον ἐκείνου, from the time of his conversation with his mother (421-425). If lines 430-489 be omitted (see on 430), this point becomes much clearer.

δωδεκάτη: *for the twelfth time*; see on 425.

ἥες: the gods returned at daybreak.

494. ἴσαν: D. 221; back from Ethiopia, 423-424.

495. ἦρχε: Zeus "ranked" them all, and therefore *led the way*. It is evident that in official ceremonies of human society in heroic times the order of precedence was fixed by gradation of rank, and this point of etiquette is ascribed to the ceremonies of divine society.

᾿λήθει: epic imperfect of λανθάνομαι for ἐλανθάνετο = ἐπελανθάνετο; the uncompounded middle is rare in prose.

496. ἔφου: D. 124. 3.

ἀνεδύσετο: D. 207. 3. Here, unlike 359, ἀνεδύσετο takes the accusative and may be explained either as *rose up from and left the waves*, or as *rose up to the waves, i.e.*, to the surface. Trans. *rose up from*.

κῆμα: collective singular.

497. ἥρπλη: adjective (ἀέριος) for adverb. ᾿Αήρ (from which the word may be derived) has two meanings: *air* and *mist* (thick, hazy atmosphere);

and so *ἀέριος* would mean, *clad in a mist*, i.e., *in the mist of the morning*. But it is better to connect *ἀέριος* with *ἤρι* (*early*, see on *ἡριγένεια* in Vocabulary): *in the early morning, at the break of day*.

498. *εὐρύβοα*: accusative, D. 71; 101.

ἄτερ: D. 228.

499. *ἀκροτάτῃ*: the interview took place on a peak which overlooked the palace of Zeus and the city of the gods; Zeus is made to *return* to his palace in 533.

κορυφῇ: dative of place, D. 66.

πολυδαιράδος: from *δείρη* (neck); lit., *with many necks* (saddles), which necessarily imply peaks, therefore *with many peaks or ridges*. Olympus was supposed to have 900 peaks.

500. *γούνων*: D. 89, b.

501. *ἀνθεράνος*: connected with *ἀνθέω*, *blossom*, originally *flower-field*; said of the beard, hence *chin*.

δοῦσα: the object is *μῖν* understood.

502. *φάνακτα*: of heaven.

503. *Ζεῦ πάτερ*: so addressed, even by a goddess, because he was thought of as father of gods and men, see on 534-544.

δνησα: D. 206, a, 16; *help*, referring to the Briareus episode 396 ff.

505. *τίμησον*: in emphatic position and in strong contrast with its opposite *ἡτίμησεν* 507.

μοι: often retains its length before *νίος*.

ὠκυμορότατος: of *speediest death* as compared with other men. It is equivalent to an emphatic comparative.

ἄλλων: = *τῶν ἄλλων* = *πάντων*, which is employed whenever the connection will allow it (not the case here). Not the partitive, but the genitive of separation after the comparative: *ὠκυμορότερος τῶν ἄλλων*.

506. *ἄτῳ νῦν γε*: *for* (he was already doomed to early death, but) *now*, in addition to short life, etc.

508. *πέρ*: D. 238, 3; *do thou at least* honor him, even if Agamemnon has done him despite.

μητιάτα: D. 71. Thetis chooses the word deliberately, as a bit of delicate flattery: honor him, for thou canst.

509. *τόφρα . . . ὅφρα*: *so long a time, until; till such time as*; or better, leave *τόφρα* untranslated: *until*.

ὅφρα κε: D. 236, 4, a. The victory is to be conditional.

510. *ὀφέλλωσιν*: the construction *ὀφέλλειν τινά τι* is found only here: *exalt one (make one rich) with something*. The present after the aorist here is possible because the exaltation is to be enduring.

φε: D. 112, 3; not reflexive here.

τιμῇ: as in 159. Achilles' own wish (408-412) is different and detailed.

511. νεφεληγερέτα: D. 71. Zeus makes no reply because he fears to arouse the anger of Hera, as will appear in 518.

512. ὥς: ὥς . . . ὥς = as . . . so: *as she had clasped his knees, so she held them, clinging close.* She knew her Zeus.

513. ἔχει: supply αὐτῶν (= γούνων).

ἐμπεφυσία: as it were, *having grown into him, grown fast to, i.e., closely embracing his knees.*

εἶπετο: whether or no he would assent to her prayer; as 514-515 show, she wanted a straightforward yes or no.

δεύτερον αὖτις: pleonasm (D. 247), common in our *again for the second time.*

514. νημερτές: D. 230.

μὴν δή: D. 238, 6-7.

κατάνευσον: we, too, give assent by a downward nod of the head, but the Greeks and the Italians of Magna Graecia nod dissent also (ἀνανεύειν, lit., *nod up*) by tossing the head back. The gesture is often accompanied by sneering grimaces of the face and mouth, a shrug of the shoulders, the elevation of the arms, and the expansion of the fingers. At first it is offensive to strangers.

515 ἦ: might have been inserted before ὑπόσχεο also, *i.e., either yes or no.*

ἀπόρριπ': equivalent to ἀνάνευσον.

ἐτι: D. 226, 6.

δεῖλος: *i.e.*, thou art free to do as thou wilt, since thou hast no cause to fear me, for I can appeal to no higher tribunal, if thou flout the suppliant.

φείδω: D. 214.

516. ὄσσον: D. 53; adverb. We should have expected a positive adjective with ὄσσον here (ὄσσον ἄριμος θεός εἰμι), or else ὅτι ἀριμοσάτη θεός εἰμι.

517. μέγ': D. 230.

ὀχθήσας: because Thetis, his benefactress, had reproached him with ingratitude, whereas, during the long time he sat in silence (511), he had been weighing the pros and cons with a view to granting her prayer.

518. ᾗ: D. 238, 8.

φέργ': supply τάδ' ἔσσεται as in 573: *it will be a sad (nice, fine) mess, a sorry matter.*

ὁ τε: D. 136; 238, 2.

ἐχθοδοπήσαι: Zeus foresees that Hera, an earnest champion of the Achaeans, will be angry if he makes the Trojans victorious, and that he will be forced to treat her as an enemy, for which sorry state of affairs he makes Thetis responsible.

519. ἐπέθουσιν: D. 150; 196, a.

520. δέ: resumes, = *I say, for.*

καὶ αὖτως: D. 130; *even as it is, even now, i.e.*, without the fresh provocation of making the Trojans victorious over her protégés.

521. καί τε: καί adds a new fact that expands νεικεῖ, while τέ shows that this new fact is in agreement with the preceding statement (νεικεῖ), D. 238, b. μάχη: dative of place.

522. μή: introduces negative purpose.

τι: ought, i.e. thy visit to me.

523. μελήσεται: found only here instead of μελήσει, probably because of the meter.

524. εἰ δ' ἄγε: D. 238, 9.

κεφαλῇ: instrumental dative, D. 64.

κατανεύσασθαι: elsewhere the future is -νεύσω; the indirect middle supplies the force of the possessive pronoun: lit., *nod for myself with the head* = *nod with my head*.

ἄφρα: D. 236, 4.

πιποίθης: D. 214; 217, 9; intransitive: *mayest be of good courage*.

525. τοῦτο: i.e., κεφαλῇ κατανεύσασθαι; the statement refers to Thetis's words in 514.

ἐμθεν: D. 65; 112, 1; 114.

ἔξ ἐμθεν γε: *when done by me, at least*, whereas other gods have to take an oath.

ἀθανάτοισι: my mere nod is an inviolable promise when I have to deal with immortal gods; mortals might exact an oath from me.

526. ἐμὸν: either = τῶν ἐμῶν τι; *anything of mine, anything that comes from me*; or = ἐμὸν τέκμωρ: *any pledge of mine, anything fixed by me*; or = ἐμὸν ἔπος: *any word (promise) of mine*.

παλινάγρετον: D. 147.

527. ἀτελεύτητον: the fulfilment was long in coming.

ὅτι κέν: D. 236, 4, b; *whatsoever I confirm with*, etc., i.e., without the nodding of the head his promise might be retracted. Hera declines to accept his naked promise and exacts a firm oath from him (T 108 ff.).

528. ἦ: as in 219.

κυανέσιν: the adjective is from κύανος, which, when a natural stone, was *lapis lazuli*. Homer knew only the artificial κύανος, which was an enamel or glass paste colored *blue* with copper ore or cobalt. Here simply *dark*.

ὀφρύσι: instrumental dative. In art he is represented with heavy eyebrows. Of course he nodded with his head.

529. ἀμβρόσιαι: makes no allusion to ambrosia, the food of the gods. Everything connected with the gods in any way (what they wear, — sandals, clothes, veils, — their dwellings, utensils, oil, hair, voice, song, the fodder and mangers of their horses) is *ambrosial*. The word is connected with the Semitic *ambar*, *ambergris*, and the idea of *fragrance* is always suitable to ἀμβρόσιος and νεκτάρεος.

χαῖται: the long locks seen in his statues and busts.

ἐπερρώσαντο: from **ῥώομαι**, which is related to **ῥέω** (flow): *fell waving (streaming) to (ἐπὶ) his nod, i.e., fell down beside his cheeks as his head sank in the nod.*

530. κρατός: not the **κρατός** of 509, but the genitive of **κάρη**, D. 98. Homer has just painted Zeus as sorely and childishly troubled by his fear of Hera's anger (the gods of Homer are human), but this feeling of impotence at once gives way to a display of divine majesty so exalted that a mere movement of his head makes Olympus quake. According to a tradition, current from antiquity to the present, Phidias based on verses 528-530 the conception of Zeus which he embodied in the gold-and-ivory statue made by him for the Zeus-temple in Olympia in 448 B.C. It was of colossal size and one of the seven wonders of the world. The face of the god was characterized by infinite sweetness, and showed forth a gentle and benevolent deity, the giver of life and all good things, the father, savior, and protector of mortals. The statue was "august and perfectly beautiful," and it was reckoned a misfortune to die without having seen it. Caracalla tried to remove the statue to Rome, but the god burst into peals of laughter which so confounded the workmen that the undertaking was abandoned, and the ship was destroyed by lightning. It was afterward taken to Constantinople and disappeared about 475 A.D.

531 to the end narrates the quarrel between Hera and Zeus and the intervention of Hephaestus.

τῷ: *i.e., Zeus and Thetis*; dual subject with plural verb.

διετμήσιν: D. 155, a; 208, 7; lit., *were separated*, but here in a middle sense: *they parted* (from each other). In point of fact Thetis went away.

532. ἄλτο: D. 206, b, 1; 10; 60.

ἀπ': *from a position on.*

533. Ζεύς: supply the verb **ἔβη** from the idea of motion in **ἄλτο**. The zeugma (D. 246) implies that Zeus went quickly.

ἔφόν: D. 35, j; 60, 4; 124, 3; 125.

δῶμα: as in the case of earthly kings, the palace of Zeus was the center of the social gatherings of the gods, where they ate, drank, and made merry until sunset, when each god went to his own palace in the heavenly city.

ἀνίσταν: D. 155. From this passage it may be assumed that great respect was shown to persons of rank and age in the society of mortals in heroic times, for Homer merely transfers the customary usages and etiquette of his day to the gods.

534. ἱδών: from **ἵδος**, connected with **ἵζομαι** (*sit*), here: *places*, since **ἱδρα** (not **ἵδος**) is the proper word for *seat*. The word is used generally only of temples (**ἱδη θεῶν**).

σφοδ': D. 124, 3.

πατρός: he was the actual father of many of them, but the word is to be taken here as in the title **πατὴρ ἀνδρῶν τε θεῶν τε** (544), see on 503.

ἐτλη: as in 228; *i.e.*, to remain *seated* as Zeus approached.

535. μῖναι: *i.e.*, seated; the object is μῖν understood.

ἐπερχόμενον: *him coming = his coming*.

536. ὅς: *i.e.*, all standing.

μῖν: object of *φιδούσ'* (537).

537. ἡγνοίησε: D. 23; understatement (D. 244); for "*she knew well that*"; see on 220.

συμφράσσατο: D. 41, a.

538. ἀργυρόπεζα: a fixed epithet of Thetis (see on *κοίλῃσιν* 26) and more suitable for a sea-goddess than Milton's "*insel-slippered*."

ἀλιόιο γέροντος: Nereus, one of the lesser gods and not a peer of the Olympian deities.

539. αὐτίκα: without a conjunction (D. 235) indicates the speed with which Hera's words followed her discovery, and indirectly, too, her anger.

κερτομίοισι: neuter adjective, *used* here as substantive (but *ἔπειν* may be understood).

προσηύδα: the subject is Ἥρη. Hera desired to be *informed* in regard to the plans of Zeus; neither she nor Zeus was omniscient. — "The scene between Zeus and Hera is typical of the spirit in which Homer treats the deities of Olympus. It is, to say the least, not reverent, and far removed from any conception of primitive piety. It is, indeed, one among many signs that the civilisation of the heroic age was old and not young — a civilisation which was outgrowing the simple faith of its ancestors. It has often been pointed out with truth that the humour of Homer is almost entirely confined to the scenes in Olympus, which seem to be treated as a fit opportunity for the display of passions which would be beneath the dignity of heroes. Even in morality the tone of Olympus is distinctly beneath that of earth. Mr. Gladstone has well remarked that not one of the gods can be called as distinctly *good* as the swineherd Eumaios." — *Leaf and Bayfield*.

540. αὖ: like αὐτε in 202, expressive of vexation.

δολομήτα: vocative of δολομήτης, which is found only here for the common δολόμητις (epithet of Odysseus). Hera is guileful herself; she pretends that she does not know who Zeus's visitor was, but in 556 she knows quite well.

541. φίλον: part of the predicate.

ἐμεῖ: D. 112, 1; 113.

ὄντα: in the accusative, though τοί precedes; it is attracted to the case of the subject of *δικαζέμεν* (*σε* understood), with which it forms part of the predication: *thou ever lovest to give thy judgments apart from me in secret meditation*; whereas ὄντι would give a different meaning: *thou ever lovest, when thou art apart from me, to give thy judgments in secret meditation*.

542. κρυπτάδια: adjective, neuter plural as cognate accusative after *φρονέοντα*.

δικαζέμεν(αι) : D. 164 ; used absolutely, *i.e.*, to decide quarrels and disputes.
οὐδέ τι πῶ = οὐδέ πῶ (τι) : *and not yet ; not as yet (τι at all)*.

543. πρόφρων : see on 77. Like ἐκών, ἀέκων, etc., it is always used predicatively, here with τέτληκας.

ὅττι : D. 143.

545. δῆ : *I pray thee*.

μύθους : unspoken *plans*.

546. χαλεποί : *i.e.*, to understand (εἰδέναι) ; agrees with μῦθοι ἐμοί understood, where English idiom requires the impersonal construction.

τοί : a mere *female*.

ἔσονται : D. 36, c ; 219.

547. ὄν : object of ἀκονέμεν ; supply μῦθον. We should have expected οὗς.

548. οὔτε : strengthened negation.

549. ἀπάνευθε : D. 228 ; *i.e.*, without the knowledge of.

ἰθὺμ : D. 150. Notice the caesurae, especially the audible trithemimeral (after ἐγών) and the hephthemimeral (after θεῶν), D. 19.

550. ταῦτα ῥέκαστα : for τοῦτ' οὗτ' ἕκαστα : *the details of this plan*. The neuter plural after the masculine singular (ὄν) is to be explained by the fact that ὄν κε, being a general relative, is collective in sense and virtually = ἄ ; the sense rather than the form of ὄν is followed.

551. βοῶπις : stereotyped epithet of Hera, and used only of females : lit., *ox-eyed*, *i.e.*, large-eyed, with the calm, fearless, gentle, rounded eyes of the ox. Large eyes were considered a prime requisite of beauty among the Greeks, and the epithet conveys no idea of depreciation. The epithet is probably a reminiscence of an old *cow-goddess*, *i.e.*, an ancient idol with the head (or face) of a cow, like Io. In later times the idea of the cow's eye was entirely lost, being supplanted by the idea of largeness, *e.g.*, βούπαις, lit., *cow-boy*, but actually *big boy*.

552. ποῖον : *of what sort, what kind of* (not, *to what end*) ; predicate, as the position of τόν indicates. It is an exclamation expressive of angry surprise and indignation ; no answer is expected ; = ποῖός ἐστιν οὗτος ὁ μῦθος ὃν εἶπες.

553. εἶρομαι : present : *have not been in the habit of*.

554. εὐκηλος : from ἐρέκηλος, whence by syncope ἐρκηλος and by vocalization of the digamma εὐκηλος (D. 9) ; it agrees with the subject of φράζεαι (σύ understood).

μᾶλ' εὐκηλος : *i.e.*, free from interruption or anxiety.

φράζεαι : D. 156.

ἄσσο' : D. 135.

ἰθὺσθα : D. 153. Subjunctive in conditional relative sentence without κε, D. 143.

555. δαΐφουκα : D. 59 ; 217, 3.

παρείπη: the aorist subjunctive here expresses a fear that something may prove to have happened already contrary to ordinary usage.—The neglect of the ς in a word so strongly digammated shows that the text is corrupt; perhaps μὴ παρέπεισε.

556. Θέτις: Hera does know, after all, who had visited Zeus; see on 540.

557. ἡρίκη: see on 497.

σοί γε: γέ resumes σε in 555.

558. The verse is asyndetic (D. 235), since it is but an explanatory amplification of δίδουκα μὴ σε παρείπη.

τῇ: Thetis.

ἐπήτυμον: D. 230.

559. πολὺς: D. 102.

Ἀχαιῶν: to be taken with νηυσίν.

ἐπὶ νηυσὶν Ἀχαιῶν: is a stereotyped phrase for the Greek camp.

561. δαιμονίη: used only in the vocative: lit., *possessed with a δαίμων*; used either favorably, *i.e.*, in the tone of affectionate expostulation or tender pity for the unfortunate one: MY *good sir* or *madam*; or unfavorably, *i.e.*, in a tone of censure of the insensate, *fool*; here, *infatuate, insensate, presumptuous, perverse one*, or even *madam* with a scornful tone of voice. Mohammedans treat crazy people and even senseless idiots with kindness and respect because they are *under the influence of God*, or "*because God has touched them.*"

δύει: D. 156; I cannot escape from thy everlasting δῶ.

λήθω: the many vowels make the line liquid and musical.

562. ἔμπης: D. 232, 14; strictly ἐν πάσι: *in all that* = Eng. *for all that*.

563. ἐμοί: dative of interest.

τό: *i.e.*, this estrangement.

ρίγιον: *i.e.*, than that wherewith thou now findest fault; see on 325.

564. τοῦτο: *i.e.*, thy opinings in regard to a conference between Thetis and me.

οὕτω: *correct*.

μᾶλλαι: *it is probable that; it is probably because; thou mayest be sure that*.

φίλον εἶναι: *I will have it so; it is my good pleasure*. The utterance is that of an autocrat, but full of the severity and passion of a mortal man who has been provoked by his wife's meddlesomeness (anthropomorphism; see on 539).—The harshness of the spondee in the first part of the verse is in keeping with the sentiment.

565. ἀκούσα: see on 34; here an adjective.

κάθησο: in English *remain*. For the hiatus, D. 35, a.

566. οὐ: as in 28.

τοί: dative of advantage: lit., *for thee*, but with χραίσμωσιν: *keep off from thee my visitation, avail thee against my visitation*.

χραίσμωσιν: D. 205, 2, b, 58; its object is ἐμέ inferred from ἰόντα. We usually find χραίσμειν τινί τι, and χραίσμειν τινί τινα is found only here.

θεοί: is incorporated into the relative clause.

567. ἄσσον: D. 109 *bis*; ἄσσον ἰόντα: *come near*, is a euphemism for *chastise*.

ἐφήω: D. 188.

569. καθήστο: hiatus as in 565.

ἐπιγνάμψασα: like our *bend one's will*.

570. ὤχθησαν: the harsh autocratic tone of Zeus was displeasing to all the other gods.

ἀνά: *throughout* the great reception or banquet hall in the palace of Zeus.

Οὐρανίωες: in form a patronymic from Οὐρανός, the god Uranus, *the children of Uranus*, here: *inhabitants of heaven*.

571. τοῖσιν: dative of place.

Ἥφαιστος: son of Hera and Zeus, though his parentage soon became obscured and forgotten, for Hesiod makes Hera beget him by herself in order not to be outdone by Zeus, who begat Athene without the assistance of Hera.

ἤρχε: *spoke first, began* (in advance of others).

572. ἤρα: object of ἐπιφέρων. ἤρα ἐπιφέρων = χάριν φέρων (or χαρίζομενος).

573. τόδ': *lo, here*.

ἀνεκτά: predicative.

574. σφῶ': D. 112, 2; Zeus and Hera.

θνητῶν: in contemptuous contrast with ἐν θεοῖσι 575: 'tis a sorry thing for *gods* to quarrel about such pitiful things as *mortals*.

ἐριδαίνετον: D. 24; 183.

ᾤδε: *as ye do*.

575. ἐν: pregnant for εἰς.

ἐλαύνετον: D. 24; 183.

δαιτός: which was interrupted by the entrance of Zeus from his conference with Thetis in 533 ff. But we are not told until now that the gods were holding a feast on that occasion.

576. ἡδός: related to *ῥήδομαι*, D. 58. The root is *σφαδ* (Lat. *suad-vis*, *suavis*, English *sweet*), but both the initial letters have been lost, as has also the rough breathing which replaced the σ.

ἐπεί: causal, not temporal.

τά: as in 106-107: (*the things that are*) *the thing that is*; generalizing plural.

χερίονα: D. 108, a. — A humorous and vague euphemism for *wrangling*; he did not like to speak of his father's *brawling* in distinct phrase.

577. παράφημι: the verb is usually found only in the aorist middle with the meaning *outwit, delude*; here: *give counsel to, advise*.

νοεούση: here intransitive; the participle is either concessive: *though she is herself ready-witted* and does not need my advice; or causal: *because she is herself ready-witted* and can appreciate my advice. The last is too harsh for the somewhat jocular tone of Hephaestus.

578. αὐτε: as he did just now and often before. For his own experiences along that line, see 590-594.

579. νεκείησι: D. 150.

σύν: together, in the sense of *helter-skelter*.

ἡμῖν: dative of disadvantage.

συνταράσσειν: equivalent to συγχεῖν: *throw into disorder (confusion)*; like *cum* in *conturbare*, *confundere*.

580. εἰ περ: the apodosis is suppressed for rhetorical effect and might be simply *he can do so*, or *who can tell what the consequences will be*, or, as the aposiopesis (D. 248) is of a comical nature, *the jig will be up with us, for*.

581. ἰδίων: see on 534.

γάρ: *he can do it, for*.

φέρτατος: D. 108.

582. καθάπτεισθαι: D. 145: *I advise thee to*.

583. ὁλος: D. 76; predicate adjective.

Ὀλύμπιος: is the subject.

584. ἀμφικύπελλον: adjective from ἀμφί + a supposed κυπ-έλη (cp. νεφ-έλη) from a supposed κύπη (connected with κώτη) *handle: goblet with handles on both sides, double-handled beaker*. Such cups were common at all periods in Greece.

585. μητρὶ φίλῃ: dative of advantage.

ἐνί: pregnant for εἰς.

χειρὶ: i.e., δεξιτερῇ, singular as in 596; usually χερσὶ when both hands were employed. Lit., *placed in the hand for* = Eng. *placed in the hand of*.

εἶθαι: for the interchange of aorist and imperfect, see on ἔειχε 4.

586. τέτλαθι: D. 217, 13.

κηδομένη: concessive participle.

πέρ: D. 238, 3, a; intensifies κηδομένη (not καί, which means *and* here, D. 234): *for all thy vexation*.

587. μή: fear is involved.

ἔοσαν: not concessive, but. *who art so dear*.

ἐν ὀφθαλμοῖσι: *before my eyes*; the simple dative is more common in this sense.

φίδωμαι: the middle implies *with mine own eyes*.

588. θεινομένην: supplementary participle after φίδωμαι.

δυσήσομαι: I am a cripple, and Zeus is πολὺ φέρτατος any way.

589. χραίσμεν: the object is σοὶ understood.

ἀργαῖος: supply *ἐστίν*. The personal, where we should employ the impersonal, construction, *i.e.*, **ἀργαλέον ἐστίν**.

ἀντιφέρεσθαι: depends on **ἀργαῖος**. *Ἀντιφέρεσθαι* may be regarded as the accusative of specification: *in the matter of wrestling Zeus is a tough customer*.

590. **με**: object of **ῥῖψε**.

ἦδη καὶ ἄλλοτε: apparently Hephaestus was dashed from heaven on two different occasions: once, as narrated here, by Zeus, but Hera herself hurled him from heaven immediately after his birth, because he was lame (Σ 395 ff.; cp. also O 18 ff.).

ἀλεξίμεναι: D. 164; *save thee*, lit., *keep him off from thee*, the object being understood.

μεμαῶτα: D. 217, 8; 216; agrees with **μέ**.

591. **ῥίψε**: Hephaestus is the son of Zeus and Hera, both gods of the storm, and he is himself the lightning-fire which fell from the storm clouds, *i.e.*, was hurled from heaven by Zeus (or Hera).

τεταγόν: D. 205, 2, a, 25; its object is **μέ** understood from 590.

βηλοῦ: from root of **βαίνω**, *threshold*, *i.e.*, of the palace of Zeus.

592. **πάν ἡμαρ**: accusative of duration of time, *all day long*, *i.e.*, all the rest of the day, reckoned from the time of the hurling forth, like **πανημέριοι** 472.

φερόμεν: often said of ships, *was borne along*, involuntarily as a ship is driven by the wind and waves.

ἅμα: adverb; with the dative.

καταδύντι: D. 148; 206, a, 25; the conjunction of noun and participle where we should expect **ἅμα τῷ τὸν ἥλιον καταδύναι**.

593. **κάππισον**: D. 31; 32.

ἐν: in a pregnant construction.

Δήμν: Lemnos is a wholly volcanic island formed by Mt. Mosychlus, a volcano now extinct. It is apparent, therefore, why the fire-god fell precisely on Lemnos when cast forth by the cloud-gathering lord of the lightning.

ἐν ἡέν: D. 219. Supply **ἐμοί**, *in me*.

594. **Σίντιες**: connected with **σίνομαι** (*damage*), the savage and piratical inhabitants of Lemnos, which Homer (Ω 753) calls *inhospitable*. They were hospitable to Hephaestus because their occupation of miners and producers of metal was akin to his own. When hurled forth by Hera at his birth he fell in the sea and was cared for by Thetis and Eurynome.

ἄφαρ: construe with **κομίσαντο**.

κομίσαντο: indirect middle: *took me up for themselves*, *i.e.*, bore me into their house.

596. **μαιδήσασα**: the repetition emphasizes the change of feeling among the gods. For the aorist participle, D. 148; it is not inceptive.

παίδος: genitive of separation.

χειρ: *with her hand*, instrumental dative; not, *at the hand of her son*.

597. τοῖσι: is almost the article; dative of advantage.

ἐνδεξία: adverb: *on to the right, i.e.*, beginning on the left and proceeding to the right. The practice had its origin in the religious belief that to turn toward the right was a favorable omen and toward the left the contrary. The custom is universal to-day in passing dishes, but wine is served from right to left, in each case the convenience of the server or served is consulted, so that the practice is perhaps not a survival of ancient customs. The observance of the established custom gave the server the appearance of experienced *dexterity*, and ἐνδεξία might therefore be paraphrased by *deftly, skillfully*.

598. ῥοινοχαί: D. 170 bis.; imperfect of a series of acts. *To wine-pour nectar* is a bull like "golden candlestick," "weekly journal," "aedificare naves," οἰκοδομεῖν πᾶν, βουκολεῖν ἵππους, βουθοτεῖν τράγον. The word has become generalized, and means here simply *poured out, served* the nectar. The gods were as temperate as mortals and took their *red* (ἐρυθρόν) nectar mixed (ἀπὸ κρητῆρος) with water according to the usage prevailing on earth.

ἀφύσσων: with the πρόχοος; for further particulars see on 471.

599. ἄσβεστος: lit., *inextinguishable*, our *immoderate, horse-laughter*, hence the proverbial phrase "*Homeric laughter*," especially common among the Germans. The contrast between the graceful movements of a Hebe or a Gany-mede, the usual tapsters of the gods, and the awkwardness of the limping, puffing Hephaestus caused the explosion of good-natured, and not derisive, laughter. Plato (*Rep.* 389) is offended by this laughter: "Persons of worth, even if only mortal, must not be represented as overcome by laughter, and still less . . . must we suffer such expressions to be used about the gods" as that used by Homer here.

ἐνάρτο: D. 206, b, 8.

γέλος: D. 77.

θεοῖσιν: D. 66, a; *among them*.

600. ποιπνύοντα: D. 192, b; intensive of πνέω, and involves the idea of great exertion, as in *puffing, panting, gasping* for breath, caused here by the speed and alacrity with which the lame god served the guests. But this primary meaning has already been lost here or toned down into the secondary sense of *bustling*.

601. μὲν: D. 238, 6.

πρόπαν: strengthened form of πᾶν: *the livelong day, i.e.*, all the rest of the day, as in 592.

καταδύντα: see on καταδύντι 592.

603. ἔχ': D. 170, e.

Ἀπόλλων: in art he frequently carries the lyre, as the leader of the Muses

(Μουσᾱγέτης), for song and a "joyful noise" are pleasing to the sun-god, the giver of light and brilliancy.

604. Μουσᾱων: see on θεᾱ 1; construe as δαυτός 602.

ἀμειβόμεναι: lit., *who answering one another sang with sweet voice*. It is best to paraphrase ἀμειβ. adverbially: *sang alternately (responsively) with sweet voice* to the accompaniment of Apollo's lyre. This is the earliest mention of composition and song in responsive stanzas, afterwards known as strophe and antistrophe. Here it approaches more nearly to the responsive singing in the idyls of Theocritus, and its best modern representative is to be found in the responsive singing of the improvisatori of Italy and Greece, especially of Crete.

605. αὐτάρ: correlative to μέν (μήν) in 601, D. 233, 3.

606. κακκίοντες: D. 31, 32; *in order to lie down to rest, or simply to sleep*.

φοικόνδε: accordingly each god had his own palace in the heavenly city.

ῥέκαστος: in partitive apposition with ὁ μέν. They went out one by one, as was convenient to each.

607. ῥεκάστω: dative of advantage.

608. φιδύησι: D. 217, 7; used here without an object and in a purely adjectival sense.

πραπίδουσιν: for the unused πραπίσω = φρεσίν: *with knowing mind*, i.e., *with cunning skill, with artistic feeling*.

609. Ζεὺς δ': introduces the completion of 606.

ῥόν: D. 124, 3; *his own*.

ἦ(ε): D. 221.

610. 'κοιμᾶθ': *always used to sleep, was ever wont to sleep*.

μὲν: Zeus.

611. παρὰ: D. 222.

χρυσόθρονος: an epithet applied only to goddesses. The throne was not of solid gold, but was adorned with gold plaques, see on χαλκοβατές 426, χρυσέω 15, and πεπαρμένον 246. Homer probably had in mind a seated statue of Hera, who is represented as seated on her throne on ancient coins of Samos and Argos.

Thus with consummate skill the poet has introduced us to both the heroes and the gods, who are to take leading parts in the events narrated in the sequel as the result of the Wrath of Achilles.

SECOND BOOK OF THE ILIAD.

Book A introduced to us the most important chieftains and gods, and Book B will give a picture of the army. In order to fulfil his promise to Thetis Zeus sends a baneful dream to Agamemnon to incite him to folly. The

events narrated in Book B occupy not quite one day. The opening scene is in the Achaean camp, but shifts to Troy at the end of the Book.

1. ἄλλοι: = οἱ ἄλλοι, *i.e.*, all except Zeus, a contrast further emphasized by μὲν . . . δέ.

ῥά: D. 31; 238, 1.

ἵπποκορυσταί: an adjective of one ending (H.A. 246; G. 343) and passive in meaning; therefore: not *horse-equipping*, but *horse-equipped*, *equipped with horses*, *i.e.*, *equipped with war-chariots*, and hence *chariot-driving*. There was no cavalry in the heroic period. Horseback riding was not much practiced until a time posterior to Homer (though in a lost epic poem called the Cypria, which narrated the events of the war prior to the opening of the Iliad, Troilus disported himself on horseback), and the only use made of the horse in war was to draw the war-chariots of the chieftains and nobles. In point of fact ἵπποι (plural = *a span*) in Homer means not merely *chariot and horses*, but simply *chariot*, when the chariot itself is distinctly meant. Ἴπποκορυσταί may therefore be translated by, *who fight from chariots*. The epithet is applied only to the heroes proper, not to the soldiery. The warrior usually stood in the chariot by the side of the charioteer and fought from it, but he leaped down when occasion demanded, and frequently ran by the side of the chariot or fought at some distance from it.

2. παννύχιοι: translate as adverbial phrase; personal construction where English idiom usually employs the impersonal construction.

ἔχε: D. 170, e. The imperfect of continued sleep is thought to be slightly inconsistent with A 610-611; Zeus really fell asleep, but his sleep was fitful and broken.

3. ὁ γὰρ: *this same*, as in A 65.

φρένα: Hiatus, D. 35, c.

ὡς: for ὅπως; the direct discourse was πῶς τιμήσω; πῶς ὀλέσω, referring to the request of Thetis A 505-510 and his promise A 523 (558 f.).

4. τιμήσειε: optative in indirect discourse for the deliberative subjunctive of direct discourse.

ὀλέσαι: D. 154.

πολύς: D. 102.

5. ἦδε: subject of φαίμετο, attracted from the neuter to the gender of βουλή in the predicate; *and this seemed*, etc.

6. πέμψαι: explanatory infinitive in apposition with ἦδε: *this . . . namely, to send*.

ἐπ': followed by the dative, where we should expect the accusative; it is the pregnant construction. There is no tmesis.

οὔλον: D. 55; is used in the sense of ὀλοῖον, or ὀλέθριον from ὄλλυμι, and has direct reference to ὀλέσαι, 4.

*Ὀνειρον: in A 63 we are told that dreams come from Zeus. Homer does

not know of a Dream-god (**Ονειρος*), but particular individual dreams were personified and received from Zeus the appearance of life for a season. We are not informed as to how Zeus called the Dream into being, nor where the conference between them took place. — That the great god of Olympus should condescend to practice deceit upon a poor mortal was in nowise offensive to the moral sense of the time, for whenever anything went wrong with the Greek, he was prone to say, “a god deceived me.” Indeed, we find something, startlingly similar, in some of the writers of the Old Testament: “And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead? . . . And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so” (i Kings 22. 20–22). The Lord also hardens Pharaoh’s heart that he might not let the Israelites go (Ex. 4. 21; 7. 3; 14. 4; 14. 17), but in i Chron. 21. 1 it is Satan.

8. *βάσκι' ἔθι*: is hortative, *υῖ!* lit., *go, go!* i.e., *υῖ, go: go quickly*. The asyndeton expresses haste and excitement, D. 235. — On *βάσκιω*, D. 191.

οἶλος: vocative in the form of the nominative. He is baneful, not inherently, but for the Achaeans.

9. *ἄθρόν*: here, too, the absence of the conjunction *δέ* (asyndeton) indicates that Zeus is uttering his commands rapidly and excitedly.

10. *μάλ'*: modifies *πάντα*.

ἀτρεκέως: i.e., in exactly the same words; a command followed strictly by **Ονειρος* 28 ff.

ἀγορευμέν': infinitive for the imperative in a mild command, D. 145.

ὡς: as though *οὕτως* preceded.

11. *κέλευ*: again asyndetic, D. 235.

κάρη κομάοντας: a stereotyped epithet of the Achaeans.

κάρη: D. 98; accusative of specification.

In most ancient times men usually allowed their long hair to fall in loose, well-combed locks down upon their shoulders; sometimes it was gathered at the nape of the neck and tied (as on one of the Vaphio cups), but curled or crimped locks occur much more frequently. Up to a period immediately preceding the time of Thucydides the back-hair was braided into two queues which were twisted around the head and held in position on the crown by a golden pin in the form of a cicada. But the fashion underwent so thorough a change that four hundred years later St. Paul could write: “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?” (i Cor. 11. 14.)

12. *πανσδύη*: adverb, really dative of manner. One old Greek grammar-

rian paraphrases it by *πανστρατί*, i.e., *with all his troops, in full array*; another by *μετὰ πάσης σπουδῆς*, i.e., *with all speed*.

κῆν ἔλοι: change to direct discourse, as in A 401.

13. ἀμφίς: D. 226, 3, a; some favoring, some opposed to the destruction of Troy.

14. ἐπένναμψεν: a part of the message to Agamemnon.

γάρ: for the third time; in each case giving the reason for the last sentence.

15. λισσομένη: participle of means.

ἐφήπται: D. 175; implying the inability of the Trojans to avoid the sorrows.

16. ἔρ: D. 238, 1: *then*.

18. τόν: Agamemnon.

19. εὕδοντ: supplementary participle.

περί: D. 222; with 'κέχυθ'.

ἄμβρόσιος: sleep is usually γλυκός, and it is sent by a god, for Ὕπνος himself is a god.

ῥέχυθ': = ἐκέχυτο, in the sense of the imperfect.

20. ὑπέρ: he bent or leaned over, i.e., stood at the head of the bed.

Νηληϊφ: D. 88, a; adjective used instead of the regular patronymic substantive (Νηληϊάδης) or the genitive case (Νηληϊός); the usage is common in Greek; less common, but used, in English, cp. *Hegelian, Jeffersonian*. Compare Lat. Titus Sextius = Titus Sexti filius.

νι: D. 97.

φευκοίς: D. 178; 217, 6; he assumed the form of Nestor to avoid giving alarm to Agamemnon, and also because Nestor's words were wont to carry weight. In Homer dreams and apparitions always assume the figure of some person.

21. τόν: D. 133.

γερόντων: the term denotes dignity (οἱ ἔντιμοι), not age; it included all who were members of the Βουλὴ 53 (ἄνδρες βουλευφόροι [cf. 24], γέροντες βουλευταί), and consequently such youngsters as Achilles and Diomedes.

τί: = ἔτιε.

22. τῷ: Nestor; depends on *φεισάμενος*.

μίν: i.e., Agamemnon; object of *προσεφώνεεν*.

23. εὔδεις: a reproach in the form of a question.

Ἀτρεΐς: D. 87, c; son of Pelops, brother of Thyestes, reputed father of Agamemnon and Menelaus.

ἵπποδάμοιο: see on ἵπποκ. 1; a common epithet of warriors.

24. βουλευφόρον: an active determinative compound. βουλ. ἄνδρα is the subject of εὔδειν, and βουλευφόρον is in predicative apposition with ἄνδρα (a man who is a counselor).

25. ἐπιτετράφαται : D. 162.

τόσσα : D. 53 ; so many weighty matters.

μέμηλιν : "Uneasy lies the head that wears the crown."

26. νὺν δ' : here he abandons the rôle of Nestor, with its tone of reproach, and addresses himself to the business in hand.

ἐμέθεν : D. 65 ; 112 ; 114.

δέ : parataxis for γάρ, D. 234.

τοί : ethical dative: lit., *for thee* = *know that ; I assure thee that*.

ἄγγελος : he speaks in accordance with his own nature, *i.e.*, as the Dream and not in the assumed character of Nestor.

27. σέ : D. 113 ; depends on κήδεται, and σέ must be supplied as object of ἐλαίρει.

ῥών : concessive participle. Zeus, unlike Agamemnon, does not sleep (2), and thus carries into effect the principle enunciated in 24.

ἐλαίρει : perhaps a bit of flattery intended to incite Agamemnon to instant action. But as there was no special reason for Zeus's pity for Agamemnon, an old Greek grammarian thought this verse had been put in here by some interpolator (from Ω 174, where it is quite appropriate when said to the wretched Priam).

33. ἐκ : Zeus is the source whence spring the sorrows.

ἔχει : D. 170, e ; the object is τοῦτον τὸν μῦθον understood from the context. The Dream was not commissioned to say this ; he is independent enough to give instructions on his own responsibility.

34. μελίφρων : originally an epithet of wine.

ἀνήη : D. 189 ; 188.

36. τά : cognate accusative, object of φρονέοντα.

φρονέοντ' : in apposition with τὸν 35.

ἀνά : used for metrical convenience instead of the more common κατά.

τελέσθαι : D. 140, a.

ἔμλλον : D. 149. The plural avoids ambiguity, since ἐμέλλεν might mean "which Agamemnon was not destined to accomplish."

37. 'φῆ : *expected*.

γ' : intensifies ὃ, to contrast it strongly with Ζεύς 38.

κείνῳ : D. 129 ; *that very*.

38. νήπιος : an exclamation, in apposition with ὃ : *fond fool*, that he was.

οὐδέ : parataxis for οὐ γάρ, D. 234.

τά : *the things which as labors (plans) = the plans which*.

ῥαίδεις : D. 151 ; 217, 7.

ῥά : the hearer *did* know well what happened subsequently.

ῥεργα : attraction into the relative clause gives emphasis to ἔργα.

39. γάρ : long, as in A 342.

ἐπ' : D. 223 ; the position after the verb is rare, D. 224, a.

41. ἤγγετο: D. 205, 2, b, 1.

ἀμφέχυντ': lit., *poured itself about him* = *resounded in his ears*.

ὄμφη: i.e., of the Dream.

42. ἔζετο: the imperfects ἔζετο, ἐνδυνε, and βάλλετο do not differ in meaning from ἐδήσατο (44), βάλετο (45), and εἴλετο (46).

ὀρθωθείς: with middle meaning (D. 139, a): *raised himself upright and sat* = *arose and seated himself* on the edge of the bed.

μαλακόν: because it was made of wool.

ἐνδυνε: has the force of a middle. Apparently the heroes slept entirely nude, as many Italians do to-day.

χιτῶνα: a sleeveless woolen undergarment or shirt. It was worn next to the skin, was bound by a belt at the waist, and reached nearly to the knees.

43. δέ: has its vowel lengthened, D. 40.

βάλλετο: the indirect middle, here and in ἐδήσατο, βάλετο, εἴλετο, gives a possessive sense: lit., *threw on the mantle for himself* = *threw on his mantle*.

φᾶρος: a mantle corresponding to the ἱμάτιον or χλαῖνα of later times.

44. ποσσὶ: D. 78, a.

ὑπό: ὤ —, D. 40.

λιπαροῖσιν: from λίπα oil: lit., *oily*, referring to the practice of anointing the body with oil; then transferred to the flesh color of the healthy human body.

ἐδήσατο: the poet describes the several actions of Agamemnon rather than the articles of his dress.

45. ἀμφί: in tmesis with βάλετο.

ᾤμοισι: D. 66. He did not throw the sword itself over his shoulder, but the baldric (τελαμών) from which the sword hung.

βάλετο: indirect middle: *cast for himself* = *cast his*.

ἀργυρόηλον: the hilt of the sword was riveted to the blade, and the exposed facets of the rivets were plated with silver. The blade of the sword was of bronze. See on ἀργυρή A 219, and on πεπαρμένον A 246.

46. σκῆπτρον: see on A 15. He took no spear, as he carried the scepter in the spear-hand.

ἄφθιτον: *imperishable*, both because it was made by the god Hephaestus (see 101-108) and because, being a gift of Zeus through Hermes, it was symbolical of god-given authority, and hence had ever remained a sacred heirloom in the family of Pelops. — "When Homer wishes to tell us how Agamemnon was dressed, he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his scepter. We see the clothes while the poet is describing the act of dressing. An inferior writer would have described the clothes down to the minutest fringe,

and of the action we should have seen nothing." — Lessing's *Laocoön*, xvi, trans. Frothingham.

47. κατὰ νῆας: *i.e.*, to the place of assembly (ἀγορά) in the center of the camp; see on A 54. Here it meets by the ship of Nestor (54).

48. Ἡώς: = Ἐως; see on A 477.

προσεβήσεται: D. 207, 2; *i.e.*, topmost Olympus caught the first glimmerings of the Dawn, as she preceded the Sun, bringing light to gods and men.

μακρόν: *lofty, high*.

49. Ζηνί: D. 96.

φάος: = φῶς, see on φάος A 605. The gods, too, need the light of day. Agamemnon slept most of the night after all, as the dream came to him toward the dawn.

50. αὐτάρ: marks the transition to a new scene, as in A 430.

δ: Agamemnon.

ἔκλειυσεν: here with the dative, contrary to the Attic usage.

51. ἀγορήνδε: to a general assembly of the entire army (see on 21 and A 24), whereas the βουλή (53 below) was a privy council consisting of the principal chieftains (elders), probably Agamemnon, Achilles (absent on this occasion), the two Aiantes, Diomedes, Idomeneus, Menelaus, Nestor, and Odysseus.

52. οἱ: the heralds. Asyndeton for καὶ οἱ μὲν, D. 235.

ἐκήρυσσον: imperfect of a series of actions.

τοί: the Achaeans.

53. πρῶτον: the privy council meets *first* to fix upon a plan of action (73-75) to be submitted to the general assembly (139-141), which convenes immediately after the adjournment of the βουλή (87 ff.). The general assembly (on earth, as in heaven) was usually held about sunrise.

μεγαθύμων: elsewhere used only as an epithet of peoples (as in A 123. 135), but here applied to the elders because of their high rank and acknowledged bravery:

ἔα: lit., *he caused the* (βουλή) *to sit* = *he convened a session of the* βουλή.

γερόντων: see on 21.

54. Νεστορή: adjective for the genitive Νέστορος, see on Νηληϊή 20.

βασιλῆος: in apposition with the genitive involved in Νεστορή; it is the construction according to the sense, on the principle of Ἀθηναῖος ὦν, πόλεως τῆς μεγίστης.

55. τοῖς: the members of the βουλή.

δ: Agamemnon, who stood up to address the βουλή, since he resumes his seat at the close of his speech (76); see on A 58 and often.

ἤρπνεντο: indirect middle.

βουλήν: *counsel, plan*: compare the Lat. *concilium* and *consilium*.

56. **θεῖος**: asyndeton (D. 235); he is excited.

ἐνύπνιον: adverb formed from a prepositional phrase (ἐν ὕπνῳ): *in my sleep*; it modifies ἦλθεν.

57. **ἀμβροσίην**: see on 19; fixed epithet of night, like the Italian *santa notte* (sacred night).

διὰ νύκτα: the night is regarded as a country, *through* which the Dream journeys as through space. But some regard **διά** as temporal, *i.e.*, *during*.

μάλιστα: really belongs with **ἀγχιῶτα** in 58, yet it must be taken closely with **Νέστορι**: lit., *and it was closest (exactly) like chiefly to goodly Nestor in*, etc. = *and it was very closest (most exactly) like to goodly Nestor in*, etc.

58. **φείδος**: accusative of specification.

τέ: D. 40.

φύνη: the difference between **φείδος** and **φύνην** is verbal rather than actual.

ἄγχιῶτα: D. 109 *bis*.

ἐρεοίκει: D. 217, 6.

59. **πρός**: in tmesis with **ἔφειπεν**.

ἔφειπεν = **προσέειπέν με μῦθον** with two accusatives instead of the dative of the person addressed, as in 7.

71. **ᾤχετ'**: the moment his message is delivered, **Ὀνειρος** is off and away, like **Athene** in A 221.

ἀποπτάμενος: D. 206, a, 9. The participle contains the leading idea: *flew away and was gone* = *was flown away*.

72. **αἶ κέν πως**: see on A 66.

θωρήξομεν: D. 24; 183.

νίας: D. 97.

73. **πειρήσομαι**: understand **νίας Ἀχαιῶν** as object.

ἥ: the relative is attracted from the neuter to the gender of the predicate substantive, **θέμις**; lit., *which is the custom and right = a procedure sanctioned by custom*. — The object of his proposal to abandon the enterprise and return home (see on **πρώτον** 83) was to sound the temper of his army, for in view of the length of the war, the recent plague, and that unwise selfishness of his which had deprived the army of the services of its Achilles, he had reason to fear that the troops had become disaffected.

74. **φεύγειν**: he proposes not merely a retreat, but a *flight*, hoping that the proposition would be rejected with indignation and have the effect of inciting the troops to a spirited renewal of hostilities.

πολυκλήϊσι: **κλήϊδες** were *rowing-benches*, not *tholes*, nor *rowlocks* (which to this day are not used in Greece): *many-benched*.

75. **ἄλλος**: is in partitive apposition with **ὑμεῖς**. **ἄλλοθεν ἄλλος**, lit., *one from this side and another from that* = *each from his individual place*.

ἐρητεύειν: D. 145; a request rather than a command. Some of the old Greek grammarians thought that the object of **ἐρητεύειν** is **ἐμέ ταῦτα λέγοντα**,

but it is better to understand αὐτούς (*i.e.*, νῆας Ἀχαιῶν) as the object. Agamemnon says, "I shall propose to the troops to retreat, but you chieftains must try to prevent *them* from acting on my proposition." He evidently feared that the result of his venture would not be what he desired.

77. ἡμαθέεντος: long for ἡμαθόεντος (ἄμος, ἄμμος), *sandy*, a realistic epithet applied only to Pylos, probably because the coast was sandy; however, the epithet refers not merely to the city of Pylos, but to the whole kingdom of Nestor. The adjective is masculine in form (Πύλος is feminine), but in Homer some adjectives of three terminations are used as though they had but two, the masculine standing for both masculine and feminine.

Πύλοιο: Pylos cannot be located at Sphacteria, since that site would make the journey of Telemachus from Pylos to Sparta absurd, because of the impossibility of crossing the pass of Mt. Taygetus in the time mentioned in the Odyssey. From Klidhi (see note on A 248) in Triphyly, there is a natural trade-route to Sparta, which crosses no mountains, and makes the journey of Telemachus easily feasible. Klidhi also has a broad sandy beach, so necessary for beaching the small ships (boats) used by the ancients.

79. The verse recurs frequently in Homer, because it is the polite form of address to princes. The form of address to the ordinary soldiery is seen in 110 below.

80. εἰ: introduces a mixed condition, of which the protasis itself is condensed, the full thought being, "if this dream had appeared to a less trustworthy man and he had told us of it, then we might," etc.

81. ψεύδος: supply εἶναι, = τὸν ὄνειρον ψεύδος εἶναι: *a false thing*.

κὲν φαίμεν: potential optative.

μᾶλλον: *rather* (than give it credence and try the issue of war in the absence of Achilles).

82. ἔφιδ': D. 170 *bis*; 205, 2, b, 20. The antecedent of ὅς is the omitted subject of ἔφιδε = νῦν δὲ ἐκείνος εἶδεν τὸν ὄνειρον ὅς. The implication is that the word of the king, God's vicegerent, precludes the possibility of deceit. Nestor is polite, but unconvinced.

85. 'πείθοντο: *i.e.*, one by one (imperfect of a series of acts) they left the council of the chieftains in order to set about making trial of the temper of the army.

ποιμὲν λαῶν: a patriarchal epithet applied both to Agamemnon and Nestor, but probably Agamemnon is meant here.

86. ἐπισσεύοντο: D. 172; after the sceptered kings as they came forth from the council and proceeded to the agora.

87. ἱασι: D. 221; *go, fly*.

διδύων: *thronging, busy, thickly swarming*; used in Homer not only of bees, sheep, and flies, but also of the beating heart, of vehement grief, and the passionate song of the Sirens. The thronging ending -ων is descriptive

of the thronging bees that unceasingly and in quick succession pour forth from (and return to) their hive in a hollow rock.

88. νέον: D. 230; *ever in fresh numbers, afresh*.

89. βοτρυδόν: adverb: *in clusters, clusteringly*. The simile is not wholly correct, for bees do not fly in clusters and only form themselves into a cluster like a bunch of grapes when they swarm, whereas the mention of *flowers of spring* (rather than trees) seems to indicate that the poet had in mind bees plying their business of honey-gathering. And yet lines 92-93 seem to show that the point of the comparison is that as bees hurry from their hive and arrange themselves in a cluster at the spot chosen for swarming, so the Achaeans hurried from their ships and huts and seated themselves in the place of assembly. Bees cannot swarm on flowers of spring, unless budding trees and shrubs be reckoned as flowers of spring, in which case the comparison would be more appropriate and ἐπ' ἀνθεσι φειαρνοῖσιν would be a pregnant construction: *fly to and remain on*.

90. φάλις: *in throngs, in swarms*.

πεποτήσασθαι: D. 158; *are on the wing, are in flight*.

τε ἔνθα: a real hiatus, D. 35, l.

91. ἄπο: D. 224.

92. προπάροιθε: D. 228; *along; i.e., with their backs to the sea*. See on A 360.

βαθείης: *low-lying*.

93. φόσος: = ὄσσα; the soldiery did not know why the assembly had been convened, but a rumor that a return home would be proposed by Agamemnon *had spread like wild-fire* (δαίω): lit., *was ablaze*. Rumor is here personified as a goddess, who is said to be a Διὸς ἄγγελος (*i.e., ἐκ Διὸς*), because the rapid and mysterious spread of rumor cannot be traced to any human agency, and must therefore be from God.

94. ὀτρύνουσ': urged them, *i.e., filled them with eagerness to go to the assembly in order to hear the news and the truth*.

ἀγέροντο: D. 170, e; 205, 2, b, i; *and they gathered* at the ship of Ulysses.

95. ἐπετρήχει: D. 213.

96. ἰζόντων: genitive absolute; reflexive in sense = when the people took their seats.

97. ποτέ: expresses impatience and indicates that former attempts to induce the soldiery to refrain from clamor had been in vain.

ἀντὶς: genitive of separation.

98. σχολαί': D. 161; equivalent to παύσαντο.

βασιλῆων: kings other than Agamemnon would be likely to address the assembly. See on A 176.

99. ἐρήρυθεν: D. 155, a. Lit., *were restrained, i.e., quieted down, remained quietly seated on their benches*. The verb is plural in the con-

struction according to sense, *i.e.*, its pronoun subject, standing for the collective noun *λαός*, is plural.

καθ : local, *ον*.

101. *σκήπτρον* : in the time of Pausanias (9. 40. 6) this scepter was still shown at Cheroneia, where it was worshipped as a god to whom sacrifice was regularly made (about 180 A.D.).

τό : D. 133 ; object of *τεύχων*.

ἤκαμε τεύχων : = *ἔτευξε καμών* ; as in A 168 the principal idea is in the participle : lit., *grew weary in making*, *i.e.*, *fashioned with labor, wrought with toil*.

104. *Ἑρμῆας* : = *Ἑρμῆς*, son of Zeus and Maea, a daughter of Atlas ; while still an infant he invented the lyre and stole the cattle of Apollo, who finally accepted the lyre in exchange for the cattle. He also invented the flute, which he traded to Apollo for the golden caduceus (herald's staff). He was the herald and peace messenger of the gods, in which capacity he brought the scepter, Zeus's symbol of empire, to Pelops ; he was the guide of the souls of the dead to Hades ; he invented weights and measures ; he taught men how to gain wealth by commerce and how to lie and steal ; ready with his tongue, he was the patron of orators ; he also invented language, mathematics, astronomy, and writing, and was the patron of gymnastics and athletics ; he was the promoter of fertility in plants and animals, and he was the god of chance. In art he is represented with the caduceus, the petasus (winged hat), and winged feet. Busts of Hermes were placed everywhere, especially in the gymnasium, palaestra, agora, at the city gates, and by the roadside. His best statue was by Praxiteles, the *original* of which has come down to us and is preserved in Olympia.

Πέλοπι : son of Tantalus, brother of Niobe, father of Atreus and Thyestes. Driven from Phrygia, he came to Olympia, where he overcame Oenomaus, the king of Elis, in a chariot race, thus winning Hippodameia, daughter of Oenomaus, as his wife, and with her the kingship over a large part of the Peloponnesus, to which he gave his name.

105. *Πέλοψ* : in apposition with *ῥ*.

Ἀτρεΐ : D. 87, c ; son of Pelops. Homer evidently knows nothing of the horrible feud between Atreus and Thyestes, nor of the Thyestean meal, for here he makes Thyestes the faithful guardian of Agamemnon, to whom he transmits the royal insignia and the kingdom (see 106-107), thus disinheriting his own son Aegisthus.

106. *πολύφαρμι* : heteroclite dative (D. 103), as though from a nominative other than *πολύφαρμος*.

107. *Θυέστ* : D. 71.

ἔειπε : imperfect, apparently used precisely as is the aorist in 106.

φορῆναι : the infinitive is partly that of purpose and partly that of result, D. 144 ; 163, a.

108. Ἄργεϊ: D. 66; Agamemnon's own kingdom comprised Corinth, Achaea, Sicyon, and a part of the Argolis; Diomedes was king of Argos itself. But under Ἄργος we must understand certainly the whole Peloponnesus and probably even all continental Greece, which at this time seems to have been under the hegemony of Agamemnon. See on A 2 and 30.

φανόσσειν: D. 144; as though ὥστε preceded.

"How does" Homer "manage when he desires to give a more full and minute picture (see on 46) of the scepter? . . . Does he paint for us, besides the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet would have given such heraldic description in the honest belief that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the scepter. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and, again, the shepherd's staff of peace-loving Atreus. . . . And so at last I know this scepter better than if a painter should put it before my eyes, or a second Vulcan give it into my hands."—Lessing's *Laocoön*, xvi, trans. Frothingham. See on σκήptron 101.

109. ἐπεισόμενος: manner or means.

Ἀργείοισι: depends on μετά in μετῆῶδα.

110. ἦρωες: a most courteous and flattering stock form of address to the whole body of warriors, whereas ἦρως (singular) is applied only to nobles.

θεράποντες Ἄρῃος: i.e., brave warriors.

Ἄρῃος: D. 85. Ares is the god of war, but probably originally a god of the storm. He is the son of Zeus and Hera. His greatest delight is in the moil of war; blood and murder are his joy; he is therefore hated by all the gods, even by his parents, but most especially by Athene, the patroness of strategic war, of states, and of the peaceful arts and sciences.

111. μέγα: D. 230; modifies ἐνέδησε.

ἄτῃ: depends on ἐν ἐνέδησε. In several places in the Iliad Agamemnon does not hesitate to throw upon Zeus the blame for his folly in quarreling with Achilles. But in the present case his complaint is only a ruse whereby to discover the feeling of the army. He therefore makes no reference to the quarrel, but to the pretended fact that Zeus, after having led him to believe that he could take Troy, now bids him to return to Argos in dishonor and with a decimated army.

113. ἐκπέρσαντ': = ἐκπέρσαντα; although μοί precedes, ἐμέ must be understood as the subject = ἐμέ ἐκπέρσαντα Φίλιον οὕτως ἀπονέεσθαι = ἐμέ μὴ

ἀπονέεσθαι πρὶν Φίλιον ἐκπέρσαι; the chief feature of Zeus's promise is contained in ἐκπέρσαντα.

ἀπονέεσθαι: — ∪ ∪ —, D. 45; 203, c.

114. ἀπάτην: Agamemnon does not have in mind the baneful Dream, but the alleged deceitful promise of Zeus that he should sack Troy before his return to Greece, ὑποσχόμενος γὰρ ἐμὲ Ἴλιον ἐκπέρσειν κακὴν ἀπάτην ἐβουλεύσατο.

βουλεύσατο: corresponds in time with ὑπέσχετο, but the recognition of its action by Agamemnon is present; in other words, the clause is abbreviated and stands for νῦν δὲ οἶδ' ὅτι κακὴν ἀπάτην ἐβουλεύσατο: *but as it turns out, I know that he*. But strictly speaking νῦν δέ belongs to κελεύει = νῦν δὲ κακὴν ἀπάτην βουλευσάμενος κελεύει μὲ Ἄργος ἰκέσθαι. He speaks the truth about the deceit of Zeus, but he does not know it.

115. δυσκλεί': = δυσκλεῖα (accusative of δυσκλείης), D. 86.

Ἄργος: D. 67.

116. ὑπερμενεί: ∪ — ∪ ∪ —, D. 44.

117. πολλῶν: D. 102.

πολλῶν: D. 93.

κάρηνα: D. 98.

119. αἰσχρὸν γάρ: the influence of δυσκλεῖα is still felt.

ἔστι: refers to the future with especial assurance.

ἔσσομένοισι: dative of interest.

πυθέσθαι: depends on αἰσχρόν.

120. λαόν: D. 76; subject of πολεμίζειν and μάχεσθαι. The clause beginning with μάψ is in apposition with τόδε (119).

121. ἀπρηκτον: adverbial.

πολεμίζεσθαι: D. 164; the action extends into the present.

122. τέλος: i.e., πολέμοιο. The clause, being an expansion of μάψ (120), should have been construed with αἰσχρόν ἔστι and should have had πεφάνθαι instead of πέφανται: *and that the end of the war doth not yet at all appear*. Instead of that we have a coördinate clause (D. 234): *and the end of the war doth not yet at all appear*.

123. γάρ: explains and justifies ἀνδράσι παυροτέροισι.

124. ὄρκια: properly speaking *signs (symbols) of the oath*, i.e., the sacrificial animals themselves, which were slaughtered (by cutting their throats) in the ratification of a solemn treaty: *oath-offering*; then in a derived sense it also means *armistice, truce, treaty*.

πιστά: *firm, inviolable*, because the gods have been called on to witness the solemn rite. ὄρκια πιστὰ ταμεῖν = ὄρκια στομάχους ἀνῶν ἀποταμόντες ποιεῖσθαι.

ἀριθμηθήμεναι: D. 155, a.

125. Τρώες: supply κ' ἐθέλουσιν.

ἐφ' ἑστίαι: *at their own hearth, i.e., in the city, native inhabitants*; equivalent to οἱ ναίουσι κατὰ πτόλιν 130. Emphatic by position.

ἔασιν: D. 199, a; 219.

126. ἡμεῖς: D. 121; supply εἶπερ from 123.

διακοσμηθήμεν(αι): dependent on ἐθέλομεν (123).

128. δευότατο: D. 161.

129. πλέας: D. 109; originally a positive form π(ο)λέας (*many*), which is made a comparative (*more*) by the context; π(ο)λέας is to πλέονας as χέρη is to χερείονι (A 80). Others regard it as a doubly syncopated plural, πλέονας, πλέας, πλέας, in which the comparative termination is sacrificed to metrical convenience.

130. Τρώων: genitive after πλέας.

πτόλιν: D. 93.

ἐπικούροι: predicate; ἄνδρες is the subject.

131. πολλέων: —, D. 29; 73; 102.

ἐγχείσπαλοι: the accentuation is contrary to the rule, HA. 582 c; G. 885.

132. The Greeks have been reckoned at from 120,000 to 140,000; the Trojans at 12,000, and the Trojan allies at 38,000. The stress laid upon the presence of the latter is mere pretense on the part of Agamemnon.

ἰθὺλοντα: concessive participle.

134. βεβάασι: D. 217, 1.

Διὸς ἐνιαυτοί: because as the god of the heavens he was the dispenser of the seasons, of day, and of night.

135. δῆ: = ἦδη.

δοῦρα: D. 89, b.

σέσηπε: intransitive.

σπάργα: probably made of hemp.

λιδννται: D. 149. He probably hints that as the ships are unseaworthy it would be foolhardy to set sail for Greece.

136. ἡμέτεραι: agrees with the nearest noun, HA. 620 a; G. 923.

τέ: in strict correlation τέ should follow ἄλοχοι.

νήπια: (1) *young*, (2) *foolish, unreasoning*. Greek parents of to-day still speak of their baby as *our fool* (μωρός).

137. ἦατ': D. 158.

ποτιδέγμεναι: D. 163; 206, b, 1; it agrees with ἄλοχοι, the most important word. The verse is corrupt; probably *μεγάροισι δεδεγμένοι* should be read.

ἔμμι: D. 112, 1; 115.

138. αὖτως: D. 130; strengthens ἀκράαντον.

κεκλήσέ: D. 156, a.

139. φίλω: D. 142, A, 1.

πειθώμεθα: hortative subjunctive: *let us all obey* the saying (command) which I shall utter.

140. πατρίδα: here used as an adjective.

141. οὐ γὰρ ἔτι: for we may no longer hope (as we formerly did) that we shall capture: *for there is no longer a chance (possibility) for us to capture.*

Τροίην: the city of Troy, as in A 71. 129, but see below 162.

142. τοῖσι: dative of interest.

143. πᾶσι: in apposition with τοῖσι.

μετὰ πληθύν: the dative is more common; there seems to be a confusion of ἀνὰ πληθύν and μετὰ πληθύν; *i.e.*, the common soldiery, who were ignorant of Agamemnon's ruse to test their sentiments.

δοῖσι: is stronger than οἷ, which is the natural relative after πᾶσι.

οὐ: not μή, because no idea of condition is involved, as the relative clause is merely an explanation of πᾶσι μετὰ πληθύν.

βουλῆς: (the decision of the council): *plan, scheme, ruse.*

ἐπάκουσαν: elsewhere with the accusative.

144. φῆ: D. 232, 17; *as, like*; distinguished from φῆ (ἔφη) by the accent. Its origin is uncertain.

μακρά: *i.e.*, stretched out (in long rows).

κύματα θαλάσσης: is one conception: *sea-waves* of the Icarian deep. There should be no comma after θαλάσσης.

145. Ἰκαριόιο: the Icarian sea was named from the island of Icaria, in the Aegean sea, west of Samos. There it was that Icarus fell when the sun had melted the wax from his wings.

Εὐρώς τε Νότος τε: Homer knows only of four Winds; so when he wishes to speak of the Southeast Wind, he is forced to mention the East Wind and the South Wind, the resultant of whose forces makes the Southeast Wind.

146. ὥρορ: D. 180; 141; its object is τὰ; it is singular because the resultant of the two winds makes one wind, see on 145 (but the verb is usually explained as agreeing with the nearest subject).

πατὴρ Διὸς ἐκ νεφελῶν: because Zeus is the *cloud-gatherer* (A 511) and the sender of all the varying kinds of weather, just as he regulates the divisions of time, see on 134.

147. ὥς δ': *but (or and) as* (is wont to happen).

δοτε: D. 143.

Ζέφυρος: in Homer it is the rough and strong (δυσσαής *fierce-blowing*) West Wind that brings hurricanes and is the most dangerous after Νότος. With us the Zephyr is a gentle breeze, a conception due in part to the fact that on the western seaboard of Asia Minor the West Wind, coming directly from the sea, is a *refreshing* wind. The Zephyr is known nowadays as the *Imbad* (Turkish corruption for ἐμβάτης *Incomer*, cp. ἔκμενος οὔρος). It rises shortly after noon and blows steadily, strongly, and even boisterously until after sunset, making life endurable even in midsummer in places like Smyrna. At Troy

the Zephyr comes from the mountains of Thrace and is also refreshing. Schliemann calls attention to the fact that Troy is still *windy*, see on Γ 305.

148. **λάβρος**: adjective with adverbial force.

ἐπὶ: *i.e.*, when the Zephyr strikes it.

ἡμῖν: supply **βαθὺ λῆιον** as subject. The dependent construction is often abandoned in similes when a new picture is added to the comparison, see 210.

ἀσταχέουσιν: elsewhere **σταχέουσι**, from $\sqrt{\sigma\tau\alpha}$ *stand* (here with the prothetic *α*): *standing ears*, because the heads of wheat stand vertically on the stalks. *With its ears*, dative of means.

149. **τῶν**: the Greek soldiery, 142–143.

κινήθη: recalls 144. They have left the place of assembly.

ἀλαλήτῳ: from the war-cry **ἀλαλά**. Among the Kurds and Arabs the war-cry and the cry of alarm is still *lu-lu-lu*, repeated *ad infinitum*. Dative of manner: *with a shout*, *i.e.*, shouting *la-la-la*.

150. **νῆας ἐπ'**: not **νῆας ἔπ'** (anastrophe), because the final vowel of the preposition is elided; but exceptions occur, especially when the elided preposition stands for a verb, like **πάρ'** (A 174) for **πάρεισιν**.

κονίη: \cup — —, though the *ι* is short.

151. **ἵστατ' ἀειρομένη**: the participle contains the prominent idea.

τοῖδ': the soldiery upon their arrival at the ships.

152. **ἀκέμεν(αι)**: supply **νῆας** as object.

ἄλα: D. 10, 60.

153. **οὐρούς**: probably related to **ὀρύσσω**, *dig*; **ταφροειδῇ ὀρύγματα**, *i.e.*, *trenches* dug to facilitate the launching of the ships: *launching-ways*.

ἐξεκάθειρον: imperfect of endeavor. The launching-ways had become filled with sand and seaweed in the course of the years and had to be cleared out.

154. **φιμένων**: lit., *of them sending themselves homewards* = *of their hurrying homewards*.

ἔρματα: see on A 486.

155. **ὑπέρμορα**: Fate had willed it that Troy should be destroyed by the Achaeans. The phrase is purely rhetorical, for though the decrees of Fate may be imperiled, they cannot be nullified by human agency. However, the moment is full of peril for the cause, the danger that the army may actually set sail for home and wreck the expedition becomes more and more imminent; the soldiers are so passionately intent upon getting the ships ready for launching that they have no ears for the exhortations of their chieftains; God alone (the *deus ex machina*) can avert the impending disaster, save the situation for the ambitious chieftains, and reinstate Fate in her rights.

157. **αἰγιόχοιο**: see on A 202.

ἀτρυνάγη: commonly derived from *α-priv.* + **τρώω**, *rub* (*wear out, waste*) = **ἄτρυντος**, *ἦν οἱ πόνοι οὐ τέλουσιν*. But its origin is uncertain, because it is

a word of the most venerable antiquity, of whose priestly or secret meaning Homer himself was ignorant.

158. **δῆ**: irritation or pained surprise put in the form of a question to which no answer is expected; the thought is *οὕτω δὴ φεύγονται καταλιπόντες Ἑλένην*.

159. **νῶτα**: the plural is used for metrical convenience as in 308.

160. **καὶ δὲ δέ**: D. 31; 32. Join *καὶ* with *λίποιεν*.

ἐξηολήν: explanatory accusative, a kind of predicate.

161. **Ἀργεῖην**: though queen of Sparta in her own right, Helen is here called Argive, because most of the Peloponnesus was under the hegemony of Argos, see on 108, A 2 and 30. Equivalent to *Peloponnesian* or *Greek*, as contradistinguished from the Trojan women. It is a standing epithet of Helen even in the Odyssey, when she is once more in Sparta as the wife of Menelaus.

Ἑλένην: the first mention of Helen, the proximate cause of the Trojan war.

162. **Τροίη**: here in the usual sense of *Troyland*, the country, not the city.

164. **ἀγανοῖσι**: a decorative epithet. The words are more suitable as Athene's instructions to Odysseus in 180, because Athene herself does not act as suggested here. — The asyndeton between two imperatives denotes haste, D. 235.

165. **ἔα**: supply *Ἀχαιοὺς* or *αὐτοὺς* (= *σφᾶς*), implied from *φῶτα φέκαστον*, as the subject of *ἐλκέμεν*.

νῆας: —, because *ἄλαδε* originally began with *σ*, D. 10, 60. — Hera is unconsciously doing precisely what Zeus earnestly desires.

169. Asyndeton, D. 235.

ἔπειτα: *i.e.*, after her arrival.

Διί: *υ* —; D. 40.

μήτιν: —, because the initial consonant of *ἀτάλαντον* has been lost, D. 10, 60.

ἀτάλαντον: followed by the dative of likeness and the accusative of specification.

170. **ἱσταότα**: D. 217, 5. Odysseus had been a passive and sorrowful spectator of the stampede to the ships.

ἐσσελμοιο: said of a transport ship. The Lexicon (L. & S.) is wrong. The assembly met at his ships, see on *ἀγορήνδε* A 54 and 300.

μελαίνης: gives the characteristic color of the ship as a whole, whereas *μυλτοπάρηος* (637) gives a detail.

171. **ἔχος**: because of the shame of the retreat.

κραδίην καὶ θυμόν: accusative of specification, as in A 362.

173. **διογενής**: standing epithet of Odysseus, whose father Laertes was a son of Arcisius, a son of Zeus.

175. **ἐν**: pregnant construction, rest after motion.

πεσόντες: *tumble into*; indicative of a complete stampede.

182. ξυνέηκε: D. 171; 206, a, 17; *understood*, not as in A 8.

φόπα: object of ξυνέηκε.

φωνησάσης: intransitive.

183. 'βῆ δὲ θέιν: D. 144, a.

ἀπό: goes with 'βάλε.

χλαῖναν: after having cast from him his mantle (worn over the χιτῶν), which prevented him from putting forth his full speed, he was clad in his shirt (χιτῶν) alone, an indecorous garb for a king. But the scepter of the commander in chief, which Agamemnon placed in his hands (185-187), conferred plenipotentiary power upon him and saved his dignity.

τήν: the χλαῖνα.

184. κήρυξ: for the duties of the herald see on A 321.

Εὐρυβάτης: the herald of Odysseus; not to be confounded with Agamemnon's herald of the same name; see on A 320.

'Ιθακήσιος: *native of Ithaca*, the island of which Odysseus was king.

185. 'Αγαμέμνωνος: was standing in front of his tent.

186. φοί: dative of advantage; it was in the interest of Agamemnon that the scepter was to be used, but practically φοί is almost equivalent to παρ' αὐτοῦ.

188. ἔρχον ἄνδρα: namely, one of the ἀριστῆες, who were not βασιλῆες, but ἄρχοι, ἡγεμόνες, κοίρανοι, such as Patroclus, Sthenelus, Meriones, Antilochus, Alcimedon, Phoenix, and others, none of whom were independent generals, though all were of princely blood. — As is plain from the words of Odysseus (190-197), reference is here made to those kings and persons of rank who had not been present at the meeting of the Council (βουλή).

189. δ': D. 238, 7, b; *then*, though often it cannot be translated.

190. δαιμόνι: see on A 561; here in a good sense: *My good Sir*.

κακόν: —, because ὡς originally began with a consonant, D. 58. It is accented, D. 224. In Homer κακός means either *cowardly* (*coward*) or *low-born*. In later times the low-born peasantry (οἱ κακοί) were disreputable persons in the eyes of the high-born aristocrats (οἱ ἀγαθοί), and hence the moral quality is a derived or secondary meaning in the case both of κακός and ἀγαθός.

δεδρίσσεσθαι: D. 59; usually transitive, but here intransitive.

191. ἴδρι: causative.

λαούς: the common soldiery to which the person addressed did not belong. ἄλλους λαούς: *the soldiery besides*.

192. σάφα: D. 230, a.

οἷος νόος: supply ἐστί. Odysseus hints, what he knows well, that Agamemnon had only been testing the sentiments of the soldiery.

'Ατρεΐωνος: D. 88, b.

193. *πειράεται*: refers back to 73.

τάχα: always temporal in Homer.

194. *ἐν βουλῇ*: take with *ἔρειπεν*: *in the council*.

ἀκούσαμεν: Odysseus might have said *ἀκούσατε*, but in courtesy to his hearers he includes himself in the number of those who, though kings, had no seat in the council of the kings; see on 21 and 51. The innate politeness of the Greeks is visible in their literature in a variety of ways, *e.g.*, in the use of the generalizing plural, in the softening down of a brutal imperative or indicative to some more courteous equivalent, in their euphemistic periphrases, etc.

195. *μή τι*: *beware lest*; see on *χραίσμῃ* A 28 and on A 26; must not be taken with *κακόν*.

196. *δε*: D. 238, 7, d; 234.

βασιλῆος: is to be taken in a general sense without special reference to Agamemnon.

197. *τιμή*: the kingly dignity.

δε: as in 196.

ἐκ Διός: the kingly dignity was conferred on the king by Zeus (see on A 176) therefore all others must obey him.

μητίετα: D. 71.

198. *δήμοι(ο)*: D. 74.

εἴδοι: past general conditional sentence.

199. *σκήπτρῳ*: the scepter is here employed in its primitive use, which was that of a scourge wherewith to bring the recalcitrant to terms. It afterwards became a mere symbol of royal power, as at present.

ἐλάσασκεν and *ὀμοκλήσασκε*: D. 194.

200. *δαιμόνι*: *Sir*, but the tone of voice expressed scorn and contempt.

201. *σέο*: D. 112, 2; 113; it retains its accent because it is emphatic, *i.e.*, it is contrasted with *οἷ*.

σύ: supply *εἰ, εἴς, or ἐσσί*.

ἀπτόλεμος, ἀναλκίς: "the men behind the guns" were not rated highly in those days, and had to submit tamely to insult from their chieftains, who claimed all the credit and glory even of a victory for themselves.

202. *βουλῇ*: here = *counsel* (not *council*). Or else *βουλῇ* is here equivalent to *ἀγορῇ*, for the common soldier was not a member of the *βουλή*. — The swift rhythm of the verse is in keeping with the irritation of the speaker.

203. *οὐ . . . πως*: *πώς* adds to the irony (*methinks*).

βασιλεύσομεν: toned down from *βασιλεύετε*; see on *ἀκούσαμεν* 196. Odysseus is not wholly impolite. The sense is, "the common herd cannot command here, as ye would have it, but we must all obey the one king." In point of fact the common soldiers, so far from being mutinous, were actually obeying the letter of Agamemnon's commands, but Odysseus does not hesitate

to employ even disingenuous methods to turn them aside from their present purpose. They were indispensable to the chieftains, for all their scorn and contempt of them.

204. The verse gives the reason for 203, therefore the explanatory asyndeton, D. 235.

ἀγαθόν: neuter predicate adjective used as a substantive; supply ἐστί.

πολυκοιρανίη: this and the next verse have been much quoted from the times of Plato down to the present. Aristotle (*Pol.* iii. 14) says, "in the heroic ages the monarchies were with the good-will and consent of the people, by descent from father to son, and according to law." In other words, they were constitutional monarchies, as contradistinguished from despotisms. But the conduct of Telemachus in the *Odyssey* proves that the status of the monarch and his heir was very vague, and the impression we gain from the whole of Homer is that the form of government in heroic times was an aristocracy rather than a constitutional monarchy. A distinct line is always drawn between the people and the nobles, and the king is king "by the grace of God," not by that of the people. Plutarch's parody of the verse (*Ant.* 81) reads πολυκαισαρίη: "*a multitude of Caesars is no good thing.*" "Many cooks spoil the broth."

206. θέμιστας: D. 101, 2.

σφίσι: D. 112, 3; the Achaeans.

βασιλεύη: really ∪ ∪ — —, but here wrongly used as — — —. The verse is spurious, however.

207. κοιρανέων: participle of manner.

ἀγορήνδε: near the ships of Odysseus; see on A 54.

209. ῥηχῇ: there is no hiatus; see on κακόν 190.

κῆμα: collective singular.

210. αἰγιαλῷ: D. 66.

βρέμται: D. 24; 183.

σμεραγεῖ: onomatopoeic word.

δέ: introduces parataxis (D. 234), for which English demands *so that*. — Notice the chiasmic arrangement, D. 240.

211. ἄλλοι μὲν: see on 1; contrasted with Θερόιτης δέ in 212.

ἔγγο: imperfect of a series of acts. The hiatus, D. 35, a.

212. Θερόιτης: from the Aeolic θέρος = θάρσος, θράσος, so that his very name means *Insolent, Impudent*. He was the ugliest in body and the most hateful in soul of all the Greeks. He was, therefore, utterly detestable in the eyes of the Greeks, who adored beauty of body, even when unaccompanied by beauty of soul. He is introduced here to make the popular cause odious in the minds of the hearers (readers). After the death of Hector the Amazons came to the aid of the Trojans, and their queen Penthesilea was slain by Achilles. Thersites gouged out the dead queen's eyes, and was killed there-

for by Achilles with a blow of his fist. After his death he became an ape. He is the only common soldier mentioned in the Iliad. In Shakespeare's Troilus and Cressida he is still the uncontrolled of speech.

213. *ἄκοσμά τε πολλά τε*: *disorderly (indecorous, unbecoming) things to say and many of them*. The phrase is not the equivalent of *πολλά τε καὶ ἄκοσμα*.

εἰπεῖν: D. 151; here *εἰδέναι* means not merely to *know*, but to *employ*, to *express in words*: *was ready with*.

214. *ἐριζέμεναι*: D. 144; infinitive of result, giving a particular of his readiness with indecorous speech.

215. *ἀλλ'*: after *ἀλλ'* supply *λαλεῖν* (or *λέγειν*, *εἰπεῖν*, *κολῶν*) involved in *ἐριζέμεναι*. The sense is *οὐ κατὰ κόσμον, ἀλλὰ γέλωτος χάριν*. He was not merely a buffoon, but he employed ridicule as a weapon against those whom he hated.

216. *αἰσχιστος*: D. 107; predicate adjective.

δὲ ἀνὴρ: hiatus, D. 35, a.

217. *φολκός*: occurs only here, therefore its derivation and meaning are uncertain. The ancient Greeks themselves thought it meant *squint-eyed*, i.e., *he squinted with one eye and was lame of one leg*. But modern editors give it the conjectural meaning of *sickle-legged* (cp. Latin *falx*): *bow-legged, bandy-legged*, i.e., *he was bow-legged in both legs and lame in one*. The explanatory asyndeton, D. 235.

ἦν: D. 219.

φοι: ethical dative.

218. *συνοκωχέτε*: D. 179, 21.

219. *φοβός*: originally said of earthenware vessels warped in the burning, and hence useless.

ἐπανήνοθε: the perfect of a conjectural present *ἐπανέθω* (connected with the root of *ἄνθος*, D. 179, 1): *blossomed (sprouted) thereon*. Though one of the flowing-haired Achaeans, he was himself not *κάρη κομάων*. We are told that Thersites played the coward in the Calydonian boar-hunt, that in anger Meleager tossed him over a precipice, and that his many deformities were due to the injuries he received in the fall. We are also told that he had been the guardian of Homer and had robbed him of his property. In revenge therefore Homer caricatured him.

220. *ἔχθιστος*: passive.

μάλιστα: forms with *ἔχθιστος* a double superlative, each of which has its own force.

Ἀχιλλεὺς Ὀδυσσεύς: Achilles was distinguished for his bravery, and Odysseus for his prudence. Their antipathy for Thersites was natural, since for the one he was a coward and for the other a fool.

221. *τό*: accusative.

γάρ: introduces the reason for their hatred of him.

ἐναικέισκε: D. 194.

Ἀγαμέμνονι: dative of interest.

222. ὄξεια: neuter plural used as adverb.

κεκληγώς: used with ὄξεια chiefly of the screams of birds or the barking of dogs.

λέγ': elsewhere in Homer λέγειν does not mean *to say*, so that it is best to retain here also the Homeric meaning: *enumerated, rehearsed, recounted, told off*.

ὀνειδεα: either the *reproaches, upbraidings*, spoken by Thersites, or else *disgraceful acts*, i.e., *he told off Agamemnon's dishonorable acts*. The latter meaning might be justified because in the following speech Thersites accuses Agamemnon of avarice, sensuality, cowardice, and injustice.

τῷ: refers to Agamemnon. Thersites was the spokesman of the Achaeans in their anger at Agamemnon because of his behavior towards Achilles and because of the disappointment he had brought them by his unsuccessful ruse; but their very champion humiliates them by the unbridled license of his foolish tongue, so that in the end they are ashamed to own that his rantings express their true sentiments.

223. (ἐ)κοτέοντο: imperfect of continued action; they hugged their wrath.

ἐνεμέσσηθεν: D. 155, a; the σ is doubled D. 41, a. The aorist points to the moment when their indignation was aroused.

224. μακρά: said of penetrating cries. — From this point on it seems to be assumed that the army knew that the true purpose of Agamemnon's speech (110 ff.) was to incite the soldiery to renewed activity against Troy, but the poet does not indicate the manner in which they had come into possession of this knowledge.

225. Ἀτρεΐδῃ: for the omission of the formal title of address, see on A 122.

τῷ: D. 131. Genitive of cause. Hast thou not yet had enough of meeds of honor? Wilt thou continue the war for private gain alone?

δ': D. 238, 7, c.

αὐτ': referring to his quarrel with Achilles.

ἡδὲ: introduces parataxis (D. 234) for τίνος χατίζων ἐπιμέμφει.

226. πλείαι: D. 109.

χαλκοῦ: not raw metal, but works of art in the shape of arms, armor, vessels, etc.

κλισίαι: supply εἰσί.

227. ἐξείρετοι: more narrowly defined by the relative clause.

228. πρωτίστῳ: for the double superlative see on A 105.

δίδομεν: a reference to 162 ff. Thersites arrogantly assumes the rôle of spokesman for the army and includes himself in the number of those who do noteworthy things.

229. ἔτι: belongs to the whole clause.

καί: belongs to χρυσοῖο, *gold also*, in addition to χαλκός and γυναῖκες. He wants to raise a laugh by this charge of avarice.

ἐπιδεύεαι: D. 156.

κέ: D. 142, A, 1; *may bring to thee*, in case we do not return home, but continue the war.

οἶση: D. 207, 6.

230. υἱος: D. 97.

ἔποινα: in apposition with ὄν.

231. ἐγώ: said in mockery of the words of Achilles, in A 166. The lame and cowardly braggart vainly arrogates warlike prowess to himself.

232. γυναῖκα νέην: like Chryseis and Briseis. The grammatical case would be the genitive after ἐπιδεύεαι in 229. Some make the accusative depend on ποθεῖς supplied from ἐπιδεύεαι, but the ridiculousness of the boaster's words is heightened, if it is made to depend on δήσας οἶσω, supplied from δήσας ἀγάγω.

μύσσηται: — ∪ ∪, D. 37; 185.

233. ἦν: introduces a relative clause of purpose whose mode is influenced by the ἵνα clause in 232. In prose relative clauses of purpose take the future indicative. Translate as though it were ἵνα κατίσχηται.

ἀπονόσφι: supply τῶν ἄλλων.

ῥέφοικεν: Thersites springs from the subject of Agamemnon's sensuality to that of his responsibility as commander in chief, although the reference is still to the trouble caused by his seizure of Briseis.

234. ἀρχὸν ἰόντα: supply τινά.

ἐπιβασκέμεν: transitive and causative; lit., *make to go upon* (tread upon), i.e., *bring one into misfortune*; referring to the misfortunes incident upon the dishonoring and withdrawal of Achilles.

νῆας Ἀχαιῶν: Thersites makes use of the title of honor (like the παῖδες Ἑλλήνων of Aeschylus, *Persians* 402) in use from antiquity to the present day; compare Δεῦτε παῖδες τῶν Ἑλλήνων, the Modern Greek war-song of the Revolution.

235. πέπωνες: was originally used of *ripe* fruit, which is *soft*. The idea of *softness* is retained in the transferred use of the word as employed either in affectionate or contemptuous address. As a petting word it means "my *gentle* men," but sarcastically used it means (as here) *weaklings*, *soft* (*fond*) *fools*. It is chiefly used in the singular, ὁ πέπων.

κάκ' ἐλέγχε(α): the abstract for the concrete, as often (e.g., κῶδος, πῆμα of the Greeks). Lit., *base shames*, i.e., *cowardly caitiffs*, *contemptible milksofs*. Thersites expands the οὐτιδανοί in A 231 and affects anger, because, in spite of all their troubles, the Achaeans are still obedient to Agamemnon, instead of defying him to his face.

236. He has reached the point he has been driving at all the while.

τόνδε: *istum*; he points contemptuously at Agamemnon.

237. *πισσέμεν'*: lit., *cook his honors, i.e., prepare them to suit his taste, let them agree with him, hence digest, enjoy to the full*. Thersites speaks ironically; he means, "Agamemnon will find his honors hard to digest, will reap the reward of his avarice." Compare Shakespeare's "Chew the cud of sweet and bitter fancy."

238. *τι*: adverbial accusative, D. 230.

χίμαις: D. 30. *We too* (the common soldiery). *Whether in sooth we too are of avail to him in aught, or whether we are even not*. — Achilles' withdrawal has brought trouble, but when Agamemnon is left alone with his princelings, he will find out what it means to be deserted by the common soldiery too, as well as by Achilles.

239. *ὅς* is causal: *since he*.

καὶ νῦν: *on this occasion also, not to mention former instances*.

φο: D. 112, 3; 113. *υ* —, D. 40. — Though the physical superiority of Achilles (*καρτερός*) is admitted by both Agamemnon and Nestor (A 178 and 280), they both insist (A 187 and 281) that Agamemnon is *φέρτερος*, but here Thersites declares that Agamemnon has committed a new crime by insulting Achilles, *a far better man*. He really hates Achilles, but praises him in order to incite the soldiery against Agamemnon.

240. Thersites quotes the very words of Achilles (A 356) in order to embitter the common soldiery, who had not heard these words before, for the reason that Achilles uttered them when alone and in prayer to his mother. But everybody had heard Agamemnon's threats in A 137 ff. and 184, as well as Achilles' reply in A 230, so that the army now has the whole story of the quarrel.

241. *μεθήμεν*: *sc. ἐστὶν Ἀχιλλεύς*, change of subject. We should have expected the abstract noun *μεθημοσύνη* (remissness) to match *χόλος*. Thersites cannot deny himself the pleasure of a fling at Achilles, who is by no means *forgiving* (*is slack*). The implication is, Achilles is not the man for the occasion, but if *I* were in his shoes, matters would be very different.

244. *Θερσίτης* is strongly emphasized by its position at the end of the clause, at the beginning of the verse, and because followed by a full stop. So spake THERSITES.

παρίστατο: *came up and stood by his side*.

Ὀδυσσεύς: contrasted with *Θερσίτης*.

245. *ἤνιπα*: D. 180, a.

248. *οὐ*: belongs to *φημί*.

στό: genitive after the comparative.

χειρότερον: D. 108.

ἄλλον: supply *πάντων* as the antecedent of *ὅσσοι*.

250. *τῷ*: D. 127, a; dative of cause.

ἀνὰ στόμα: there is a confusion of *ἀνὰ στόμα λαβών* and *ἀνὰ στόματι ἔχων*.

ἔχων: contains the principal verbal idea.

κὲν ἀγορεύεις: the potential optative is equivalent to a mild imperative. But in this case the politeness is ironical.

251. σφιν: D. 112, 3; dative of interest.

ὀνείδεα: see on 222.

προφέρεις: the οὐκ ἄν of 250 belongs also to προφέρεις and to φυλάσσεις.

φυλάσσεις: to the end that it fail not, as though thou hadst the departure in thy keeping.

252. ὅπως: *how*.

εἶργα: explained by 253, namely, as to whether the return be disastrous or propitious.

253. ἥ . . . ἥ: D. 237.

254. τῷ: see on 250.

255. ἦσαι: Thersites is *standing* and remains so until 268, so that ἦσαι must not be taken in its literal sense, but freely or colloquially in the sense of *persist in (reviling), continually revile*.

ὅτι: causal.

διδούσιν: D. 199.

258. κυχήσομαι: D. 183, c.

259. Ὀδυσσῆι: emphatic for ἐμοί. Odysseus lends impressiveness to his words by speaking as it were of another person.

ὅμοισιν: apposition of the part with the whole.

ἐπιίη: optative of wish.

260. Τηλεμάχοιο: the only child of Odysseus and Penelope. He is mentioned only twice in the Iliad, but a large part of the Odyssey is devoted to the story of his adventures. Among the Arabs, the father of a distinguished son loves to be *known* as his father. Thus, one of Mohammed's generals is not known in history by his own name at all, but as Abu Bekker, *Father of Bekker*. So here Odysseus says, "may I no longer be addressed by my proudest title," a wish which included the death of Telemachus.

κεκλημένος εἶην: D. 140, b; is a circumlocution for the verb *to be*, see on καλεοίμην A 293.

261. λαβών: coördinate with δύσω.

ἀπό: D. 223.

φίλα: D. 124, a.

δύσω: subjunctive; ἀποδύσω with two accusatives.

262. τὰ τ': D. 132; 133; see on τὰ A 125. Translate τὰ τ' simply by *which*, the definite antecedent being χλαῖναν and χιτῶνα. Do not translate by *and the things which*.

αἰδέα: D. 83; his humiliation is to be complete.

263. αὐτόν: *thyself*, the *man* without the adjuncts of clothing.

264. πεπληγώς: with present meaning; supply σέ as object.

ἀγορήθεν : D. 65 ; join with ἀφήσω.

ἀφαιέσσι : stock epithet of *blows*.

265. μετάφρενον, ὦμω : the shoulder blades and the part of the back that lies between them. The staff was flexible, and the one powerful blow served as a warning that more might follow.

266. δ : Thersites.

ἰσνῶθη : lit., *bent backwards*, a natural convulsive movement, hence *doubled himself up, writhed*.

φοι : dative of interest.

ἔκπεσε : D. 31.

δάκρυ : collective, as in A 360, 414, B 209.

267. ἐμπανέστη : rose (ἔστη) up (ἀνὰ) from (ἐξ) his back beneath (ὑπὸ, repeated epexegetically with σκίπτρου) the blow of the golden staff = ἀνέστη ὑπὲρ μεταφρένου ὑπὸ (beneath in a causal sense, *by reason of* the) σκίπτρου.

268. χρυσέον : it was not of gold, but of wood ornamented with golden knobs ; see on A 15.

ἑάρβησίν τε : we should have expected ταρβήσας (D. 234).

269. ἀλγήσας : inceptive aorist.

ἀχρεῖον : cognate accusative, the kindred noun being replaced by the neuter adjective used adverbially.

ἰδὼν : with neglected *ε*.

270. οἱ δέ : the common soldiery.

ἀχνύμενοι : they were not *sorry* for Thersites, but *vexed* because their hope of returning home had been blasted. But they have laughed at Thersites ; ridicule kills, and Odysseus has won.

φηδύ : D. 230.

271. τις : collective τις of public opinion : *many an one*. Freedom of speech was evidently allowed in the popular assembly (ἀγορή).

ῥεῖπεισκε : D. 194.

ῥιδῶν : action coincident with that of ῥεῖπεισκειν.

πλησίον : substantive.

272. ὦ πόποι : here expresses joyful surprise (*astonishing, wonderful*), not dismay, sorrow, anger, scorn, or pain, as often.

ῥεῖργεν : D. 210 ; the humiliation of Thersites closes (note the perfect) a long series of praiseworthy acts which *Odysseus has already accomplished*.

273. ἐξάρχων : + accusative : *acting as a leader to (originator of)* ; *being the first to propose wise counsel*.

275. ὅς : causal relative (= ὅτι).

ἀγοράων : (future) harangues in the assembly.

276. οὐ : explanatory asyndeton, D. 235.

πάλιν αὖτις : temporal : *again, a second time*, in spite of the fact that an

ancient grammarian says that *πάλιν* is always used in a local sense (*back*) in Homer.

ἀγῆνωρ: a stock epithet of *θυμός* (manliness, if aggressive, is near neighbor to insolence).

278. *ῥάσαν*: the plural verb with a singular collective noun is the construction according to sense.

ἀνὰ ἴσση: evidently Odysseus had taken his seat after dealing the blow to Thersites.

πολλίπορος: an epithet applied chiefly to Achilles and Odysseus.

279. *σκήπτρον*: Agamemnon's scepter.

παρά: D. 222; *beside him*.

280. *κήρυκι*: for the duties of the herald, see on A 321.

ἀνάγει: D. 151. Athene accomplishes more than the nine heralds in 96 ff.

282. *ἐπιφρασσάλοτο*: D. 161.

284. The assembly is formally opened by this speech of Odysseus after the army has been duly prepared therefor by the Thersites episode and the intervention of Athene. In view of the fact that Agamemnon was the real cause of the whole uproar, Odysseus quite properly addresses him, defends his policy, and upbraids the army for their breach of promise to Agamemnon, and for their homesickness (which, however, may be excused), and finally reminds them of the portent at Aulis and the prophecy of Calchas. Therefore they should remain at Troy and sack it.

285. *πᾶσιν*: dative of interest.

ἐλέγχιστον: D. 107.

286. *ἦν*: cognate accusative after *ὑπέσταν* = *ὑπέσχοντο*.

ὑπέσταν: D. 155.

287. *στείχοντες*: strictly *marching*, and hence rarely used of a sea voyage as here: *while they were still on the way hither*.

Ἄργεος: stands here for *all Greece*, not for the city of Argos.

ἱπποβοτοῖο: has the passive accent (*ἱππόβοτος*) and means *horse pastured*, *pastured (grazed) by horses*, but the word is usually translated as though it had the active accent (*ἱπποβότος*), which means *horse pasturing*, *horse raising*. The epithet was never applicable to Greater Greece (and least of all with the passive accent), but only to Argos in the narrower sense of the Argolis, and more especially of that part of the plain of Argos which lies between Argos and Nauplia and from the times of Heracles to the present day has been a swamp, thanks to the waters of the spring of Lerna. (Herds of horses and cattle are pastured in this narrow district to this day.) But as Argos gave its *name* to all Greece, the familiar epithet, true only of Lesser Argos, went with the name and was applied, as here, to Greater Greece also.

288. See on 113. The whole verse is in apposition with *ὑπόσχεσιν ὑπέσταν*. In full, *ἐκπέρσαντα σὲ ἀπονέεσθαι*, the supplied *σέ* referring to Agamemnon.

ἀπονέεσθαι : — ∪ ∪ —, D. 45.

289. ὥς τε : D. 134.

290. ὀδύρονται : is pregnant for ὀδυρόμενοι κέλονται (*with lamentations they exhort*) ; the idea of *urging on* or *encouraging* or *longing* is involved in that *wailing: wailing they exhort each the other to return home*. For a similar case, see on ἐπρηφήμησαν A 22.

291. A difficult verse, hard to understand and hard to explain. Lit., *in very truth there is even toil that one return home in disgust, i.e., it is assuredly a hard lot for a man (τινά) to return home only after having suffered hardships* (without accomplishing his object). The meaning is, Truly the toil of this nine years' war is enough to send one home broken-hearted because of the long delay and ill success.

νέεσθαι : supply τινά as subject.

292. καί : goes with ἓνα μῆνα.

θ' : the τέ is redundant, D. 134 ; 238, 2, a.

ἀπό : is epic usage.

293. πολυζύγῃ : i.e., a big, strong ship.

δν περ : = ὃν ἄν ; refers to τίς τε, and not to the nearer ship ; it is the object of ἐλλῶσιν.

294. ἐλλῶσιν : subjunctive without κε, D. 143.

ὀρινομένη : predicative.

295. ἡμῖν : dative of interest.

περιτροπέων : epithet of ἐνιαυτός.

296. μμνόντεσσι : = μίμνουσι, lit., *for us remaining here*.

νεμορίζοι' : D. 36, a. This is a ruse to gain the sympathy of the soldiers.

Ἀχαιοὺς : subject of ἀσχαλάειν.

298. δρηρόν : D. 232, 9 ; neuter adjective as adverb.

κενόν : = κενόν ; in agreement with τινά, the omitted subject of νέεσθαι.

The phrase is equivalent to δρηρόν μείναντα κενὸν νέεσθαι.

299. τλήτε : the explanatory asyndeton makes his speech more lively and spirited, D. 235. Hitherto his speech has been addressed to Agamemnon, but at this point he speaks directly to the common soldiers. Cicero (*de Divinatione*, ii. 30) paraphrases the passage 299-330, but wrongly puts it in the mouth of Agamemnon.

300. ἥ . . . ἥ : D. 237.

ἐτέον : neuter adjective used as a noun : *the truth, truly*.

μαντεύεται : D. 24.

301. τόδε : refers forward to the fact that Troy must fall (303 ff.).

δέ : D. 238, 7, d.

302. οὗς : object not of ἔβαν, but of ἔβαν φέρουσαι = ἡνεγκον.

μή : not οὐ, because a condition is implied.

Κῆρες: goddesses of death, avenging furies who execute the decrees of the Μοῖραι.

ἔβαν: D. 155; **ἔβαν φέρονσαι**: lit., *have gone carrying* = *have borne away* (εἰς Ἀΐδαο δόμους (ξ 207)), referring probably to the plague. Like **ἔβαν ἄγοντες** in A 361.

θανάτοιο: genitive after **Κῆρες**.

303. **χθιζά τε καὶ προῖξ'**: neuter plurals used adverbially. In prose = **χθες καὶ πρόην ἐγένετο** (or **ἦν**) **ὅτε**. The speaker transfers himself back to the time of the event described. Paraphrase thus: "*It was a few days (a day or two) after (ὅτε here lit., since) the ships were assembling (had begun to assemble) at Aulis . . . when (ἔνθα 308) a great portent was seen.*"

Αὔλιδα: now Vathi, a wide-spreading, wing-shaped harbor on the Boeotian mainland, some distance southwest of Chalcis in Euboea. The fleet, on the occasion of its second assembling, was detained a long time at Aulis, until Artemis, the sender of the winds, had been appeased by the sacrifice of Iphigenia.

304. **ἡγερθέντο**: D. 196, 9.

305. **ἀμφὶ περὶ**: **ἀμφί** is adverbial, and **περὶ** a preposition, D. 227. The two combined mean literally *on both sides of and about*, and give a fullness of expression found also in the English *round about*. Each contingent had its own altar in honor of its native divinity, and these many altars seem to have been arranged about a great spring which is still pointed out some distance inland.

κατά: *dispersed among; on*.

306. **τελήςσας**: *bringing fulfilment, sure*, forceful here, as the sacrifice was made for the success of the expedition. Usually *unblemished*.

307. **πλατανίστω**: the oriental plane tree, whose leaves resemble those of our maple tree. The plane tree came to Greece from Asia, where it was held in religious veneration because of the beauty of its foliage and the deep shade it gave. A portion of the trunk of the plane tree mentioned here was preserved in the temple of Artemis at Aulis in the time of Pausanias (about 180 A.D.).

ὑπὸν: = **ἐξ ἧς**, i.e., *from beneath which*, because the tree grew near and overshadowed the spring.

308. **ἐφάνη**: D. 139, a.

μέγα: *great* in its religious significance.

σῆμα: something rare and unnatural, whereas **τέρας** (324) is an extraordinary phenomenon of the heavens and elsewhere.

δράκων: explanatory asyndeton, D. 235.

νῶτα: see on 159. **ἐπὶ νῶτα** (*extending*) *over* instead of the more common accusative of specification.

δαφνοίνος: D. 110: *all blood red*.

310. βωμοῦ: genitive of separation.

ὑπαίθρας: from beneath one of the altars.

311. ἔνθα: in the plane tree.

στρουθοῖο: originally used of any small bird; commonly translated *sparrow*, though the sparrow lays only five eggs.

νήπια: see on 136; here = *tender nestlings (fledglings)*. Notice in the whole passage the employment of terms descriptive of conditions prevailing in the world of man.

πειτηνῆτες: D. 216.

313. ὀκτώ: goes with στρουθοῖο νεοσσοί.

ἐνάτη: the eight nestlings and the mother indicated the nine fruitless years of the Trojan war. Compare Joseph's interpretation of the seven fat and seven lean cows of Pharaoh's dream as seven years of plenty and famine respectively.

314. ὄφις: the snake.

τοῖς: the νεοσσοί.

ὀλεινά: cognate accusative as adverb with τερνυῶτας.

τερνυῶτας: D. 216; *cheeping piteously*, used of the anguished cry of birds, whereas τιτίω is used of their natural chirp.

315. ἀμφεποτάτο: D. 35, a; 158.

316. περιζέμενος: i.e., the snake: *having coiled himself* for a spring.

317. κατά: take with ἔφαγε; like κατήσθι 314.

319. λᾶαν: D. 99. — A snake swallows slowly. To swallow nine birds required much time, not to speak of the time spent in catching them. The interruption of the sacrifice was not a momentary one. The nestlings could not fly (νεοσσοί), else the snake would have caught but one, while the mother and the other seven would have flown away. The eight unfledged nestlings had left the nest and climbed to the ends of the limbs, where they concealed themselves under the leaves, while the mother flew about uttering warning cries. One by one the nestlings became the victims of the snake, partly because they were unfledged (νεοσσοί) and partly because in their inexperience (νήπια τέκνα) they did not fully realize their danger. After a great meal a snake lies motionless, and apparently lifeless, for days at a stretch (*Zeus made of him a sign and turned him to stone*). The sparrow does not nest on high trees nor does it lay eight eggs. The στρουθός was the common speckled Tree-creeper, "wood-pecker" (*Certhia familiaris*), which lays eight or nine eggs and whose birdlings leave the nest before they are fully fledged and climb about the tree to escape threatening danger.

320. ὅλον: introduces an indirect exclamation, *we wondered* (what a thing was brought to pass!). Freely, *we wondered at* (or *when we saw*) *what had been brought to pass*.

321. πέλρα: usually concrete, *dreadful monsters*; but here, *dread por-*

tents, i.e., the snake at the altar, the *nine* sparrows and their fate, and the petrification of the snake. The plural (referring to δράκων σμερδαλέος) is probably used for metrical convenience.

θεῶν: depends on ἐκατόμβας, not on πέλωρα.

εἰσῆλθε: with an object accusative.

322. δ': D. 238, 7, b; *then*, but it cannot be translated here.

θεοπροπέων: acting in the character of θεοπρόπος; see on A 85. 109.

325. ὅψιμον: asyndeton, D. 235.

ὀψιτέλειστον: repeats and confirms ὅψιμον. Note the paronomasia or repetition of ὀψέ; see also 'τέκε τέκνα in 327.

δο: D. 74, 132.

328. τόσσα: *i.e.*, nine.

φέττα: accusative of duration of time.

πτολεμίζομεν: D. 62.

αἶθι: D. 66, b: *there, on the same spot*, meaning *here*; the words were spoken at Aulis with reference to Troy, where the war was to take place.

329. τῷ: *in that well-known tenth year, i.e.*, the following decisive tenth year.

δεκάτῳ: supply ἔτει.

330. κείνος: D. 129; Calchas.

τῷς: D. 127: *so, thus*; compare the article τοί, ταί for οἱ, αἱ.

τελείται: present.

332. αὐτόθι: D. 66, b: *on this very spot, right here*.

εἰς δ' κε: D. 236, 3.

φάστνυ: refers originally to an acropolis, and is preserved in the English *fastness*.

333. ἀμφὶ δέ: δέ introduces a parenthetical clause: *and all round*, ἀμφί being adverbial.

334. σμερδαλέον: neuter adjective used adverbially as cognate accusative.

'κονάβησαν: said of the ring of metal.

ἀυσάντων ὑπ' Ἀχαιῶν: lit., *beneath the Achaeans having shouted* = *because of (by reason of) the shouts of the Achaeans*.

336. τοῖσι: dative of interest.

ἱππότα: D. 71; ἱππεύς, not because he was a cavalry officer, but because of his kinship to Poseidon, the creator and patron of horses.

337. ἀγοράεσθε: — ∪ ∪ — ∪; D. 45.

339. συνθεσῖαι τε καὶ δρκια: referred to in 286 as ὑπόσχεσιν ἣν περ ὑπέσταν (at Aulis).

ἡμῖν: ethical dative, practically the same as the dative of interest. Translate by the English possessive pronoun, *our*.

340. ἐν πυρὶ γενόιατο: an impatient and indignant answer to πῇ βήσεται. The βουλαί, etc., were ratified with solemnity and sacrifice, but they are as

worthless as the smoke from the forelocks of the sacrificial animals—forelocks which we cast into the flames on the altar. You have committed sacrilege, therefore let us own that our pledges have been broken and send them after the forelocks.

βουλαί, μήδεα: counsels and devices against Troy.

γυνοίατο: D. 161; optative of a wish.

341. σπονδαί: in its twofold sense of *libations* and *compact*.

ἄκρητοι: drink offerings of undiluted wine, because the wine used in ratifying treaties was not mixed with water.

δεξαί: lit., *handclasplings*, the shaking of hands in token of the ratification of an agreement, hence *pledges*. In Turkey to-day a bargain once ratified by the clasping of hands is inviolable.

ἐπέπιθμεν: D. 217, 9.

342. αὔτως: D. 130, *i.e.*, like silly boys.

μήχος: by which Troy may be taken.

344. Ἀτρεΐδῃ, σὺ δέ: instead of σὺ δὲ, Ἀτρεΐδῃ.

ἔθ': = ἔτι, belongs to ἄρχευσ.

πρίν: originally the comparative of πρό = προ-ιον, προ-ιν, Latin *prius*, *formerly*, in which sense Homer uses τὸ πάρος more frequently.

ἔχων: *hold fast, i.e.*, to thy determination to take and sack Troy.

345. Ἀργείοισι: dative of interest (advantage).

346. τοῖς: the generalizing plural, but Thersites and his like (not Achilles and Patrochus) are meant.

ἔαε φθινύθειν: D. 196, 10, b; a contemptuous imprecation.

ἵνα καὶ δύο: in descriptive apposition with τοῖσδε.

καί: as often where the English idiom demands *or, and*.

Ἀχαιῶν: partitive genitive, depending on τοί, and not on νόσφιν.

347. νόσφιν: D. 228; *apart, i.e.*, form their *own* plans, other plans than ours.

ἄνυσις οὐκ ἔσσεται αὐτῶν: is a parenthetical clause without influence on the construction of the sentence.

αὐτῶν: is neuter; supply τῶν βουλευμάτων from βουλευώσι.

348. πρίν: adverb.

ἵμεναι: depends on βουλευώσι.

πρίν: conjunction.

Διὸς αἰγιόχοιο: is proleptic, the strict grammar being πρίν καὶ γινώμεναι εἴτε ὑπόσχεσις Διὸς αἰγιόχοιο ψεύδος εἴτε καὶ οὐκί.

349. ψεύδος: *a lie*; we should expect the adjective ψευδής.

350. φημί γὰρ οὖν κτλ.: *for* (explanatory) *at all events* (confirmative) (promises of victory were made to us not only by Calchas, but) *I affirm that Zeus himself nodded assent*.

351: ἔβαινον: not merely *embarked on*, but *sailed away in*. Imperfect of a series of sailings, one after the other.

353. **ἀστράπτων**: the nominative here, apparently agreeing with the accusative **Κρονίωνα** in 350, is a violent anacoluthon (D. 242) caused by the intervening **ὅτε** clause. We should expect **ἀστράπτοντα** and **φαίνοντα**, but after the intervening clause the speaker continues as though he had said **ὅτι κατένευσε Κρονίω** in 350.

ἐπὶ δέξι': favorable omens came from the east, because the sun rises in that quarter; the officiating augur faced the north, consequently favorable omens appeared on his right hand.

355. **τινὰ**: collective, *many an one*. It is unexpected after **μή τις** (354), the natural thought being **πρὶν παρὰ τίνος Τρώων ἀλόχῳ κατακοιμηθῆναι**.

κατακοιμηθῆναι: D. 165; the sentence is equivalent to "until Troy has been thoroughly sacked," since the taking of Trojan women as concubines necessarily involved the sack of Troy. Nestor here appeals to their lust and love of loot, but in the next verse to their sense of national honor.

356. **Ἑλένης**: objective genitive: *for Helen's sake, i.e.*, which we have endured in our long struggle to regain Helen (not the subjective genitive, *i.e.*, which Helen felt, for Nestor and the Achaeans had no knowledge of any repentance of sin on the part of Helen).

358. **ἀπτίσθω**: involves a threat. Let him so much as dare to touch his ship and death will be his portion.

359. **ὄφρα**: death as the *result* of his daring is so certain that he may be said to have chosen his doom deliberately; therefore the clause of *purpose*. Compare our "he fell to rise no more."

πρὸς ἅλλων: he will be executed *before (in the presence of)* the whole loyal army.

360. **φάναξ**: Nestor returns again to the thought of 344 f.

ἐν μήδεο: Nestor is polite.

ἄλλω: supply in thought **ἐν μηδομένῳ (i.e., me)**.

362. **κατά**: distributive, *by tribes*.

φρήτρας: compare Joshua 7. 14: "Ye shall be brought according to your tribes: and it shall be that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the households which the Lord shall take shall come man by man." See also Numbers 1. 2. The times were patriarchal and the family was the unit. This advice seems uncalled for after nine years of war, but it is less out of place in the mouth of Nestor, who was the professional tactician of the expedition, and besides that for the hearer the war is just beginning.

Ἀγάμεμνον: by its position lends a tone of gentle persuasion to the advice.

363. **φρήτρηφιν**: D. 64.

364. **ὣς**: as I suggest.

φέρεις: single act.

πειθωνται: continued obedience in regard to the division I advise. An instance of epic fullness of detail.

365. γνώσε': D. 156, a.

δε: supply κ' ἔησι (not ἐστί, which would assume the presence of cowards among the officers). The thought is simply, "then thou wilt know who perchance is a coward, and who perchance is a brave man."

δε: supply κ' ἔησι κακός.

366. μαχέονται: D. 201.

ἔησι: D. 150; 188; 219.

367. γνώσει: —, D. 29.

θεσπεσίη: substantivized adjective used adverbially. The ellipse of μοῖρα need not be assumed; *by divine decree*.

ἀλαπάξεις: harsh form of the future condition: *art going to*.

370. μάν: D. 238, 6.

ἀγορή: D. 66; *in debate, in speech*, referring to his whole speech, and not to the advice with which he closes his speech.

371. αἶ γάρ: D. 236, 1; *for if I had = oh, that I had*.

Ζεῦ, Ἀθηναίη, Ἀπόλλων: the three principal Homeric deities addressed in ardent wishes that are not likely to be fulfilled.

372. εἴην: D. 219; optative of wishing with αἶ γάρ.

Ἀχαιῶν = ἐξ Ἀχαιῶν.

373. τῷ: D. 127, a; *then (therefore), i.e., by having ten such counselors*.

τάχ': *soon, quickly*; always temporal in Homer, never, *perhaps*.

374. ὑφ': + dative; the local meaning of *under, beneath*, has passed into that of the instrumental *by, by means of*.

φαλούσα: D. 206, a, 24; passive in meaning though active in form. The aorist is used of the single decisive act of capture, whereas *περβομένη* is present because the sacking would occupy some time. For a similar use of the tenses, see on A 331.

375. μοι: Agamemnon admits his sin, but as usual throws the blame therefor on Zeus.

376. δε: causal.

ἀπρήκτους: in which nothing is accomplished.

βάλλει: still continues to *cast (dash)*.

377. εἵνεκα κούρης: contemptuous, for so small a thing as a girl; her importance in his eyes has lessened now that repentance has begun to make itself felt in his heart.

378. ἦρχον: *I was the first*. ἄρχειν = *begin*, in advance of others, whereas ἄρχεσθαι = *begin one's own work* without reference to others.

χαλεπαίνων: supplementary participle. By his frank confession he puts himself upon a better footing with the soldiery, and his words also imply an acknowledgment of the importance of Achilles for the success of the expedition.

dition. And yet on the present occasion it is not at all Achilles' absence, but the *mutinous army*, that makes Agamemnon fear for the success of the expedition. If, then, lines 377-378 are bracketed and not read, Agamemnon's words all refer to the mutinous conduct of the army and not to the quarrel with Achilles.

379. *μίαν*: supply *βουλήν* from *βουλευόμεν*. *ἐς μίαν βουλευεῖν*: *be at one in counsel*.

380. *κακοῦ*: the capture and sack of Troy.

381. *ἔρχεσθ'*: Agamemnon plays the commander in chief without waiting for the action of the assembly which he is addressing (though he talks at Nestor).

δεῖπνον: is not a luncheon, but the principal meal, taken without reference to the time of day. It is still the forenoon, yet the *δεῖπνον* is to be eaten now in order to hearten the soldiers for the impending fray.

ξυνάγωμεν Ἄρῃα: short for *ξυνάγοντες τὸν λαὸν ἐγείρωμεν Ἄρῃα*.

Ἄρῃα: metonymy, D. 245.

382. *τίς*: collective.

θηξάσθω: note the force of the indirect middle, avoiding the necessity of a possessive pronoun, lit., *sharpen for himself the spear* = *sharpen his spear*.

383. *δεῖπνον*: places the horses on a footing with the soldiers: *fodder*.

384. *ἀμφι γιδών*: contains the principal idea in the sentence = *ιδέτω πολέμοιο μεδόμενος*, *look well to*, by examining it on every side.

385. *ὥς κε*: D. 142, A, 2, b.

πανημέριοι: as in A 472, until nightfall.

386. *μετίσσεται*: be between the conflicts; *i.e.*, the battle will be continuous.

387. *μένος ἀνδρῶν*: like *μένος Ἑκτορος* and *βίη Ἡρακλῆος* for *mighty Hector* (Heracles), and often.

388. *τεν*: D. 131, a; collective: *of many an one*; it depends on both *τελαμών* and *στήθεσιν*.

τελαμών: the long, heavy Mycenaean shield of leather was carried by means of a *strap*, or *baldric*, which passed over the left shoulder and across the breast and back to the rim of the shield on each side. Thus both arms were free when the warrior faced his foe, the right arm being wholly unimpeded by the baldric. The shield covered the whole body (*ἀμφιβρότης*); it could be shifted at will from side to side, and when the warrior fled from his foe it was thrown round so as to cover his back. Shields with arm and handle rods (invented by the Carians, according to Herodotus i. 171) are also mentioned in Homer, but the passages were probably inserted by a poet other than Homer.

στήθεσιν: D. 64.

389. *ἀσπίδος*: depends on *τελαμών*.

ἀμφιβρότης: D. 39, b; *i.e.*, covering the whole body from the neck to the ankles.

περὶ ἔγχει: because the hand will hold it clasped for so long a time.

χείρα: accusative of specification.

καμείται: D. 204; supply τῖς from τευ.

390. τέο: D. 131.

ἵππος: the fact that ἵππος is singular does not prove that the poet had such a thing as a one-horse chariot in mind.

391. ἐθέλοντα κτλ.: the English order is νοήσω ἐθέλοντα μιμνάζειν.

392. μιμνάζειν: take with ἐθέλοντα.

οὐ: emphatic by its position at the beginning of the clause.

393. ἔρκειον: *certain*, lit., *it will not be certain for him to escape, i.e.*, he cannot reckon with certainty on escape: *he will surely not escape*, for I myself will slay the deserter or loiterer and leave his body unburied.

394. κύμα: collective as in 209. Supply ἰάχῃ or ἰάχει, and see D. 143.

395. ὅτε: D. 143.

κινήση: the object is ἴ, namely κύμα.

396. προβλήτι σκοπέῳ: in apposition with and a fuller explanation of ἀκτῇ ἐφ' ὑψηθλή: *even on a jutting rock*.

τὸν δ': D. 234.

397. παντοίων ἀνέμων: subjective genitive: *waves of, i.e.*, raised by the winds.

ἐνθ' ἢ ἐνθα: *i.e.*, from two sides.

γένωνται: the subject is ἀνέμοι understood (not κύματα).

398. ἀνοστάντες: D. 31.

κεδασθέντες: D. 60, a.

κατὰ νῆας: not precisely as in 47 (see on A 54).

400. ἄλλος δ' ἄλλος: *i.e.*, each *soldier* (not merely the commanders) sacrificed to the patron god of his narrower fatherland. A sacrifice of some sort was usually connected with a meal, just as a banquet always followed a formal sacrifice.

ἔρει: D. 172, a; imperfect of a series of acts.

401. μῶλον: is the English *moil* (seen in *turmoil*); it implies exertion: battle with πόνος, therefore = *toil*.

402. ἱερεύσει: θύω is used of incense offerings, but ἱερεύω only of the bloody sacrifice of animals; it is therefore often used simply in the sense of to *slay*, *slaughter*, because no animal was slaughtered without sacrifice. The king is also the chief priest.

403. πενταετήρον: because beeves were thought to be at their best when five years old; we slaughter them when three or four years old.

Κρονίονι: dative of interest with ἱερέυσε. Agamemnon offers his sacrifice to Zeus, who was the patron deity of kings.

404. *ἑκκλησεν*: D. 190, a; *invited*, not so much to the sacrifice as to the sacrificial banquet, which even on an occasion of great haste (as here) followed the sacrifice.

γέροντες: the *γέροντες* were the commanders in chief, nine in number. But on this occasion Agamemnon (one of the nine) could invite only six *γέροντες* (Menelaus came without an invitation, and Achilles was not bidden because he was not on speaking terms with the banquet giver).

406. *Αἶαντε δῶω*: 1. the son of Telamon, king of Salamis; he was first cousin to Achilles; 2. the son of Oileus, king of Locris.

Τυδῆος υἱόν: Diomedes, king of Argos, one of the bravest and most important of the heroes.

Τυδῆος: D. 87, c.

408. *ἀντόματος*: not because he was his brother and therefore on terms of intimacy, but he came to aid Agamemnon because he knew that he had his hands full (*ῥεῖδεε ὡς ἐπονείτο* 409).

ροι: dative of interest.

βοήν ἀγαθός: an all-important accomplishment in an army in which there were no trumpeters.

409. *ῥεῖδεε*: D. 151; 217, 7.

ἀδελφεόν: D. 241: Lit., *he knew his brother how he was toiling*, which is equivalent to, *he knew how his brother was toiling* in getting the banquet ready for the invited *γέροντες*.

410. *περίστησαν*: a part of the ceremonial of the sacrifice. They held everything needed in the sacrifice ready for use at the proper moment.

412. *κύδιστε*: D. 107.

413. *δύναι*: D. 146.

πρίν is really redundant.

ἐπ' is the wrong preposition with *δύναι*; we should expect *καταδύναι* (instead of *ἐπιδύναι*) in the sense of *to set*. *πρίν* is naturally long (see on 344), and the meter does not demand the *ἐπ'*, which may have been inserted by some one after the original length of *πρίν* had become somewhat doubtful.

414. *πρηγές*: proleptic predicate expressing result, *ὥστε πρηγές γενέσθαι*.

415. *αἰθαλόεν*: to this day the houses of the Grecian peasants have no floors and no vent for the smoke. The fire is usually built on the ground in the center of the room. The smoke is allowed to take care of itself, with the result that it paints the walls and rafters a deep and glossy black. This process requires both time and the consumption of much wood; consequently, when Homer says that a *μέλαθρον* was *smirched with smoke* (*αἰθαλόεν*) he implies that the family inhabiting the *μέλαθρον* was old and wealthy.

πυρός: genitive of material or source.

δηλίοιο: D. 37.

θύρετρα: double doors.

416. Ἐκτόρεον: adjective for genitive; see on Νηληϊῶ 20 and Νέστορέη 54.
χιτώνα: shirt of mail.

417. χαλκῷ: the material put for the implement; see on A 236: spear or sword is understood.

φρωγαλίον: proleptic like πρηγές 414.

πολλές: D. 101. Note that the common soldiers prayed merely that they might escape death and the toil of war, whereas Agamemnon prays for his own personal glory.

418. ὀδάξ: adverb equivalent to τοῖς ὀδοῦσιν like πύξ *with the fist* and λάξ *with the foot*. ὀδάξ λαζ. γαῖαν in English idiom, *bite the dust*.

λαζοῖατο: D. 161. Optative of wish.

419. οὐδ' ἄρα πώ: but not as yet, as might have been expected (ἄρα).

ἐπεκράαινε: the object may be ἐέλδωρ as in A 41, or a generalized *it*.

420. ἔεικτο: D. 206, b, 3. The augurs knew from the inspection of the entrails and the smoke that Zeus had accepted the sacrifice but denied the prayer.

ἄλιστατον: proleptic predicate, as in 414.

425. σχίζουσιν: D. 66; *on split wood*. For a description of a sacrifice see on A 458-469.

426. ἀμπεύραντες: D. 31; 32.

ὑπείρεχον: D. 60.

Ἡφαίστοιο: D. 245.

433. τοῖς: dative of interest or local dative, D. 66, a; *among them*.

435. δρῆθ: D. 232, 9; 36, e.

αἶθε: D. 66, b.

λεγόμεθα: is difficult; it may be taken, either (1) as equivalent to διαλεγόμεθα: *let us not now prate here for a long time*, or (2) as equivalent to συναθροίζόμεθα: *let us not now be gathered together (remain assembled) here for a long time*. The meaning is: *Let us not talk, but act*.

436. ἀμβαλλόμεθα: D. 31; 32.

φέργον: the battle.

θεός ἔγγραλίζει: i.e., as *thou* thinkest, on the authority of thy dream. But in point of fact neither Nestor nor Odysseus take much stock in Agamemnon's dream.

437. Ἀχαιῶν χαλκοχιτώνων: genitive after λαόν, as in 163.

κήρυκες: of Agamemnon.

438. κηρύσσοντες: participle of means. Homer is fond of repetitions, especially of the same or similar words; see also 442-443.

439. αἰθρόοι: has the aspirated copulative like ἅπας.

ᾧδε: *thus*, not the local *here*.

αἰθρόοι ᾧδε: *let us gerontes go just as we are, in a body, i.e., not individually; thus assembled, thus in concert*.

440. *τομεν*: D. 24; 183, b; — ∪ ∪, D. 43 or 47.

κε: D. 142, A, 2, b.

θασσον: D. 107.

ἐγείρομεν: D. 24.

445. *οἱ δ' ἄμφ' Ἀγρεῖωνα*: means lit. *those who were with Agamemnon*, hence, *Agamemnon and his suite*, as in later usage. Here, *Agamemnon and those other princes, fosterlings of Zeus*.

βασιλῆες: in apposition with *οἱ*.

446. *κρίνοντες*: marshaling them by *φύλα* and *φρῆτραι* according to Nestor's advice given in 362.

μετὰ: D. 222; adverbial.

Ἀθήνη: supply *ἔθνε*. She and the aegis were invisible except to the mental eye of the poet.

447. *αἰγῖδ'*: see on *αἰγίοχοιο* A 202. A fuller description of the aegis is given in E 738 ff.: "About her shoulders cast she the tasseled aegis terrible, whereon is *Φόβος* as a crown all round about, and *Ἔρις* is therein, and *Ἀλκή*, and horrible *Ἰωκή* withal, and therein is the dreadful monster's Gorgon head, dreadful and grim, portent of aegis-bearing Zeus."

ἔχουσ': she carries the aegis because she will arouse the storm of war and inspire terror.

ἐρίτιμον: D. 110.

ἀγῆραον ἀθανάτην: explains why the aegis is *ἐρίτιμος*.

ἀθανάτην: because it was made by Hephaestus.

448. *τῆς*: ablative genitive depending on *ἠερέθονται*.

θύσανοι: from the root seen in *θῖνον* 446 (*move quickly*); the tassels or gold-leaf pendants were in constant motion.

ἠερέθονται: D. 196, 10; *float in the air, wave*. The present denotes something that is always constant. The garb of the gods changes not; what was true of it in heroic times was equally true in the time of the poet.

449. *ἐνπλεκέες*: the excavations of Schliemann have proved that the goldsmiths of pre-Homeric times were masters of the art of drawing gold into delicate threads.

ἑκατόμβοις: is poetical exaggeration, as Athene was never thought of as a colossus. Money had not been invented and values were estimated in oxen.

450. *τῇ*: the aegis.

παρφάσσουσα: D. 192, a.

451. *ὀτρύνουσ'*: she was invisible and said nothing, but her presence with the aegis was felt.

452. *καρδίῃ*; in partitive apposition with *φεκάστω*.

ἄλληκτον: adverb.

πολεμίζεμεν and *μάχεσθαι*: depend on *σθένος*.

453. *τοῖσι*: depends on *γλυκίων*.

γλυκίων: D. 106; γλυκύτερος does not fit into a hexameter.

νέεσθαι: used as a noun in the nominative case.

454. πατρίδα: used as an adjective.

455. Here follows a series of six vivid and striking similes, depicting (1) the gleam of their weapons, like that of a fire in a wood (455-458), (2) the noise of their advance, like the cries of a flock of birds (459-466), (3) their number, like that of the leaves and flowers in their season (467-468), (4) their eagerness for the fray and their pertinacity, like that of flies about a milk pail (469-473), (5) their chieftains in general, like a goatherd separating his goats (474-479), (6) Agamemnon in particular, like a bull preëminent amid the pasturing kine (480-483).

ἔσπετον: lit., *unutterable*, then *unspeakably great*, then *endless, boundless in extent*; the more widespread the fire, the greater its gleam.

457. τῶν: depends on χαλκοῦ; lit., *from the armor of them advancing; from their armor as they advanced*.

χαλκοῦ: D. 245; for *armor*, which at this period was made of bronze (ten parts of tin to ninety parts of copper). Household utensils, however, were made of copper then, as now, in Greece and the Orient.

θεσπεσίω: lit., *divinely uttered*, then *marvelous*, then *vast, broad expanse, innumerable*.

458. αἰθέρος οὐρανόν: above the ordinary ἀήρ, all polluted by its contact with the earth and them that dwell thereon, rose the pure clear αἰθήρ, and above that the οὐρανός, the abode of the gods.

459. τῶν: has no grammatical connection with what follows; it merely anticipates the τῶν in 464, by which it is resumed and taken up. It is not to be translated here. A similar case is τοῦς in 474.

δ': simply indicates a transition to something new.

φέθνεα: is used here of *birds*, and in 467 of *flies*, where our idiom requires *flocks* and *swarms* respectively, but in 464 it corresponds with English usage, *nations*.

461. Ἀσίη: an adjective like Σκαμανδρίη in 467. In it we find the origin of the name *Asia*, a name which spread from this plain until it finally included the whole continent. In like manner, the name *Europe* spread from the plain of Boeotia.

Ἀσίη ἐν λειμῶνι: a marshy mead on the banks of the Caÿster river in Lydia.

Καῦστρίου: the name of the river was still Καῦστριος in Herodotus, but in later writers it is always Κάϋστρος (Caÿster). It flows south of Mt. Tmolus in a westerly direction, and empties into the Aegean sea near Ephesus.

462. ποτῶνται: the subject is φέθνεα 459.

463. κλαγγηδόν: adverb from κλαγγή, which was originally used of the cries of birds alone, never of the human voice.

προκαθιζόντων: agrees with **ὀρνίθων**; the order is **ὀρνίθων πετεηνῶν ἐέθνεα πολλά, κλαγγῆδὸν προκαθιζόντων**. The chief idea lies in **προκαθιζόντων**: *keep settling ever forwards*, the latest arrivals always settling immediately in front of those who led them in the flight. The very choice of a feeding or resting place causes much uproar and many protests in many tribes of birds.

465. **προχέοντο**: ∪ ∪ — ∪, D. 49.

Σκαμάνδριον: adjective of **Σκάμανδρος**, the chief river of the Troas, called Xanthos by the gods. The Turks call it Menderez.

ὑπὸ: goes with **ποδῶν**; it is both local and causal: *beneath and because of*.

466. **αὐτῶν**: D. 130; the warriors. **αὐτῶν** and **ἵππων** depend on **ποδῶν**.

467. **ἴσταν**: D. 155; *made halt, halted*, as they reached the Skamandrian plain (the battlefield).

468. **ῥσσα**: in strict grammar **ῥσσοι**.

ῥρη: refers here, as is seen from 471, to the springtime, though in itself **ῥρη** may refer to any season, tr. *in their season*.

469. **ἥντε** = **ὥς** as; but if a verb (= *stand*) is supplied, then **ἥντε** = **ὥς** **ὄτε** as in 455.

εἰδινάων: *thickly swarming*; the simile is intended to illustrate, not so much the numbers of the warriors, as their pertinacity and eagerness for the blood of the Trojans; their eagerness is like that of flies for the milk pail. The impudence of the fly serves Homer for another simile P 570.

470. **σταθμὸν ποιμνήιον**: the herdsman's steading included his own dwelling as well as the quarters for the sheep or cattle. It was in the former that the milk was kept or made into cheese.

471. **τε**: the force of **τε** may be felt if we translate: *in the season when it is spring and when*, etc.

472. **τόσσοι**: the natural correlative of **ἥντε** (469) is **ὥς**, especially as it would call attention to their eagerness for the fray rather than to their numbers.

ἐπὶ: in a hostile sense.

473. **διαρραῖσαι**: supply **αὐτούς**, i.e., **τοὺς Τρῶας** as object.

474. **αἰπόλοι**: a *shepherd* of goats is a bull like *weekly journal*, aedificare naves, **ἵπποι βουκολέοντο, βουθυτέιν υν**, etc.

πλατέα: *feeding wide apart*, as is the wont of the venturesome goat.

αἰπόλοι ἄνδρες: a common redundant usage like that of our sailor-man, fisher-man. **αἰπόλοι** is in predicative apposition with **ἄνδρες**.

475. **διακρίνωσιν**: in similes Homer uses the pure subjunctive to denote indefinite frequency, where the indicative would be used in prose.

ἐπεὶ κε: D. 236, 4, b.

νομῷ: local dative.

μυγέωσιν: D. 186; its subject is **αἰπόλια**.

476. **τούς**: takes up the **τούς** of 474; object of **διεκόςμεον**.

477. **ὑσμίνηνδ'**: pitched battle.

ἔμναι: D. 144.

479. Ἄρεϊ: — ∪ ∪, D. 43; 85.

ζώνην: lit., *girdle*, but by metonymy for the part of the body encircled by the girdle, *waist* (loins). The comparison is intended to convey the idea of great speed and strength; in athletic men the muscles of the stomach and lower back are highly developed.

στέρνον Ποσειδάωνι: i.e., with a broad breast. Notice the crosswise stress, D. 240. — To Agamemnon are ascribed the majesty and mien of Zeus, the speed of Ares, and the strength of Poseidon. So Lucian in describing Panthea, a beautiful woman of Smyrna, takes the component parts of her portrait from celebrated statues by Phidias, Praxiteles, Alcamenes, Calamis, etc. At first, therefore, one is apt to imagine that in his pen portrait of Agamemnon Homer had certain statues of the gods in mind. But this is not true, for in his time the types of the gods had not yet been fixed by artists; sculpture was non-existent; consequently he is not describing characteristic features of the gods fixed by the artists; but on the contrary the artists of a much later period were guided by the pen pictures of Homer in creating their statues of the gods.

480. βούς: is common gender and gives the species, while ταῦρος gives the sex. For Homer there was nothing unseemly in comparing Agamemnon first with gods and then with a bull; he held nothing as homely or common if it would add vividness to his portrait.

ἀγλαῖα: D. 64.

ἔπλετο: D. 141; *is*.

481. γάρ τε: D. 238, 1, b; τε is identical with the Latin *que* in *namque*, and serves to mark the statement as general.

βόεσσι: D. 89, a.

482. τοῖον: predicate with Ἀτρεΐδην.

483. ἐκπρεπεία: is in apposition with τοῖον.

ἐκπρεπεί ἐν πολλοῖσι: must be taken together. Do not join πολλοῖσι with ἡρώεσσιν.

ἡρώεσσιν: the genitive usually follows words superlative in meaning (cp. πάντων 480); the dative after ἔξοχος occurs in two other places in Homer.

Lines 484–779 contain a Catalogue of the Greek Ships. The lines were not composed by Homer.

780. οἳ δ': the Achaeans marching out in battle array.

ὥς εἰ: = ὥς ἂν ἴοιεν εἰ κτλ., referring to 455.

πυρί: because of the refulgence of their armor.

νέμοιτο: *was being fed upon* (*devoured, ravaged by*) fire.

781. ὑπαστενάχιζε: supply σφισί.

Διί: ∪ —, D. 58.

ὥς: supply ὑποστεναχίζει.

782. ἀμφὶ Τυφώϊ: *about Typhoeus, i.e., near the spot where he lies.* Typhoeus or Typhon (lit., *Steamer*) was a son of Gaea and Tartarus, a creature of tremendous power from whose neck rose one hundred dragon-heads with dark tongues and fire-flashing eyes. The sounds emitted by these heads sometimes resembled the language of the gods, sometimes the bellowing of a mighty bull, sometimes the roaring of a lion and the baying of a dog — sounds which made the whole mountain to reëcho. He is an allegory of volcanic eruptions and of earthquakes. When, galled by the bed whereon he lies in Tartarus, he moves to ease his pain, such movements produce earthquakes and volcanic eruptions.

ἰμάσση: the subject is Zeus, who lashes the region with his thunderbolts. The purpose of the comparison with the storm and the lightning is to portray the resounding of the earth beneath their tread and the gleam of the armor of the Achaeans.

783. Ἀρίμοι: is the name of a people, not that of a mountain: *in the country of the Arimi*, usually located by the ancients in Cilicia, but others place it in Syria, Mysia, Lydia, Phrygia, Sicily, Cumae, and the Liparian islands. Ἀριμα seems to point to *Aram*, the old name of Syria. Pindar locates the place of Typhoeus' birth in Cilicia and that of his imprisonment beneath southern Italy and Sicily. He is pinned down in his bed by the mass of Aetna, that pillar of the sky.

784. ὧς: correlative with ὡς in 781.

τῶν: take with ἐρχομένων; it depends on ποσσί.

785. διέπρησον: intransitive.

πεδίοιο: local genitive; *on, over, within, in the sphere of the plain.* Not quite = ἐν πεδίῳ.

786. Ἔρις: daughter of the sea-god Thaumás and Electra (daughter of Oceanus) and sister of the Harpies, is a personification of the rainbow (ἶρις), and as such was the swift messenger of the gods, especially in matters appertaining to war, whereas peaceful missions were intrusted to Hermes (see the *Odyssey*).

787. παρ Δίῳ: take with ἦλθε. πάρ, D. 224. 31.

ἀλεγεινῇ: because Troy was now to be attacked by the Achaeans.

788. ἐπὶ Πριάμοιο θύρῃσιν: *at Priam's gate, i.e., outside the gateway leading into the royal palace.* The picture is borrowed from Oriental nations, among whom the judges gave judgment from their seats in the gates, so that the gate of the king's palace came to be regarded as the place of justice and of audience: "Judges and officers shalt thou make thee in all thy gates . . . throughout thy tribes" (Deut. xvii. 18). Even to-day the government of Turkey is known as The Porte, or The Sublime Porte. The king himself gave judgment from his throne in the court opposite the gateway: "Now . . . Esther . . . stood in the inner court of the king's house, over against (*i.e., opposite*)

the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house" (Esther 5. 1). From this practice the modern "*court*" of the king is derived. *θύραι* alone is used of the palace of the king in Xen. Cyr. 1. 3. 2.

789. πάντες: the nobles.

790. ἄγχι: the assembly of the Trojans.

προσέφη: the object may be μῖν, i.e., Priam or τοὺς, i.e., the Trojans.

791. ῥεῖσατο: the gods usually appear in the likeness of some mortal.

φθογγήν: here the poet does not say that she assumed the figure as well as the voice of Polites, but it is to be inferred from 795. But still Hector, who was near to her, recognized her at once as a goddess.

Πολίτη: he was wounded at the sack of Troy by Neoptolemus, the son of Achilles, and fled for protection to his father Priam. But Neoptolemus slew him before the eyes of Priam.

792. σκοπός: in apposition with ὄς.

ἴε: imperfect of a series of acts.

ποδωκέησι: for the plural see on ὑπεροπλίγησι A 205.

793. τύμβω: it is idle to attempt to locate the barrow.

ἀκροτάτῳ: used like Lat. *summus*.

Αἰσνήταο: a Trojan hero, the father of Alcahous, son-in-law of Anchises and brother-in-law of Aeneas.

794. ναῦφιν: D. 64.

ἀφορμηθεῖεν: optative of implied indirect discourse.

795. τῷ: Polites; depends on *φεισαμένη*.

μῖν: Priam; object of *προσέφη*.

φεισαμένη: the order of thought is τῷ φεισαμένη προσέφη μιν.

796. φίλοι: predicate with εἰσίν.

ἄκριτοι: modifies μῦθοι; compare ἀκριτόμυθε 246.

797. ὡς: relative adverb *as*; receives the accent of ποτέ.

ἐπ': with genitive of time.

πόλεμος: is contrasted with ἐπ' εἰρήνης.

ὄρωεν: must not be confounded with ὄρορε the 2. aorist 3. singular (of ὄρορον) in 146.

798. πολλά: D. 230, strictly a cognate accusative.

800. φοικότες: D. 217, 6; *like* in number, not in form.

801. πεδίοιο: genitive of sphere of movement, motion over, as in 785.

μαχεσόμενοι: future participle of purpose.

ῥάστυ: 332. Take *πρὸς ῥάστυ* with ἔρχονται.

802. Ἕκτορ: Iris addresses Hector, because he, and not Priam, is the commander in chief of the Trojans and their allies in the field.

σοὶ δέ: the natural order would be σοὶ δέ, Ἕκτορ.

ἐπιτάλλομαι: with active force, as in A 295.

ὥδέ γε: *precisely so, precisely as I say*, referring to what follows.

803. πολλοί: predicate; supply εἰσίν.

γάρ: = ἐπειδή, introduces the reason for the suggestions given in 805-806.

804. ἄλλη: predicate.

γλώσσα: mention is rarely made of the differences of language at Troy. In Δ 437 f. the poet says, "For they had not all like speech nor one language, but their tongues were mingled, and they were brought from many lands." In B 867 the Carians are spoken of as βαρβαρόφωνοι. Some of the languages spoken at Troy were only dialects of Greek. For the purposes of the poet the Trojans spoke Greek. For a discussion of the race, language, and character of the Trojans, see Curtius's *Greek History*, i. 88 f.

805. τοῖσι: antecedent of οἷσι.

σημαινέτω: with the dative as in A 289.

οἷσι περ ἄρχει: for the reason that no one but the chieftain of a given contingent could speak the language of his countrymen.

806. ἐξηγείσθω: from Troy to the field of battle.

πολιήτας: = πολίτας, his countrymen.

807. οὐ τι ἠγνοίησεν: D. 23; 244. *And in no wise failed Hector to recognize the voice of the goddess, i.e., he recognized the goddess herself at once.*

808. ἔλυσ': in time of peace it was Priam's function to dismiss the assembly, but Hector acts here in the rôle of commander in chief of the army, for the assembly was a council of war.

809. ὠγύνντο: D. 171, b.

πύλαι: always plural, because the gate had two wings (σανίδες): *the whole gate, i.e., both wings*. Homer mentions only the Scaean and Dardanian gates, but excavations prove that there were others. Probably the Scaean gate is meant here, as it faced the plain and was the only one that could give passage to horses and chariots. Some think that the Dardanian and the Scaean gates were one and the same.

ἔσσντο: D. 206, a, 29.

813. ἦ τοι ἄνδρες: *men it is true, men indeed*; stronger than the natural ἄνδρες μὲν.

Βαρτίαν: Thorn Hill, Bramble Hill, Brier Hill, Thicket Hill, Copse Hill. Being the barrow of an enemy (see on 814), the mound was not planted with trees. For similar double names see on Βριάρεων A 403.

κυκλήσκουσιν: D. 190; 190, a.

814. δέ τε: see on A 403. The sentence is strictly ἄνδρες μὲν . . . ἀθάνατοι δέ τε, the τε being the conjunction *and*.

πολυσκάρθμοιο: she was agile in battle, not in dancing.

Μυρίνης: one of the Amazons who besieged Troy in times past (Γ 189) and was buried on the mound; cp. the city names of Myrina and Smyrna.

815. **διέκριθεν**: D. 155, a; as enjoined by Iris in 805 f.

Lines 816-877, containing a list of the Trojans and their allies, were not composed by Homer.

THIRD BOOK OF THE ILIAD.

Books A and B have described the Achaean host, whereas Book Γ introduces the poet's hearer to the war from the point of view of the Trojans.

1. **αἰτάρ**: D. 233. 3.

ῥέκαστοι: each company, tribe, or contingent (therefore plural), both of the Trojans (B 815) and the Achaeans (B 476), as advised by Iris (B 805-806) and Nestor (B 362 ff.).

2. **Τρώες**: and their allies as well.

Τρώες μὲν: contrasted with **οἱ δὲ** . . . **Ἀχαιοί** 8.

κλαγγῇ: used of birds and animals mostly; therefore = inarticulate noise.

ἐνοπῇ: articulate noise. The fray had been planned by the Greeks, who are therefore calm and silent (8), whereas the Trojans act upon the spur of the moment and therefore with noisy enthusiasm.

ὄρνιθες ὥς: — — —, D. 58.

3. **γεράνων**: Herodotus ii. 22, probably with this passage in his mind, says: "Cranes, when they fly from the rigors of a Scythian winter, flock to the upper Nile to pass the cold season."

πτεῖ: **πέλω** and **πέλομαι** are synonyms of **εἰμί** and **γίγνομαι**.

πρῆ: the time of day is given again in 7.

4. **αἶ**: relative, is the real subject of **πέτονται**, but it is repeated by the demonstrative **ταί** (5).

ἔφυγον: D. 141.

ἀέεσφατον: is used chiefly of the earth, the sea, night, and rain, but also of wine and bread.

5. **κλαγγῇ**: the noise made by the cranes is the point of the simile.

ταί γε: redundant repetition of the subject **αἶ τε**, like **ὁ γε** A 97.

ἐπ' Ὀκεανοῖο: i.e., toward the far South, but they actually stopped in upper Egypt and Ethiopia without reaching the streams of Oceanus in the distant South (see on A 423). Herodotus (ii. 21) inveighs against those unscientific persons who claimed that the Nile flowed from Oceanus, i.e., was but an arm of Oceanus.

6. **ἀνδράσι**: see on **αἰπόλοι ἄνδρες** B 474; here applied humorously.

Πυγμαλίοισι: **πυγμή** = fist, therefore *Fistlings*, but as a measure **πυγμή** is the distance from the elbow to the knuckles, 13½ inches. An army of Pygmies once attacked the left hand of the sleeping Heracles, while two other armies attacked his right hand. They used scaling ladders to reach the rim of his drinking cup, and they cut stalks of wheat with axes. Heracles smil-

ingly wrapped his lion skin about the attacking armies and brought them to Eurystheus. "That small infantry warred on by cranes" (Milton) were themselves no doubt the aggressors in the war waged to protect their fields from invasion and ruin by the hordes of cranes and storks that yearly pass southward over Egypt in the month of November. Recent travelers claim that pygmies still exist in the dense forests of Central Africa. Πυγμαίοισι is in predicative apposition with ἀνδράσι (= *men who are Pygmies*).

7. ἡρίαί: see on A 497, insisting on πρῶ (2), the feeding time of the cranes after their night-long flight. See also on χθιζός A 424 and on πανηγμ. A 472. Cranes feed mostly on insects, but they also pluck up the sprouting grain, and by alighting on their chosen pasture ground they may be said to offer battle to the farmers, who hasten to drive the invaders off.

ἔριδα προφέρονται: "and wake the fight with grim delight, when the morning mist is gray." — *Blackie*.

8. οἱ δ': the Achaeans; antithesis to Τρῶες μέν (2).

σιγῇ μένεα πνέοντες: contrasted with κλαγγῇ ἴσαν (2). The quiet and orderly Achaeans are different from the wild and uproarious Trojans, who make a noise to keep their flagging courage up; see on 2.

μένεα: plural; compare Lat. *animi militum*.

9. μεμαῶτες: D. 217, 8; 216.

10. Νότος: the South Wind brought rain and storms, and was dreaded by seafarers.

κατέχευεν: D. 207, a, 4; 141.

11. φάην: *welcome*, because in a fog the shepherd cannot have a survey of the wide-ranging flock.

κλέπτῃ: the mist is suitable for the purposes of the cattle thief.

νυκτὸς ἀμείνω: because at night the sheep are safe in the fold.

12. τόσσον τ' ἐπὶ: for ἐπὶ τε τόσσον, *as far*.

ὅσον τ' ἐπὶ: for ἐπὶ τ' ὅσον. Though ἐπὶ follows its word, it does not throw its accent back (anastrophe, D. 224) because of the intervening τ'.

15. οἱ δ': both armies.

σχεδόν: with ἦσαν; *were near* to each other.

ἐπ': of a hostile advance.

16. Τρωσίν: local dative, *among*.

Ἀλέξανδρος: Paris, son of Priam and Hecabe.

θεοφειδής: in art Paris is usually represented as youthful and beautiful.

17. παραδελήν: an adjective used as a substantive, δοράν being easily understood (see on τῇ δεκάτῃ A 54). Being an archer, he wore no heavy armor. His only defensive armor was a pliant panther skin, in which some ancient gems represent him as clad.

ὤμοισι: D. 66, a.

τόξα: for the plural, see on A 45.

18. *αὐτάρ*: is very slightly adversative, and calls attention to *δοῦρε*: Paris was light armed, to be sure, *yet* — what was not to be expected in a light-armed archer — he did have two *spears*, essential parts of the gear of an *ὀπλίτης*. The Homeric warrior hurled his spear and therefore he had need of more than one. In later times the spear was used as a bayonet for sticking, not for hurling, and hence only one was carried.

κακορυθμένα: the plural agrees with the dual *δοῦρε*.

19. *Ἀργείων*: partitive genitive dependent on *ἀρίστους*.

προκαλιζέτο: his boastful actions (not his words) said plainly that the strutter could whip the whole Greek army.

πάντας ἀρίστους: he wanted to fight all the chieftains single-handed, and yet Menelaus, a valiant man but still one of the poorest of the Grecian warriors, soon drives him from the field.

20. *ἀντίβιον*: emphatic by position; it is used only of hand-to-hand fighting.

21. *ἀρήφιλος*: common epithet of Menelaus in *this* book, in which he is a principal in a duel.

Μενέλαος: the poet introduces Paris and Menelaus to his hearers at this juncture — before he begins his descriptions of the battles — because these two men brought about the war and should therefore stand face to face in a duel.

22. *μακρά*: cognate accusative.

μακρὰ βιβάντα: Paris is theatrical, like Satan in Milton: —

"Satan with vast and haughty strides advanced."

23. *ὥς τε*: D. 134; 238, 2; *as*, answered by *ὥς*, *so*, in 27; that is, *ὥς* introduces a principal clause which is followed by the secondary clause *ὥς ἐχάρη* (27).

ἐχάρη: D. 141.

σώματι: is always a *dead body* in Homer. When not in captivity the lion eats only fresh meat recently killed by himself, not what he finds dead. But here he lights upon a stag or goat just killed by hunters and, driven by his hunger, he seizes and devours it in spite of dogs and huntsmen. The lion was not native to Greece and Ionia, and Homer may have been ignorant of its habits.

κύρσας: D. 207 *dis*.

24. *εὐρόν*: explains *ἐπικύρσας*.

ἄγριον αἶγα: the wild goat is still found in the Taurus mountains of Asia Minor.

25. *πεινῶν*: very emphatic. See on *βαλλ'* A 52.

γάρ: explains *πεινῶν*; he is ravenously hungry, for he continues his meal in spite of harrying dogs and men.

φέ: *it*, the carcass.

26. στεύονται: transitive.

27. θεοφειδέα: ∪ ∪ —, D. 29; 86.

29. ὄχέων: occurs only in the plural in Homer, because attention is called to its component parts, as in the case of τόξα 17 and Α 45.

αἶτο: D. 60; 206, b, 1. Menelaus sprang to the ground to be on equal terms with Paris, who was on foot.

31. προμάχοισι: Greeks.

κατεπλήγη: D. 208, 4; *was stricken*; his conscience pricked him and made him a coward, for he was not a coward by nature.

33. ὥς δ' ὅτε: *and as when*, answered by ὥς, *so*, in 36.

τε δράκοντα: ∪ ∪ — ∪, D. 39, b.

παλίνωστος: adjective for adverb.

ἀπέστη: D. 141.

35. ἀψ' δ' ἀνεχώρησιν: stronger than παλίνωστος ἀπέστη; his terror increases.

παριᾶς: accusative of specification; in partitive apposition with μιν.

37. δφείσας: D. 59; causal.

Ἀτρείς: possibly the names are used ironically, since Ἀτρεΐς: *Fearless Man* and Ἀλέξανδρος: *Man-Averter*, a name given to the neatherd because of his prowess in defending his herd against cattle-lifters.

39. Δύσπαρι: *accursed (hateful, wretched) Paris*. So δύσμητερ, *hateful mother*, Δυσέλενα, *hateful Helen*. A determinative compound is one in which "the first part qualifies (or *determines*) the second part."

φείδος: accusative of specification after an adjective. Beginning with φείδος, each successive word is longer by one syllable than the one that immediately precedes it. This is called a *versus rhopalicus*, στίχος ροπαλικός (*ρόπαλον clud*) and depicts ever increasing feeling. A perfect specimen of such a verse is found in 182.

40. αἶψ: D. 236, 1; unattainable wish.

ἄγονος: must be taken here as meaning *unborn, never been born*, not *childless*, for Paris had no children. Augustus quoted this verse in upbraiding his daughter Julia for her excesses, understanding ἄγονος to mean *childless*, its natural meaning.

ἄγαμος: the paraphrase has: αἶθε ὦφελος μὴ γεγεννησθαι ἢ γεννηθεῖς πρὸ γάμον ἀπολέσθαι.

41. τό: that thou hadst never been born.

κὶ βουλόμην: potential optative.

κὲν ἦεν: unreal condition, i.e., εἰ ἀπώλεο.

42. ἥ: μάλλον is understood before ἥ.

ἔμεναι: has for its subject σέ understood.

ὑπόψιον: lit., *looked at from below*, i.e., *object of suspicion (contempt)*; *looked at askance*, if it agrees with σέ, the understood subject of ἔμμεναι. But

if ὑπόψιον be a neuter adjective used substantively, then it is: *a thing scorned, a scorn.*

ἄλλων: depends on ὑπό in ὑπόψιον.

44. φάντες: causal = οἱ ἔφασαν.

ἀριστῆα: the idea of excellence of birth is always inherent.

πρόμον: superlative of πρό; it is etymologically = *primus* = πρόμαχος; here it is an attributive epithet of ἀριστῆα and πρόμον ἀριστῆα = πρόμαχον ἀριστῆα or ἀριστῆα προμαχίζοντα.

οὐνεκα: D. 30; = ὅτι, *because*.

45. ἔπ': D. 266, 6: *is thine*. Hector is sure that his own view is entertained by the Achaeans.

βῆ: strictly speaking *bodily strength, power*, but here it is modified by φρεσίν, so that the combination means *force of mind, resoluteness, determination* (in the attack).

φρεσίν: D. 66.

ἀλκή: is not merely physical ῥώμη, but strength as displayed in action: *prowess, boldness, courage* (in defense).

46. ἧ belongs to ἀνῆγες 48.

ἧ τοιῶς περ ἑών: compare 159; *i.e., coward that thou art*.

47. ἐπιπλώσας: always used with πόντον.

ἐτάρους: the honorable epithet of *comrades* is given even to underlings.

ἐρίφρας: D. 110.

ἀγείρας: subordinate to ἐπιπλώσας.

48. μιχθεῖς: D. 209, 3; = παραγενόμενος.

ἀνῆγες: *brought home* (by water) to Troy.

49. ἀπίης: see on A 270.

νύον: Helen, being the daughter-in-law of Atreus, becomes in a wider sense the daughter-in-law of the *nation*, just as we speak of one as "the daughter of the Confederacy."

50. πῆμα, χάρμα, κατηφείην: explanatory (epexegetical) accusatives, in apposition, not with γυναῖκα (νύον) (for it was not Helen's person that was the cause of misfortune and humiliation), but with γυναικ' εὐφρειδέ' ἀνῆγες, since it was the *act* of bringing her to Troy that *resulted* in misfortune, malignant joy, and humiliation.

δημῷ: *nation, country*. The alliteration (π) gives force to the line. In Homer alliteration was accidental, but the Latin poets employed it intentionally.

51. δυσμένεισιν: not the Achaeans, but Paris's enemies in Troy, "for he was hated of all even as black death," 454. Note the crosswise stress, D. 240.

52. The question is a form of polite imperative: *and canst thou not indeed withstand M.? = Confront, then, Menelaus*.

53. χ': = κε. γνοῖς κε is an apodosis, whose protasis is μέινας or εἰ μέινεις to be supplied.

54. **χραίσμη**: D. 205, 2, b, 58.

κίθαρις: wherewith to sing love songs to women, not *κλέα ἀνδρῶν*, as in the case of Achilles and his lyre. Homer does not give a lyre to Paris elsewhere.

55. **μυγῆης**: D. 188; *grovelest*, always applied to dying men.

56. **δεδρήμενος**: D. 59. The Trojans had awe to lay hands on a prince of the blood. Supply *εἰσίν*.

ῆ: the omitted protasis, *εἰ μὴ δεδρήμενος ἦσαν*, is not necessary, for the sense is sufficiently given by rendering *ῆ* *else*.

57. **λάϊνον**: *else thou hadst donned a shirt of stone, i.e.*, been stoned to death, the punishment for adultery among the Greeks as among the Hebrews (Levit. 20. 10; Deut. 22. 24). The stones hurled at the criminal bury him, and thus put on him a robe of stone. The sense: Thou art brave in the presence of women, but darest not confront a man. In spite of the gifts of Aphrodite and thy royal lineage thou shouldst have been lynched long ago, for thou hast wrought confusion in Troy.

ἔσσο: augment, reduplication, and *ε* are neglected (in full *ἐξερεσσο*).

59. **Ἔκτορ**: goes with 64, since verses 60–63 are parenthetical.

κατ' αἶσαν . . . **ὑπὲρ αἶσαν**: oft-recurring phrases. The omitted apodosis is *τοῦνεκά τοι ἐρέω* (cf. Σ 333): since thy rebuke is just, I will say only this: Do not upbraid me, for I will fight Menelaus. Paris, even when angry, is always a gentleman and never replies in like terms to offensive language. He is really a brave man whom a guilty conscience makes timid.

61. **δς**: refers to *πέλεκυς*.

ὑπ': of the agent, as though *εἶσιν* were passive; = *is driven by*.

δς: refers to *ἀνέρος*.

τι: D. 132; 238, 2.

τέχνη: said of architects, carpenters, smiths.

62. **νήμιον**: supply *δόρυ*, *ship's beam (timber)*.

ἐκτάμνησιν: D. 143; 150: *shapes*.

ὀφέλλει: *increases*; its subject is the first **δς** (= *πέλεκυς*) in 61.

δ': connects *ὀφέλλει* with *εἶσιν*.

ἐρωήν: *force, effort*; the ax itself increases the *effort* of the man; its weight, swing and the leverage of its handle increase the *force* of his blow.

63. **ἐνὶ στήθεσιν**: particularizes, as in A 188–189.

ἀτάρβητος: not predicate, but an epithet of *νόος*.

64. **χρυσέης**: an epithet transferred from the ornaments of the goddess to the goddess herself, indicative of her value and deliciousness to men.

65. **ἀπόβλητ'**: D. 147; "For every creature of God is good, and nothing to be refused (*ἀπόβλητον*), if it be received with thanksgiving" (1 Tim. 4. 4).

66. **αὐτοί**: without being asked therefor.

δῶσι: D. 188, a.

φεκόν: *by his own will, as a matter of his own choice*; they are god-given and not man-chosen, and therefore man must not be held responsible therefor.

68. ἄλλους μὲν: all the Trojans except me.

κάθισον: causative; *cause (bid) the rest to sit down*, so that the fight may be perfectly fair.

πάντας Ἀχαιοὺς: except Menelaus.

69. αὐτὰρ ἔμ': instead of ἐμὲ δέ, answering to ἄλλους μὲν.

ἐν μέσῳ: *i.e.*, between the two armies.

70. συμβάλετ': causative. In 68 κάθισον is addressed to Hector, whereas the plural here includes all concerned in the duel, Trojans and Achaeans alike.

κτήμασι: the treasures which Paris had carried away from Sparta along with Helen; several vase paintings show the embarkation of Helen and her treasures.

μάχεσθαι: D. 144.

71. νικήσῃ; aorist in the sense of the future perfect.

κρείσσων γένηται: merely amplifies νικήσῃ.

72. ἐν: may be taken with ἐλών in the sense of *aright*, or with πάντα in the sense of *all without exception*.

73. οἱ δ' ἄλλοι: *but may you, the others* (both Trojans and Achaeans) conclude friendship and make a truce. At this point we should have expected the poet to continue with οἱ μὲν (Trojans) ναίοντο (or ὑμεῖς μὲν ναίετε) Τροίην answering to τοὶ δὲ (Achaeans) νείσθων Ἄργος ἐς, etc. The sense is: May Trojans and Achaeans conclude friendship and make a truce, and may the Trojans live in peace in Troy and let the Achaeans depart in peace to Greece.

φιλότῃτα: by zeugma (D. 246) made an object of ταμόντες along with ὄρκια, which alone is an appropriate object of ταμόντες.

ὄρκια ταμόντες: see on B 124.

74. ναίετε: the optative of a wish between two imperatives is intentional; he wishes his countrymen well.

ἐπιβάλακα: D. 110; said of rich, loamy soil.

τοὶ δέ: he points at the Achaeans.

75. Ἄργος: is the Peloponnesus here, see on A 30.

Ἀχαιῖδα: adjective; supply γαῖαν. It is used here of Northern Greece (*i.e.*, Central Greece and Thessaly). Ἄργος and Ἀχαιῖς together mean *all Greece*.

78. μέσσου δουρός: as the spear was not to be used offensively it was held horizontally in order to press the crowd back.

ἰλόν: supply ἔγχος as object.

ἰδρόνθησαν: *were made (induced) to be quiet; were brought to order*, not: *sat down*, for they do not sit down until 326.

79. ἐπετοξίζοντο: conative imperfect.

80. ᾤ: D. 233, 2, b.

ἔβαλλον: conative; instead of the more regular βάλλοντες with which the second τέ would be natural. The sentence displays a mixture of anacoluthon (D. 242) and zeugma (D. 246) = ἐπὶ αὐτῷ ἐτιτύσκοντο ἰοῖς τε τοξάζοντες λάεσσι τε βάλλοντες.

81. μακρόν: cognate accusative = ἐπὶ μακρόν, *over a long distance*.

82. μὴ βάλλετε: amplifies ἰσχεσθε; the asyndeton (D. 235) indicates haste and the anxiety of Agamemnon to forestall the commission of a crime against international comity in matters of war.

83. κορυθαίολος: αἶολος = 1. *quick-moving*, 2. *shimmering, gleaming*. It is used of horses (πόδας αἶολος), thronging ants, fluttering gadflies, wriggling maggots, snakes, etc. As an epithet of the tall Hector, therefore, the compound characterizes the constant motion of the crest of his helmet, which, owing to the hero's great activity in the battle, fluttered far above the heads of the common soldiery: *of the fluttering helm, of the glancing helm*.

84. ἄνιψ ἑγένοντο: *became silent*, in order to hear what Hector had to say.

88. κέλεται: here means *bids, exhorts*, but as the leading verb of αὐτόν (90) it means *bids himself*, i.e., *proposes*.

89. ἀποθέσθαι: *lay aside*; in view of the armistice neither party need fear an attack. The arms remain stacked until the Trojans break the truce after the duel.

90. αὐτόν δ': in the accusative, and not in the nominative, both because its correlative ἄλλους μὲν is in the accusative and because it is joined with ἀρρήφιλον Μενέλαον to form the subject of μάχεσθαι.

95. σιωπῇ: dative of manner; ἀκὴν σιωπῇ like our *still and quiet*, i.e., *profoundly silent*; = *hushed in silence*.

96. τοῖσι: local dative, *among them*.

καί: modifies μετέφειπε: *also spoke*, as Hector had done.

97. ἐμεῖο: as well as Hector; for the matter concerns me especially (100).

ἄλγος: because of the long war.

98. θυμόν: accusative of the object (limit) of motion.

φρονέω = δοκεῖ μοι: *my mind is (I think, hope, wish) that Argives and Trojans be now (ἤδη) separated*, i.e., I hope that this duel will put an end to the war.

διακρινθῆναι: D. 209 *bis*; of friendly separation. Note the aorist of an action just commencing and to be completed in the (immediate) future. It expresses confidence in the completion of the action.

99. Ἀργείους καὶ Τρῶας: more forceful than ἡμᾶς καὶ ὑμᾶς.

100. ἔριδος: with Paris.

Ἀλεξάνδρου ἐνὲκ ἀρχῆς: *Alexander's beginning*, ἀρχῆς τῆς ἔριδος ἀπ' Ἀλεξάνδρου γενομένης, i.e., because of the quarrel which I began and of Paris's provocation thereto, for he was the unprovoked aggressor (87).

ἀρχῆς: supply τῆς ἔριδος.

101. ἡμέων: D. 112, 1; —, D. 29.

θάνατος καὶ μοῖρα: epic fullness; a hendiadys, D. 249.

102. διακρινθήετε: D. 209 *bis*; the optative of wish is milder and more polite than the imperative.

103. οἴσεται: D. 207, 6. Asyndeton, D. 235.

φάρν': ἄρνε; D. 103.

ἕτερον κτλ.: in partitive apposition with ἄρνε.

λευκόν: the male lamb is offered to the male sun-god, and it is white because the sun is bright and strong.

μέλαιναν: the female lamb is offered to the female earth-goddess, and it is black because the earth is conceived of as black (*γαῖα μέλαινα*), not because Earth is an infernal deity, but because she is as yet the universal mother from whose dark womb everything springs. Note the crosswise stress, D. 240.

104. Γῇ: dative of interest. Gaea (Ge) was the daughter of Chaos. She begat Uranus (the vault of heaven) of herself and made him her husband.

Ἥελιφ: the charioteer of the sun. He was the son of Hyperion (the Titan deity of light) and Theia; he was the brother of Selene (the Moon) and Eos (the Dawn). The Trojans sacrifice to both Gaea and Helius, the old nature-gods of the Asiatics, because it is the country of Troyland upon which Helius is now looking down. The Greeks sacrifice to Zeus, their own national god, because, as *Ζεὺς Ξείνιος*, he is the protector of the rights of hospitality, which Paris has violated, and because, as *Ζεὺς Ὀρκιος*, he is invoked on the occasion of the taking of oaths, watches over their fulfilment, and punishes their violation.

105. ἄξετε: D. 207, 1.

Πριάμοιο βίην: a common circumlocution for *the mighty Priam*.

106. αὐτός: Priam *in person*. Priam's presence was necessary to give full validity to the oath and the treaty, not that he might slay the victims, for Agamemnon does that (273. 292).

παῖδες: is the generalizing plural, which is often used for the sake of politeness, where plainness of speech and exact facts would wound. So here Paris more especially is meant.

107. μή: his fear arises from his knowledge of the character of Paris.

Διὸς ὅρκια: the oath of Zeus, *i.e.*, the oath to which Zeus is witness. Paris (73) and Hector (94) said nothing about the oath of Zeus, but spoke simply of *ὅρκια πιστά*.

δηλήσονται: D. 187, a.

108. δ': introduces another reason for bringing Priam, *viz.*, the untrustworthiness of young men.

ῥιπτόνται: D. 196, 10; in B 448 it is used in its primary sense of the *waving, fluttering* tassels that hang from the aegis of Athene; here in a transferred sense; the minds of young men are *flighty, fickle, untrustworthy*.

109. οἷς: D. 143; *and if an old man be among these (i.e., among young men), he, etc.* This interpretation regards οἷς as masculine. If it be neuter, then the sense is: *in the case where an old man is present, he, etc.*

ὁ γέρον: not Priam, but in a general sense *one who is old*.

113. ἵππους: there was no cavalry in Homeric times and the art of riding was not generally practiced. In the Cypria, however, the lost Epic which narrated the events of the war prior to the opening of the Iliad, the poet told how Troilus, the youngest son of Priam, ventured to ride on horseback outside the walls of Troy, and how he was caught and brutally murdered by Achilles. But in Homer ἵπποι, commonly a pair of horses, is used for the chariot itself.

ἔρυσαν: held back their chariots to the ranks.

114. τεύχεα: except their spears and shields; in 135 they stand and lean on their shields, while their spears are fixed in the ground.

τά: the armor.

κατέθεντ': the warriors in both armies.

115. ἀλλήλων: does not refer to Ἀχαιοί and Τρῶες, but to τεύχεα; the piles of armor were close to each other.

ἀμφίς: D. 226, 3, a; *round about*, said of the space between the several piles of stacked armor. Each warrior doubtless stood by his own pile.

116. κήρυκας: for their functions see on A 321. Hector sent *two* heralds because two lambs were to be brought.

118. Ταλθύβιον: the herald of Agamemnon; see on A 320.

Ἀγαμέμνων: in apposition with δ.

120. οἰσόμεναι: D. 207, 6.

οὐκ ἀπίθησ': D. 244.

121. The survey from the walls. The poet makes skillful use of the absence of the heralds in order to shift the scene to Troy and introduce his hearers to Helen herself, the prize of the victor in the duel, and to show what people in Troy thought of her. This could only be done through the agency of a god. Iris's self-imposed mission therefore advances the action of the poem materially. The interrupted action is resumed in 245.

Ἔρις: see on B 786, but here she acts on her own motion and uncommissioned by any god.

δ' αὖθ: transition to a new theme, *on the other hand, in the meantime*.

123. Φεικιάων: otherwise an undistinguished person.

124. Λαοδίκην: attracted into the case of the relative; the natural case is the dative agreeing with δάμαρτι. She is mentioned in Z 252 also as the fairest (of Hecabe's daughters), but in N 365 the meed of fairest is given to Cassandra.

125. ἱστόν: weaving was one of the chief employments even of the most noble women in heroic times, and in Asia Minor it has remained so to this day.

126. δίπλακα: adjective used as a noun; χλαῖναν may be supplied: *double*

mantle, i.e., one which might be folded like a shawl and be thrown doubled over the shoulders; not = *doublet*.

ἐνέπασσεν: lit., *was sprinkling in, was weaving in*, by inserting tufts of colored wool by hand as the weaving went on; not: *was embroidering*, because embroidery is not coincident with the weaving. The things thus woven in were pictures of the battles told of in the lost Epic poems that narrated the events of the war before the opening of the Iliad. The objects of art described by Homer were either imported from the Orient or were inspired by Oriental, mostly Phoenician, prototypes.

128. οὗς: i.e., ἀέθλους.

ῥέθεν: D. 65; 112, 3; accented because reflexive.

130. δεῦρο: adverb used imperatively either alone or, as here, with ἴθι (like βάσκι' ἴθι B 8).

νύμφα: — υ, Aeolic vocative of νύμφη, really *bride*, but here *brother's wife*, a term of endearment or flattery used of a woman who is still young. This usage has survived to this day in Greece.

θεσκελα: fit to be woven into thy web.

132. οἷ: is a relative pronoun whose antecedent is the demonstrative οἷ in

134. The whole relative clause is the subject of ἔσται, whose redundant subject οἷ (134) is employed for the sake of clearness, vivacity, and emphasis (*even these*).

πολύδακρυ: in its results.

133. The end of the verse rhymes with the middle. A verse of this sort is called a *versus Leoninus*, from a Benedictine monk who in the twelfth century wrote in it.

134. ἔσται: D. 158. Not *are sitting*, but *are inactive*; see on B 255. That they were *standing* is shown by 196. 231. 326.

σιγῇ: even the Trojans are now silent; see on 2 and 8.

135. ἀσπίσι: the huge Mycenaean shield reached to the neck, so, when it rested on the ground, the standing warrior could easily lean on it.

μακρά: *tall*. Hector's spear was eleven cubits long (Z 319), and Achilles' spear was δολιχόσκιος (Υ 273): *casting a long shadow*. The Arabs still insist that the spear casts the longest of all shadows.

πέπηγεν: *are planted* upright in the ground. The butt end of the spear was shod with a stubby bronze point (σαυρωτήρ) so that it could be driven into the ground. The Arab never lays his spear down, but always sticks it into the ground, especially at his tent door to indicate that the tent-owner is at home.

137. περὶ σεο: D. 112, 2; 113; *about the possession of thee*.

138. τῷ δὲ γε νικήσαντι: lit., *but to him having conquered* = *but of him who conquereth*, like τὰ τ' ἔοντα, *that which was*, A 70.

κέκλησέ': D. 140, b; with future force, since κέκλημαι is present in meaning: *shalt be called* = *shalt be*.

140. **πρότερον**: she no longer regards herself as the wife of Menelaus. She speaks of Priam as her husband's father (172), of Hector as her husband's brother (Z 344, etc.), of Hecabe as her mother-in-law (Ω 770), and in 180 she says, "Agamemnon *was* husband's brother to me."

φάστεος: Sparta.

τοκῆων: Leda and Tyndareos, her reputed father, though Zeus was her real father (199. 426). It is a matter of no consequence whether Helen thinks of her parents as alive or dead; she is filled with a sudden god-inspired yearning for the happy days of innocence when she was the honored wife of Menelaus, and with homesickness for the scenes of her youth and her home in Sparta.

141. **αὐτίκα**: goes with **ὁρμάετο**.

καλυψάμενη: direct middle, in which the subject acts directly on itself; it is rare in Homer.

ὀδόνειον: *fine linen*, here *veil*, like that worn by Mohammedan ladies. It is always plural in Homer.

142. **θαλάμοιο**: in the harem (**γυναικωνίτις**), or women's quarters, on the ground floor in the back part of the house. The appearance in public of unveiled women is a comparatively modern innovation. The ancient Greeks, like all the peoples of the Orient, kept their women in harems and caused them to wear veils when they appeared in public or before men in the men's quarters (**ἀνδρῶν, ἀνδρωνίτις**).

144. **Ἀἰθρη**: noble ladies were usually accompanied by two attendants, but this is the only passage in which the attendants are named. It is thought that the verse was interpolated by some Athenian. — Aethra was the mother of Theseus, who kidnaped Helen in her youth. Helen was rescued by her brethren, the Dioscuri, when Theseus and Pirithous were absent in the lower world to fetch Persephone to be the wife of Pirithous. Aethra was carried off to Sparta as the slave of Helen, whom she followed to Troy. At the sack of Troy she is recognized by her grandsons, with whom she returns to Athens.

Πιρῆης: son of Pelops and Dia.

Κλυμένη: otherwise unknown.

βοῶπις: see on A 551. The epithet of a goddess is here applied to a mortal and a slave woman.

145. **αἶψα . . . ἵκανον**: Helen goes without hesitation or horror to witness the duel between her two husbands. Sentimentality was unknown in Homeric times.

Σκαίαι: see on B 809; it is also used alone, without **πύλαι**. *Lit., left* (cp. Lat. *Scaevola*), hence *Western*, because the Greek augur in consulting the omens always looked toward the north; the Scaean, Dardanian, or Western gate faced the Greek camp.

18. αὐτάρ: is very slightly adversative, and calls attention to δοῦρε: Paris was light armed, to be sure, *yet* — what was not to be expected in a light-armed archer — he did have two *spears*, essential parts of the gear of an ὀπλίτης. The Homeric warrior hurled his spear and therefore he had need of more than one. In later times the spear was used as a bayonet for sticking, not for hurling, and hence only one was carried.

κεκορυθμένα: the plural agrees with the dual δοῦρε.

19. Ἀργείων: partitive genitive dependent on ἀρίστους.

προκαλιζέτο: his boastful actions (not his words) said plainly that the strutter could whip the whole Greek army.

πάντας ἀρίστους: he wanted to fight all the chieftains single-handed, and yet Menelaus, a valiant man but still one of the poorest of the Grecian warriors, soon drives him from the field.

20. ἀντίβιον: emphatic by position; it is used only of hand-to-hand fighting.

21. ἀρηίφιλος: common epithet of Menelaus in *this* book, in which he is a principal in a duel.

Μενέλαος: the poet introduces Paris and Menelaus to his hearers at this juncture — before he begins his descriptions of the battles — because these two men brought about the war and should therefore stand face to face in a duel.

22. μακρά: cognate accusative.

μακρὰ βιβάντα: Paris is theatrical, like Satan in Milton: —

"Satan with vast and haughty strides advanced."

23. ὥς τε: D. 134; 238, 2; *as*, answered by ὥς, *so*, in 27; that is, ὥς introduces a principal clause which is followed by the secondary clause ὥς ἐχάρη (27).

ἐχάρη: D. 141.

σώματι: is always a *dead body* in Homer. When not in captivity the lion eats only fresh meat recently killed by himself, not what he finds dead. But here he lights upon a stag or goat just killed by hunters and, driven by his hunger, he seizes and devours it in spite of dogs and huntsmen. The lion was not native to Greece and Ionia, and Homer may have been ignorant of its habits.

κύρσας: D. 207 *bis*.

24. εὐρών: explains ἐπικύρσας.

ἄγριον αἶγα: the wild goat is still found in the Taurus mountains of Asia Minor.

25. πεινάων: very emphatic. See on 'βαλλ' A 52.

γάρ: explains πεινάων; he is ravenously hungry, for he continues his meal in spite of harrying dogs and men.

φέ: *it*, the carcass.

26. σεύωνται: transitive.

27. θεωριδέα: ∪ ∪ —, D. 29; 86.

29. ὄχιον: occurs only in the plural in Homer, because attention is called to its component parts, as in the case of τόξα 17 and A 45.

αἶτο: D. 60; 206, b, 1. Menelaus sprang to the ground to be on equal terms with Paris, who was on foot.

31. προμάχοισι: Greeks.

κατεπλήγη: D. 208, 4; *was stricken*; his conscience pricked him and made him a coward, for he was not a coward by nature.

33. ὥς δ' ὅτε: *and as when*, answered by ὥς, *so*, in 36.

τε δράκοντα: ∪ ∪ — ∪, D. 39, b.

παλίνοστος: adjective for adverb.

ἀπέστη: D. 141.

35. ἄψ δ' ἀνεχώρησιν: stronger than παλίνοστος ἀπέστη; his terror increases.

παριώς: accusative of specification; in partitive apposition with μιν.

37. δρείσας: D. 59; causal.

Ἄτρεός: possibly the names are used ironically, since Ἄτρεύς: *Fearless Man* and Ἀλέξανδρος: *Man-Averter*, a name given to the neatherd because of his prowess in defending his herd against cattle-lifters.

39. Δύσπαρι: *accursed (hateful, wretched) Paris*. So δύσμητερ, *hateful mother*, Δυσσέλενα, *hateful Helen*. A determinative compound is one in which "the first part qualifies (or determines) the second part."

φείδος: accusative of specification after an adjective. Beginning with φείδος, each successive word is longer by one syllable than the one that immediately precedes it. This is called a *versus rhopalicus*, στίχος ροπαλικός (*ρόπαλον club*) and depicts ever increasing feeling. A perfect specimen of such a verse is found in 182.

40. αἶθ: D. 236, 1; unattainable wish.

ἄγονος: must be taken here as meaning *unborn, never been born*, not *childless*, for Paris had no children. Augustus quoted this verse in upbraiding his daughter Julia for her excesses, understanding ἄγονος to mean *childless*, its natural meaning.

ἄγαμος: the paraphrase has: αἶθε ὦφελος μὴ γεγεννησθαι ἢ γεννηθεῖς πρὸ γάμον ἀπολέσθαι.

41. τό: that thou hadst never been born.

καὶ βουλόμην: potential optative.

κὴν ἦεν: unreal condition, i.e., εἰ ἀπώλεο.

42. ἦ: μάλλον is understood before ἦ.

ἔμεναι: has for its subject σέ understood.

ὕψιον: lit., *looked at from below*, i.e., *object of suspicion (contempt)*; *looked at askance*, if it agrees with σέ, the understood subject of ἔμμεναι. But

if ὑπόμιον be a neuter adjective used substantively, then it is : *a thing scorned, a scorn.*

ἄλλων : depends on ὑπό in ὑπόμιον.

44. φάντες : causal = οἱ ἔφασαν.

ἀριστήα : the idea of excellence of birth is always inherent.

πρόμον : superlative of πρό ; it is etymologically = *primus* = πρόμαχος ; here it is an attributive epithet of ἀριστήα and πρόμον ἀριστήα = πρόμαχος ἀριστήα or ἀριστήα προμαχίζοντα.

οὔνεκα : D. 30 ; = ὅτι, *because*.

45. ἔπ' : D. 266, 6 : *is thine*. Hector is sure that his own view is entertained by the Achaeans.

βίη : strictly speaking *bodily strength, power*, but here it is modified by φρεσίν, so that the combination means *force of mind, resoluteness, determination* (in the attack).

φρεσίν : D. 66.

ἀλκή : is not merely physical βίωμα, but strength as displayed in action : *pro prowess, boldness, courage* (in defense).

46. ἧ belongs to ἀνήγες 48.

ἡ τοιῷς περ ἑών : compare 159 ; *i.e., coward that thou art*.

47. ἐπιπλώσας : always used with πόντον.

ἐτάρους : the honorable epithet of *comrades* is given even to underlings.

ἐρίφηρας : D. 110.

ἀγείρας : subordinate to ἐπιπλώσας.

48. μυχθαίς : D. 209, 3 ; = παραγενόμενος.

ἀνήγες : *brought home* (by water) to Troy.

49. ἀπίης : see on A 270.

νύον : Helen, being the daughter-in-law of Atreus, becomes in a wider sense the daughter-in-law of the *nation*, just as we speak of one as "the daughter of the Confederacy."

50. πῆμα, χάσμα, κατηφείην : explanatory (epexegetical) accusatives, in apposition, not with γυναικα (νύον) (for it was not Helen's person that was the cause of misfortune and humiliation), but with γυναικ' εὐφειδέ' ἀνήγες, since it was the *act* of bringing her to Troy that *resulted* in misfortune, malignant joy, and humiliation.

δημῷ : *nation, country*. The alliteration (π) gives force to the line. In Homer alliteration was accidental, but the Latin poets employed it intentionally.

51. δυσμενείν : not the Achaeans, but Paris's enemies in Troy, "for he was hated of all even as black death," 454. Note the crosswise stress, D. 240.

52. The question is a form of polite imperative : *and canst thou not indeed withstand M. ? = Confront, then, Menelaus*.

53. χ' : κε. γνώης κε is an apodosis, whose protasis is μείνας or εἰ μείνας to be supplied.

54. **χραίσμη**: D. 205, 2, b, 58.

κίθαρις: wherewith to sing love songs to women, not *κλέα ἀνδρῶν*, as in the case of Achilles and his lyre. Homer does not give a lyre to Paris elsewhere.

55. **μυγῆης**: D. 188; *grovelest*, always applied to dying men.

56. **δεδρήμενος**: D. 59. The Trojans had awe to lay hands on a prince of the blood. Supply *εἰσίν*.

ἦ: the omitted protasis, *εἰ μὴ δεδρήμενος ἦσαν*, is not necessary, for the sense is sufficiently given by rendering **ἦ** *else*.

57. **λάινον**: *else thou hadst donned a shirt of stone*, i.e., been stoned to death, the punishment for adultery among the Greeks as among the Hebrews (Levit. 20. 10; Deut. 22. 24). The stones hurled at the criminal bury him, and thus put on him a robe of stone. The sense: Thou art brave in the presence of women, but darest not confront a man. In spite of the gifts of Aphrodite and thy royal lineage thou shouldst have been lynched long ago, for thou hast wrought confusion in Troy.

ἔσσο: augment, reduplication, and *ε* are neglected (in full *ἐφέσσο*).

59. **Ἔκτορ**: goes with 64, since verses 60–63 are parenthetical.

κατ' αἶσαν . . . ὑπὲρ αἶσαν: oft-recurring phrases. The omitted apodosis is *τοῦνεκά τοι ἐρέω* (cf. Σ 333): since thy rebuke is just, I will say only this: Do not upbraid me, for I will fight Menelaus. Paris, even when angry, is always a gentleman and never replies in like terms to offensive language. He is really a brave man whom a guilty conscience makes timid.

61. **δς**: refers to *πέλεκυς*.

ὑπ': of the agent, as though *εἶσιν* were passive; = *is driven by*.

δς: refers to *ἀνέρος*.

τε: D. 132; 238, 2.

τέχνη: said of architects, carpenters, smiths.

62. **νήμιον**: supply *δόρυ*, *ship's beam (timber)*.

ἐκτάμνησιν: D. 143; 150: *shapes*.

ὀφέλλαι: *increases*; its subject is the first **δς** (= *πέλεκυς*) in 61.

δ': connects *ὀφέλλαι* with *εἰσιν*.

ἐρωήν: *force, effort*; the ax itself increases the *effort* of the man; its weight, swing and the leverage of its handle increase the *force* of his blow.

63. **ἐνὶ στήθεσιν**: particularizes, as in A 188–189.

ἀτάρβητος: not predicate, but an epithet of *νόος*.

64. **χρυσότης**: an epithet transferred from the ornaments of the goddess to the goddess herself, indicative of her value and deliciousness to men.

65. **ἀπόβλητ'**: D. 147; "For every creature of God is good, and nothing to be refused (*ἀπόβλητον*), if it be received with thanksgiving" (1 Tim. 4. 4).

66. **αὐτοί**: without being asked therefor.

δῶσι: D. 188, a.

φεκόν: *by his own will, as a matter of his own choice*; they are god-given and not man-chosen, and therefore man must not be held responsible therefor.

68. ἄλλους μὲν: all the Trojans except me.

κάθισον: causative; *cause (bid) the rest to sit down*, so that the fight may be perfectly fair.

πάντας Ἀχαιοὺς: except Menelaus.

69. αὐτὰρ ἐμ': instead of ἐμὲ δέ, answering to ἄλλους μὲν.

ἐν μέσσοι: *i.e.*, between the two armies.

70. συμβάλετ': causative. In 68 κάθισον is addressed to Hector, whereas the plural here includes all concerned in the duel, Trojans and Achaeans alike.

κτῆμασι: the treasures which Paris had carried away from Sparta along with Helen; several vase paintings show the embarkation of Helen and her treasures.

μάχεσθαι: D. 144.

71. νικήσῃ; aorist in the sense of the future perfect.

κρείσσων γένηται: merely amplifies νικήσῃ.

72. ἑὺ: may be taken with ἐλών in the sense of *aright*, or with πάντα in the sense of *all without exception*.

73. οἱ δ' ἄλλοι: *but may you, the others* (both Trojans and Achaeans) conclude friendship and make a truce. At this point we should have expected the poet to continue with οἱ μὲν (Trojans) ναίοντο (or ὁμῆες μὲν ναίοντε) Τροίην answering to τοὶ δὲ (Achaeans) νεύσθων Ἄργος ἐς, etc. The sense is: May Trojans and Achaeans conclude friendship and make a truce, and may the Trojans live in peace in Troy and let the Achaeans depart in peace to Greece.

φιλότῃτα: by zeugma (D. 246) made an object of ταμόντες along with ὄρκια, which alone is an appropriate object of ταμόντες.

ὄρκια ταμόντες: see on B 124.

74. ναίετε: the optative of a wish between two imperatives is intentional; he wishes his countrymen well.

ἐπιβάλακα: D. 110; said of rich, loamy soil.

τοὶ δέ: he points at the Achaeans.

75. Ἄργος: is the Peloponnesus here, see on A 30.

Ἀχαιίδα: adjective; supply γαῖαν. It is used here of Northern Greece (*i.e.*, Central Greece and Thessaly). Ἄργος and Ἀχαιίς together mean *all Greece*.

78. μέσσου δούρος: as the spear was not to be used offensively it was held horizontally in order to press the crowd back.

ἰλόν: supply ἔγχος as object.

ἱδρύνθησαν: *were made (induced) to be quiet; were brought to order*, not: *sat down*, for they do not sit down until 326.

79. ἐπιτοξάζοντο: conative imperfect.

80. ἑ: D. 233, 2, b.

ἔβαλλον: conative; instead of the more regular βάλλοντες with which the second τέ would be natural. The sentence displays a mixture of anacoluthon (D. 242) and zeugma (D. 246) = ἐπὶ αὐτῷ ἐπιτύσκοντο ἰοῖς τε τοξάζοντες λάεσσιν τε βάλλοντες.

81. μακρόν: cognate accusative = ἐπὶ μακρόν, *over a long distance*.

82. μὴ βάλλετε: amplifies ἵσχεσθε; the asyndeton (D. 235) indicates haste and the anxiety of Agamemnon to forestall the commission of a crime against international comity in matters of war.

83. κορυθαίολος: αἶολος = 1. *quick-moving*, 2. *shimmering, gleaming*. It is used of horses (πόδας αἶολος), thronging ants, fluttering gadflies, wriggling maggots, snakes, etc. As an epithet of the tall Hector, therefore, the compound characterizes the constant motion of the crest of his helmet, which, owing to the hero's great activity in the battle, fluttered far above the heads of the common soldiery: *of the fluttering helm, of the glancing helm*.

84. ἄνεψ ἔγένοντο: *became silent*, in order to hear what Hector had to say.

88. κέλεται: here means *bids, exhorts*, but as the leading verb of αὐτόν (90) it means *bids himself*, i.e., *proposes*.

89. ἀποθέσθαι: *lay aside*; in view of the armistice neither party need fear an attack. The arms remain stacked until the Trojans break the truce after the duel.

90. αὐτὸν δ': in the accusative, and not in the nominative, both because its correlative ἄλλους μὲν is in the accusative and because it is joined with ἀρηίφιλον Μενέλαον to form the subject of μάχεσθαι.

95. σιωπῇ: dative of manner; ἄκην σιωπῇ like our *still and quiet*, i.e., *profoundly silent*; = *hushed in silence*.

96. τοῖσι: local dative, *among them*.

καί: modifies μετέφειπε: *also spoke*, as Hector had done.

97. ἐμετό: as well as Hector; for the matter concerns me especially (100).

ἔλγος: because of the long war.

98. θυμόν: accusative of the object (limit) of motion.

φρονέω: = δοκεῖ μοι: *my mind is (I think, hope, wish) that Argives and Trojans be now (ἤδη) separated*, i.e., I hope that this duel will put an end to the war.

διακρινθήμεναι: D. 209 *bis*; of friendly separation. Note the aorist of an action just commencing and to be completed in the (immediate) future. It expresses confidence in the completion of the action.

99. Ἀργείους καὶ Τρῶας: more forceful than ἡμᾶς καὶ ὑμᾶς.

100. ἔριδος: with Paris.

Ἀλεξάνδρου ἐνεκ' ἀρχῆς: *Alexander's beginning*, ἀρχῆς τῆς ἔριδος ἀπ' Ἀλεξάνδρου γενομένης, i.e., because of the quarrel which I began and of Paris's provocation thereto, for he was the unprovoked aggressor (87).

ἀρχῆς: supply τῆς ἔριδος.

101. ἡμέων : D. 112, 1; — —, D. 29.

θάνατος καὶ μοῖρα : epic fullness ; a hendiadys, D. 249.

102. διακρινθεῖτε : D. 209 *bis* ; the optative of wish is milder and more polite than the imperative.

103 οἴσσετε : D. 207, 6. Asyndeton, D. 235.

ἔαρν' ἄρνε ; D. 103.

ἕτερον κτλ. : in partitive apposition with ἄρνε.

λευκόν : the male lamb is offered to the male sun-god, and it is white because the sun is bright and strong.

μέλαιναν : the female lamb is offered to the female earth-goddess, and it is black because the earth is conceived of as black (γαῖα μέλαινα), not because Earth is an infernal deity, but because she is as yet the universal mother from whose dark womb everything springs. Note the crosswise stress, D. 240.

104. Γῇ : dative of interest. Gaea (Ge) was the daughter of Chaos. She begat Uranus (the vault of heaven) of herself and made him her husband.

Ἡελίῳ : the charioteer of the sun. He was the son of Hyperion (the Titan deity of light) and Theia ; he was the brother of Selene (the Moon) and Eos (the Dawn). The Trojans sacrifice to both Gaea and Helius, the old nature-gods of the Asiatics, because it is the country of Troyland upon which Helius is now looking down. The Greeks sacrifice to Zeus, their own national god, because, as Ζεὺς Ξείνιος, he is the protector of the rights of hospitality, which Paris has violated, and because, as Ζεὺς Ὀρκιος, he is invoked on the occasion of the taking of oaths, watches over their fulfilment, and punishes their violation.

105. ἄξετε : D. 207, 1.

Πριάμοιο βίην : a common circumlocution for *the mighty Priam*.

106. αὐτός : Priam *in person*. Priam's presence was necessary to give full validity to the oath and the treaty, not that he might slay the victims, for Agamemnon does that (273. 292).

παῖδες : is the generalizing plural, which is often used for the sake of politeness, where plainness of speech and exact facts would wound. So here Paris more especially is meant.

107. μή : his fear arises from his knowledge of the character of Paris.

Διὸς ὅρκια : the oath of Zeus, *i.e.*, the oath to which Zeus is witness. Paris (73) and Hector (94) said nothing about the oath of Zeus, but spoke simply of ὅρκια πιστά.

δηλήσθαι : D. 187, a.

108. δ' : introduces another reason for bringing Priam, *viz.*, the untrustworthiness of young men.

ῥιπύθονται : D. 196, 10 ; in B 448 it is used in its primary sense of the *waving, fluttering* tassels that hang from the aegis of Athene ; here in a transferred sense ; the minds of young men are *flighty, fickle, untrustworthy*.

109. οἷς: D. 143; *and if an old man be among these (i.e., among young men), he, etc.* This interpretation regards οἷς as masculine. If it be neuter, then the sense is: *in the case where an old man is present, he, etc.*

ὁ γέρον: not Priam, but in a general sense *one who is old*.

113. ἵππους: there was no cavalry in Homeric times and the art of riding was not generally practiced. In the Cypria, however, the lost Epic which narrated the events of the war prior to the opening of the Iliad, the poet told how Troilus, the youngest son of Priam, ventured to ride on horseback outside the walls of Troy, and how he was caught and brutally murdered by Achilles. But in Homer ἵπποι, commonly a pair of horses, is used for the chariot itself.

ἔρυσαν: held back their chariots to the ranks.

114. τεύχεα: except their spears and shields; in 135 they stand and lean on their shields, while their spears are fixed in the ground.

τά: the armor.

κατέθεντ': the warriors in both armies.

115. ἀλλήλων: does not refer to Ἀχαιοί and Τρῶες, but to τεύχεα; the piles of armor were close to each other.

ἀμφίς: D. 226, 3, a; *round about*, said of the space between the several piles of stacked armor. Each warrior doubtless stood by his own pile.

116. κήρυκας: for their functions see on A 321. Hector sent *two* heralds because two lambs were to be brought.

118. Ταλθύβιον: the herald of Agamemnon; see on A 320.

Ἀγαμέμνων: in apposition with δ.

120. οἰσόμεναι: D. 207, 6.

οὐκ ἀπίθησ': D. 244.

121. The survey from the walls. The poet makes skillful use of the absence of the heralds in order to shift the scene to Troy and introduce his hearers to Helen herself, the prize of the victor in the duel, and to show what people in Troy thought of her. This could only be done through the agency of a god. Iris's self-imposed mission therefore advances the action of the poem materially. The interrupted action is resumed in 245.

Ἔρις: see on B 786, but here she acts on her own motion and uncommissioned by any god.

δ' αὖθ: transition to a new theme, *on the other hand, in the meantime*.

123. Φεικῶν: otherwise an undistinguished person.

124. Διοδίκην: attracted into the case of the relative; the natural case is the dative agreeing with δάμαρτι. She is mentioned in Z 252 also as the fairest (of Hecabe's daughters), but in N 365 the meed of fairest is given to Cassandra.

125. ἱστόν: weaving was one of the chief employments even of the most noble women in heroic times, and in Asia Minor it has remained so to this day.

126. δίπλακα: adjective used as a noun; χλαῖναν may be supplied: *double*

mantle, i.e., one which might be folded like a shawl and be thrown doubled over the shoulders; not = *doublet*.

ἐνέπασσεν: lit., *was sprinkling in, was weaving in*, by inserting tufts of colored wool by hand as the weaving went on; not: *was embroidering*, because embroidery is not coincident with the weaving. The things thus woven in were pictures of the battles told of in the lost Epic poems that narrated the events of the war before the opening of the Iliad. The objects of art described by Homer were either imported from the Orient or were inspired by Oriental, mostly Phoenician, prototypes.

128. οὕς: *i.e.*, ἀέθλους.

ῥέθιν: D. 65; 112, 3; accented because reflexive.

130. δεῦρο: adverb used imperatively either alone or, as here, with ἴθι (like βάσκ' ἴθι B 8).

νύμφα: — υ, Aeolic vocative of νύμφη, really *bride*, but here *brother's wife*, a term of endearment or flattery used of a woman who is still young. This usage has survived to this day in Greece.

θέσκεα: fit to be woven into thy web.

132. οἷ: is a relative pronoun whose antecedent is the demonstrative οὗ in

134. The whole relative clause is the subject of ἔσται, whose redundant subject οἷ (134) is employed for the sake of clearness, vivacity, and emphasis (*even these*).

πολύδακρυν: in its results.

133. The end of the verse rhymes with the middle. A verse of this sort is called a *versus Leoninus*, from a Benedictine monk who in the twelfth century wrote in it.

134. ἔσται: D. 158. Not *are sitting*, but *are inactive*; see on B 255. That they were *standing* is shown by 196. 231. 326.

σιγῇ: even the Trojans are now silent; see on 2 and 8.

135. ἀσπίσι: the huge Mycenaean shield reached to the neck, so, when it rested on the ground, the standing warrior could easily lean on it.

μακρά: *tall*. Hector's spear was eleven cubits long (Z 319), and Achilles' spear was δολιχόσκιος (Υ 273): *casting a long shadow*. The Arabs still insist that the spear casts the longest of all shadows.

πέπηγεν: *are planted* upright in the ground. The butt end of the spear was shod with a stubby bronze point (σφυρωτήρ) so that it could be driven into the ground. The Arab never lays his spear down, but always sticks it into the ground, especially at his tent door to indicate that the tent-owner is at home.

137. περὶ σεο: D. 112, 2; 113; *about the possession of thee*.

138. τῷ δέ γε νικήσαντι: lit., *but to him having conquered* = *but of him who conquereth*, like τὰ τ' ἐόντα, *that which was*, A 70.

κέκλησέ: D. 140, b; with future force, since κέκλημαι is present in meaning: *shalt be called* = *shalt be*.

140. **πρότερον**: she no longer regards herself as the wife of Menelaus. She speaks of Priam as her husband's father (172), of Hector as her husband's brother (Ζ 344, etc.), of Hecabe as her mother-in-law (Ω 770), and in 180 she says, "Agamemnon was husband's brother to me."

φάστιος: Sparta.

τοκῆων: Leda and Tyndareos, her reputed father, though Zeus was her real father (199. 426). It is a matter of no consequence whether Helen thinks of her parents as alive or dead; she is filled with a sudden god-inspired yearning for the happy days of innocence when she was the honored wife of Menelaus, and with homesickness for the scenes of her youth and her home in Sparta.

141. **αὐτίκα**: goes with **ὄρμάετο**.

καλυψαμένη: direct middle, in which the subject acts directly on itself; it is rare in Homer.

ὀδύνησιν; *fine linen*, here *veil*, like that worn by Mohammedan ladies. It is always plural in Homer.

142. **θαλάμοιο**: in the harem (**γυναικωνίτις**), or women's quarters, on the ground floor in the back part of the house. The appearance in public of unveiled women is a comparatively modern innovation. The ancient Greeks, like all the peoples of the Orient, kept their women in harems and caused them to wear veils when they appeared in public or before men in the men's quarters (**ἀνδρῶν, ἀνδρωνίτις**).

144. **Αἰθρη**: noble ladies were usually accompanied by two attendants, but this is the only passage in which the attendants are named. It is thought that the verse was interpolated by some Athenian. — Aethra was the mother of Theseus, who kidnaped Helen in her youth. Helen was rescued by her brethren, the Dioscuri, when Theseus and Pirithous were absent in the lower world to fetch Persephone to be the wife of Pirithous. Aethra was carried off to Sparta as the slave of Helen, whom she followed to Troy. At the sack of Troy she is recognized by her grandsons, with whom she returns to Athens.

Πιπθῆος: son of Pelops and Dia.

Κλυμένη: otherwise unknown.

βοῶπις: see on A 551. The epithet of a goddess is here applied to a mortal and a slave woman.

145. **αἶψα . . . ἵκανον**: Helen goes without hesitation or horror to witness the duel between her two husbands. Sentimentality was unknown in Homeric times.

Σκαιαί: see on B 809; it is also used alone, without **πίλαι**. Lit., *left* (cp. Lat. *Scaevola*), hence *Western*, because the Greek augur in consulting the omens always looked toward the north; the Scaean, Dardanian, or Western gate faced the Greek camp.

146. οἱ δ' ἄμφι: the suite of Priam consists of seven Elders, three of whom (Hicetaon, Clytius, and Lampus) were his own brothers. The names following Πριάμον might have been in the nominative, but they are put in the accusative so that greater prominence may be given to Οὐκαλέγων and Ἀντήνωρ, who are to be characterized as wise men.

147. ἔξον Ἄρῃος: said in a metaphorical sense, to pay tribute to his bravery in battle.

148. Οὐκαλέγων: from οὐκ ἄλέγων: *Carenaught*.

Ἀντήνωρ: from ἀντί + ἀνής: *Foeman*; he was a prominent member of the body of γέροντες (aldermen).

149. ἦτο: D. 158.

δημογέροντες: (δῆμος here means *country*, not *people*): *state-elders, oldest in the community*; here they are really old men, see on B 21.

ἐπί: *over, i.e., on the tower above the gate*, as is clear from 153 (ἦντ' ἐπὶ πύργῳ).

150. γήραϊ: causal dative.

151. τεττίγεσσι: — — — —, D. 46. The Greeks were extravagantly fond of the singing of the tree-locust. During the noonday heat, birds cease from song; only the male cicadae continue to rub their wings against their breasts and thus produce that clear and sustained sound thought to be soothing on a summer's day. The comparison is meant to be complimentary, not disparaging.

152. δένδρε': D. 78, b; the part, of which ὕλην is the whole. Dative after ἐπὶ in ἐφεζόμενοι.

153. τοίοι: predicative with ἦντο, *as such, i.e.,* gifted with voices equally agreeable.

155. φῆκα: from motives of decency and political prudence, the elders give expression to their enthusiastic approval of Helen's ravishing beauty only in whispers. An old scholiast says: αἰσχύνην γὰρ αὐτοῖς ὁ λόγος ἔφερε, παρ' ὧραν (in their sere old age) κάλλος γυναικός θαυμάζουσιν.

156. οὐ νέμεσις: supply ἐστὶ. The words Τρῶας τοῖς πάσχειν form the subject of ἐστὶ understood with νέμεσις.

157. τοιῇδ': explained by the following asyndetic (D. 235) verse.

158. αἰνῶς: D. 229; like our colloquial *awfully*.

εἰς ὅπα: *in looks; lit., into the face*. εἰ ἴδου or ἰδόντι is to be supplied in thought.

"Homer, who so persistently refrains from all detailed descriptions of physical beauty that we barely learn, from a passing mention, that Helen had white arms and beautiful hair, even he manages nevertheless to give us an idea of her beauty which far surpasses anything that art could do. . . . What could give a more vivid idea of her beauty than that cold-blooded age should deem it well worth the war which had cost so much blood? . . .

Paint us, ye poets, the delight, the attraction, the love, the enchantment of beauty, and you have painted beauty itself." — Lessing's *Laocoön*, xxi.

160. **πῆμα**: predicative (= *ὥστε πῆμα εἶναι*), in apposition with the subject of *λίποιτο*.

λίποιτο: optative of a wish; middle in passive sense, D. 139.

161. **φωνῇ**: dative of manner = *μεγάλῃ φωνῇ* or *φωνήσας*.

162. **δεύρο**: take with *ἐλθοῦσα*.

πάροιθ': construe with *ἐμεῖο*.

163. **ῥῖση**: is middle in meaning as well as in form here: *see for thyself*.

πρὸς: husband's kindred; relations by marriage. — Just as Helen did not scruple to come at the bidding of Iris, so now Priam does not fear to hurt her feelings by bidding her to look upon her former husband, kindred, and friends.

164. **θεοί**: D. 235; 35, d.

νό: *methinks, I ween*; said in bitterness of feeling.

αἵτιοι: Zeus had actually planned the war before the marriage of Peleus and Thetis in order to exterminate mankind, the beings created by Prometheus, his enemy. But still the Greeks always blamed the gods for their ills. In the *Odyssey* (ι 32) Zeus says: "Lo, how vainly mortal men do blame the gods! For of us they say comes evil, whereas they even of themselves, through the blindness of their own hearts, have sorrows beyond that which is ordained." — Priam shows delicacy of feeling; he sees that Helen is distressed and hesitates to approach him lest he upbraid her as the cause of the war; he therefore comforts the abashed woman with the assurance that the war was the gods' work, not hers.

166. **ὥς**: introduces a second final clause depending on *ἔξεν πάροιθ' ἐμεῖο* (163), verses 164–165 being parenthetical.

καί: belongs to the whole clause, not to *τόνδ' ἄνδρα*; and it points politely to a secondary purpose of Priam in bidding Helen to sit beside him; *i.e.*, (1) that thou mayest have pleasure thyself . . . and (2) instruct me as well (share thy knowledge with me).

167. **ὅς**: Priam points to a person not well known to himself; it is answered by *οὗτος* in 178 as a person well known to Helen; lit., *Yon goodly and great Achaean man is who* (*ὅς τις* being predicative)?

168. **κεφαλῇ**: dative of the degree of difference: *by a head*, or perhaps a dative of respect: *in stature*.

169. **καλόν** and **γεραρόν**: agree with the omitted object of *ῥίδον*.

170. **γεραρόν**: in B 478 Agamemnon is "like unto Zeus in head and eyes."

βασιλεῖ: predicative apposition.

ῥέφκειν: D. 178; 217, 6; he looks the king; Homer insists that kings may be recognized by their mien and face.

171. **γυναικῶν**: partitive genitive after the superlative idea involved in *δία*.

172. μοι: dative of interest.

φεκυρέ: originally σφεκυρέ, therefore the final syllable of φέλε is long by position (compare Lat. *socer*, originally *svacer*).

δρυνός: D. 59; *dread, awesome*, as king, the punisher of crime; lit., *thou art for me an object of veneration and awe, i.e.*, I revere thee (because of thy generosity and goodness to me) and I stand in awe of thee (because of my consciousness of guilt). — Helen's address is respectful and tender. She has nobility of soul and feeling; she is always depicted as a victim of remorse, and she is ever ready to confess her guilt and to express her penitence therefor. She is more sinned against than sinning, and she is helpless to repent unto salvation.

173. μ': = μοι, D. 119.

φάδειν: D. 168.

κακός: fixed epithet of θάνατος; I would that I had chosen suicide rather than follow Paris, when, etc.

175. παῖδα: Hermione, her daughter by Menelaus, and usually regarded as her only child.

ὀμηλικήν: abstract noun instead of the concrete ὀμήλικας.

176. τά γ': τὸ θανεῖν, i.e., my suicide; subject of ἐγένοντο.

τό: D. 137; adverbial accusative; *therefore*.

πέτηκα: D. 211; intransitive; with full perfect meaning.

177. ὃ με: two accusatives after ἀνείρεαι.

178. οὗτος: a repetition of ὃδε in 167, in the sense of "*he of whom thou askest*." — The majestic spondees give weight to the utterance (D. 15).

179. ἀμφοτέρων: D. 230; adverbial accusative. According to Plutarch this verse was often quoted by Alexander the Great, as it exactly characterized his aims in life. — Chiasitic arrangement, D. 240.

180. ἦσκε: D. 194, b.

κυνάπιδος: in apposition with ἐμοῦ the genitive involved in ἐμός.

εἰ ποτ' ἔην γι: *if he ever was my brother-in-law, i.e.*, if it be not all a dream. The words give expression to a painful recollection of a former happiness so irrevocably past that its reality is doubted in the actual bitterness of the present.

181. τόν: Agamemnon.

183. ῥά νυ: as I thought, as I now see.

ἔδεμῃατο: D. 158; *were subject*. The meaning is: "So I was not mistaken; thou wert indeed (as I supposed in 170) the lord over many."

184. ἤδη καί: like ἤδη καὶ ἄλλοτε in A 590; καί modifies the whole clause rather than any particular word; *already once* A 249.

Φρυγίην: no boundaries can be given to the Greater Phrygia of Homer. It lay to the eastward of the Troad, and included certainly a part of the country watered by the Sangarius river.

ἀμπελόεσσαν: the country is still the home of the delicious Tchaush grapes.

185. πλείστοις: predicate with εἶναι understood.

Φρύγας ἀνέρας: see on 170, B 24, etc. Compare *Englishmen, Frenchmen*.

186. Ὀτρῆος καὶ Μυγδόνος: brothers of Hecabe.

187. Σαγγαρίοιο: the Sangarius rises in a great spring in central Phrygia, not far from the village of Alekian, the modern representative of Orcistus, and after violent changes in its course finally empties into the Black sea.

188. ἐλέχθην: is ambiguous here, as in B 435; it is probably from the root λεγ: *I was chosen, counted, numbered, enrolled*; but if it comes from the root λεχ: *I was couched, bivouacked, encamped*; virtually = *I was*.

189. Ἀμαζόνες: the temples of the Asiatic goddess of fecundity (the Mother of the Gods) in Pontus and Cappadocia supported great hordes of female temple slaves, in whom probably the origin of the Greek myth of the Amazons must be sought. In the war referred to, the Amazons were defeated by the Phrygians and their Trojan allies; see on B 814. After the death of Hector the Amazons came to the aid of the Trojans, and their queen Penthesilea was slain by Achilles.

190. οὐδ' is not a connective here: *not even*.

οἱ: the Phrygians and their allies. — The three speeches ending here have nine verses each.

191. δεύτερον: adverbial accusative with ἐρέεινε.

αὐτ': D. 247.

192. τόνδε: prolepsis (D. 241) renders unnecessary the ὅδε in the relative clause.

194. ὁμοισιν, στέρνοισι: datives of respect, as is also κεφαλῇ (193).

φιέσθαι: picturesque fullness; not necessary to the sense. It depends on εὐρύτερος.

195. φοι: possessive dative of advantage.

196. αὐτός: *himself*, as contrasted with his τεύχεα.

κίλος ὥς: ∪ ∪ —, contrary to B 190, Γ 2.

κίλος: *ram, bell-wether*, who leads the flock. In B 480 Agamemnon is compared to a bull.

197. Verses 197–198 are an amplified explanation of κίλος ὥς.

198. όλων: *ewes*, depends on πῶν; it is pleonastic, since πῶν of itself means *a flock of sheep*.

πῶν: depends on διέρχεται.

200. οὗτος δ' αὖ Λαερτιάδης is contrasted with οὗτος γ' Ἀτρεΐδης in 178.

αὖ: particle of transition.

201. κραναῆς: "In Ithaca there are no wide courses, nor meadow land at all. It is a pasture land of goats, and more pleasant in my sight than one

that pastureth horses; for of the isles that lie and lean upon the sea, none are fit for the driving of horses, or rich in meadow land, and least of all is Ithaca." *Odyssey* δ 600 ff.

πέρ: D. 238, 3.

κραναῆς περ ἰούσης: the thought is: "the country is rugged and produces little τροφή, but it produces men." Similarly in the *Odyssey* (ι 19), Ithaca is said to be "a rugged isle, but a good nurse of noble youths."

202. μῆδεα πυκνά: cunning is a characteristic of primitive man; it was a quality of mind peculiarly Greek, and Odysseus was a typical Greek. Even the *Modern* Greeks regard him as the embodiment of their national characteristics (something similar to Uncle Sam or John Bull).

203. τήν: depends on ἀντίον ἦνδα.

204. ὦ γύναι: courteous form of address.

205. Ὀδυσσεύς: because Odysseus was a ready speaker he was usually the leader of embassies (see on A 311). Before the arrival of the Greeks in Troy-land Odysseus and Menelaus were sent from the island of Tenedos as envoys to demand the surrender of Helen and her treasures. On that occasion they lodged in the house of Antenor, a prince noted for his opposition to the policy of Priam and to the retention of Helen. They were unsuccessful and barely escaped with their lives, for Antimachus, bribed by Paris, moved that they be put to death.

206. σεί': D. 112, 2; 113.

ἀγγελίης: = ἄγγελος, formed like ταμίης and νηπιίης.

To spare Helen's feelings Priam does not ask her to point out Menelaus, but the poet skillfully introduces Antenor and puts the description of Menelaus in his mouth.

209. ἀγρομένοισιν: D. 205, 2, b, 1; *the Trojans* had met to discuss the demands of the Achaean envoys. Homer does not tell us why Priam did not see Odysseus on that occasion.

210. The verse is ambiguous, and may mean: 1. *When the Trojans stood up, Menelaus towered above them all*, or 2. *When Menelaus and Odysseus stood up, Menelaus towered above Odysseus*. No. 2 is easier.

στάντων: supply αὐτῶν (Menelaus and Odysseus, plural for dual).

211. ἄμφω ἔζομένω: a case of the nominative absolute (instead of ἄμφω ἔζομένοιν) like that in 73. After this nominative of the whole we should expect the sequence of the parts in distributive apposition: ἄμφω δ' ἔζομένω ὁ μὲν ἦπτον γεραρὸς ἦεν Μενελαος, ὁ δὲ γεραρώτερος Ὀδυσσεύς. The negative clause was omitted because easily supplied, and of course the δέ of the affirmative clause dropped out.

212. πᾶσιν: local dative, like τοῖσιν ἀνέστη.

213. ἐπιτροχάδην: adverb from ἐπιτρέχω, hastening to the point, thus dispatching the subject quickly and briefly, but clearly.

216. ἀναίξειν: optative of indefinite frequency in a past general conditional sentence.

217. ὀτάσκειν and ἐφίδισκε: D. 194.

ὑπαί: D. 225, 2.

218. σκῆπτρον: for the function of the scepter see on A 58. 234. 237.

ἐνῶμα: i.e., he made no gestures.

219. ἔχεσκειν: D. 194.

220. φαίης κε: potential optative. The second person generalizes. The asyndeton (D. 235) hastily confirms the preceding.

222. γέπια: ∪ ∪ —, D. 40. The three verses of tripping dactyls picture the words as they fell lightly, thick and fast, like snowflakes, from his mouth.

223. Ὀδυσσῆι: for the name instead of the pronoun, see on A 240.

224. ᾤδ': goes with ἀγασσάμεθα; *so much as formerly*; we forgot his stupid manner at the outset in our wonderment at his eloquence.

Ὀδυσῆος: depends on εἶδος.

εἶδος: object of ἀγασσάμεθα. — The neglect of the digamma in εἶδος and ἰδόντες argues that the verse is an interpolation.

227. Ἀργείων: it is in the genitive case because of the comparative idea implied in ἔξοχος.

228. τανύπεπλος: *with stretched robes*, having no folds or curves. Long, straight gowns of the kind meant here are often seen in ancient vase paintings.

230. Ἰδομενεύς: Helen happens to see Idomeneus, and though Priam has not asked about him, she cuts short her discourse on the more important Ajax to point out Idomeneus, apparently because he had made frequent visits to Sparta.

ἐτέρωθεν: D. 65; lit., *from another point*, reckoned from the standpoint of Idomeneus, = *at another point*.

θεὸς ὥς: ∪ — —; see on κακὸν ὥς B 190.

231. ἀμφί: D. 226, 3.

ἀγῶι: = ἡγεμόνες. Idomeneus himself is often called Κρητῶν ἀγός.

ἡγείρονται: D. 196, 9; the present denotes the result of an action in the past.

232. πολλάκι: D. 51.

234. νῦν δ': she returns from her reminiscences to the present moment.

235. οὓς κεν ἐν γνῶσιν: potential optative; supply σείο μεταλλώντος.

γνῶσιν: is attracted into the optative from μυθησαίμην.

καί: modifies οἶνομα. It is not a conjunction here.

τ': D. 233, 2, b.

236. δοίῳ: D. 111.

237. πύξ: see on ὀδάζ B 418.

Πολυδεύεα: ∪ ∪ — —, D. 86. After Helen's departure from Sparta, Castor and Pollux loved and abducted the sisters Phoebe and Hilaera. In

the fight that ensued between them and Idas and Lynceus, the promised husbands of those ladies, Castor was killed. Pollux avenged his death, but grieved so for his dead brother that Zeus allowed him to give half of his immortality to Castor, so that thenceforth the twain spent half of their days in Hades, and half in Olympus. Of these events Helen was ignorant.

238. αὐτοκασυγνήτω: emphatic by verse and sentence stress.

μοι: belongs with *μία*. No allusion is made to the two eggs of Leda.

μία: = ἡ αὐτή. ἡ αὐτὴ μήτηρ ἣ ἐμὲ ἐγένετο.

μήτηρ: Leda.

239. Helen communes with her own soul henceforth, therefore the paratactic questions. As she has never been informed of the death of her brothers, she racks her brain to account for their absence.

240. δούρω: to Troyland; lengthened for metrical convenience.

νέεσσ' ἐνι ποντοπόροιςιν: is picturesque padding.

241. αὐτ': here = αὐτὰρ or δέ; it is correlative with *μέν* in 240.

242. αἰσχία: abstract for concrete: *scornings, insults* = words of scorn (*insult*), not *disgraceful actions*.

δειδύμετες: D. 59; 217, 3. Causal participle.

ὀνείδεα: *reproaches*, not *disgraceful actions*; see on B 222.

ἃ μοι ὄντιν: *that are directed against me, heaped on me*.

243. τοῖς: Castor and Pollux. The lines are inserted in order to give to the poet's hearers the knowledge which Helen did not have.

φυσίζοος: a peculiarly inappropriate epithet of the grave, but *φυσίζοος* is a fixed conventional or decorative epithet and means nothing here. Homer speaks of Castor and Pollux as dead and buried *men*, and does not know that Pollux was immortal. The myth varies.

244. Λακεδαίμονι: the hiatus after *ι* and *ν* is allowable.

αἶθι: D. 66, b; *there*; i.e., in their graves in Therapnae in Lacedaemon, where Menelaus and Helen were also buried.

245. With the return of the heralds bringing the lambs the narrative reverts to 120.

θεῶν: Zeus, Helios, and Gaea, named in 103.

ῥέπον: in order to bring them out to the armies assembled in front of the Scaean gate.

246. γάρνι: in apposition with ὄρκια πιστά.

ἑὺφρονα: "*that maketh glad the heart*" = εὐφραίνοντα.

καρπὸν ἀρούρης: the wine was a *fruit offering*, as the lambs were a *blood offering*.

247. ἄσκη: see Matt. 9. 17. The untanned goatskin is still used in Greece for transporting wine from the vineyards to the wine cellars, where to-day the wine is stored in great hogsheads, which have supplanted the clay jars (πίθαι) used in antiquity. The goatskin is turned inside out, so that the

hairy side is on the inside of the bottle. In Asia the uncut goatskins are tanned and then used for water bottles.

248. Ἰδαίος: — — —, D. 42. He was Priam's herald.

249. παριστάμενος: on his return from the city, whither he had gone for the lambs, the herald seeks Priam out on the tower over the Scaean gate and delivers his message.

ῥητέουσιν: D. 78.

250. ὄρεο: D. 207, 8.

Δαομεδοντιάδῃ: D. 88, b; Priam.

ἄριστοι: more especially Hector (117), whose instructions do not seem to have been carried out to the letter.

252. καταβήμεν': D. 144.

τάμητε: plural, because its subject includes Priam and the representatives of the two armies.

254. ἀμφί: D. 226, 3.

257. νέονται: D. 203, c; the future in the mouth of the herald is more appropriate than the imperative of 74.

259. ῥίγησεν: because of the apparent nearness of the death of Paris and the wreck of the Trojan cause.

δ': *but nevertheless*, — in spite of his terror.

260. ἵππους ζευγνύμεναι: the usual epic fullness of detail is lacking here, probably because the situation is serious and haste necessary. For instance, the poet does not describe the yoking of the horses, nor does he tell us where the chariot was, nor how Priam descended from the tower. If the chariot was in the palace stables, there was all the greater need for haste, since messengers would have to fetch it to the Scaean gate, where Priam mounted it.

τοί: his companions.

261. ἄν: take with ἔβη.

κατά: D. 223; when the car was at rest the reins were tied to the rim of the car. Here Priam acts as charioteer; he unties the reins and "gathers them up," so as to make them taut.

262. πᾶρ: D. 222.

ῥοί: possessive dative of advantage with δίφρον; lit., *at the side for him*.

ῥήσεντο: D. 207, 2.

δίφρον: limit of motion.

263. τῷ: Priam and Antenor; properly speaking, it was only Priam, the driver.

266. ἐς μέσον: the space between the two armies.

267. ὤρνυτο: to welcome Priam and Antenor.

268. ἄν: D. 31; as though ἀνῶρνυτο or ἀνῶρτο had been used in 267.

Ὀδυσσεύς: is the natural "handy man" of Agamemnon, as Antenor is in Troy.

κήρυκες: of both armies.

269. **θεῶν**: Gaea, Helius, and Zeus; see 104.

σύναγον: two Trojans; one Greek, see 116-118.

κρητήρι: local dative.

270. **μίσγον**: a mixing of wine with water is not meant. The undiluted wine brought by the Trojans and the Achaeans was poured into a common **κρητήρ** from which to pour a drink-offering (295) symbolical of reconciliation.

βασιλεῦσιν: both Trojan and Greek. The priests have no part in the function. In fact, there were no priests in the Greek army (see on A 23. 62). The king acts as chief priest of the state, just as the head of the family acted as priest in family functions.

ἕδωρ: a religious act required ceremonial purity and might not be performed with unwashed hands.

271. **φέρουσάμενος**: indirect middle: *drew for himself* = *drew his*.

χείρεσσι: he may have used only one hand.

μάχαιραν: the two-edged sacrificial knife. It was also used at meals as a carving knife. Such knives are still carried by the Greek peasantry, and are not primarily weapons.

272. **πάρ**: D. 31.

αἰν: because as commander in chief he often had to offer sacrifice.

274. **Τρώων καὶ Ἀχαιῶν**: depend on **ἀρίστοις**, not on **κήρυκες**.

νεῖμα: namely, **τρίχας**, the forelocks cut from the heads of the lambs as a foretaste of the victims (see on B 340). The hair was distributed among the princes to symbolize their participation in the sacrifice. But the hair was not burnt here, as was usual, because in this rite no fire was used, and the victims were not eaten (see on A 40. 458. 461 ff.), but buried, because a curse rested on them.

275. **ἀνασχών**: in praying to the heavenly deities the palms of the outstretched hands were held upward; in prayer to the nether deities the position was reversed; see on A 351.

276. **Ζεὺ πάτερ**: as in A 503. Here he is **Ζεὺς Ὀρκίος**; see on 104.

Ἰδηθεν: from Gargaros, the topmost peak of Ida, 5608 feet high. Mountain tops were sacred especially to Zeus, whose place has been usurped by Elijah in the Greece of to-day. In © 48 we are told that Zeus had a sanctuary and an altar on Mt. Ida. The poet seeks, as it were, for the god in his nearest place of residence.

μεδίων: is a pure participle here.

κύδιστε: D. 107.

277. **Ἥλιος**: D. 25; vocative nominative.

πάντ' ἐφορᾷς: in his daily course across the vault of heaven.

278. **ποταμοί**: more especially the Trojan rivers and Scamander and Simoeis. Throughout Greece the river gods were the primeval kings. Notice

how the anthropomorphic gods (here Zeus) jostle shoulders with the primeval elemental gods, Sun, Earth, Rivers.

οἷ: Hades and Persephone with the help of the furies.

καμώντας: *outworn, fordone* = θανόντας.

279. τίνυσθον: according to the tenets of the oldest ancestor worship, the spirits of the vampire-like dead are actively hostile to the living. In their malignant envy they vex and *punish* their own living descendants, who have to appease these demons (ghosts) of their ancestors by propitiatory sacrifices and offerings. Possibly the poet wrote here καμώντες and τίνυσθε: *and ye dead in the underworld who punish men.*

δ τις: D. 135; after a plural in a distributive sense.

280. ὄρκια: here, treaty pledged (sealed) by the exchange of oaths.

πιστά: predicative, ὥστε εἶναι πιστά.

282. αὐτὸς ἐπειθ': contrasted with ἡμεῖς δέ in 283.

αὐτὸς ἐχέτω: hortative imperative, nearly akin to the future indicative: *let him keep* = *he shall keep*.

284. ξανθός: standing epithet of Menelaus. The purest-blooded Aryan prince is blond to this day.

285. Τρώας ἀποδοῦναι: D. 146; parallel with ἐχέτω.

286. ρέφοικεν: supply ἀποτινέμεναι.

287. πέλῃται: *shall be, live*; i.e., shall serve as a precedent or tradition in fixing the penalty for similar offenses ever hereafter; see on θέμιστας A 238.

289. οὐκ ἐθέλωσιν: not μή because (as in οὐ φημι) the negative cleaves to the verb: *refuse, are unwilling*.

Ἀλεξάνδροιο πεισόντος: depend on τιμὴν, but it is very near akin to the genitive absolute.

290. αὐτάρ: in the apodosis: *then*.

291. αὐθι: D. 66, b.

ἦος: D. 8; 231.

τέλος πολέμοιο: *the object of the war*; i.e., the victory and the destruction of Troy.

κιχῆω: D. 183; 206, a, 14.

292. ἀπὸ . . . τάμε: blood must flow even to seal a compact, for "Blood is a fluid of quite peculiar virtue."

νηλέ: standing epithet of χαλκός.

χαλκῷ: the material for the implement, like our *steel*.

293. τοὺς: the lambs.

294. δεινόμενος: gives the reason for ἀσπαίροντας.

μένος: strength to live; object of ἀπὸ . . . εἴλετο.

295. The line is ambiguous. It is possible to regard δαπέσσιν as a local dative and ἀφυσσόμενοι as a causative middle, in which case προχόω (local dative) must be supplied: *and they caused the heralds with the help of a*

πρόχοος *to draw the wine from the κρητήρ into the beakers and poured it upon the ground.* It is also possible to regard δεπάεσσιν as an instrumental dative and ἀφυσσόμενοι as a subjective middle, in which case προχόω is not to be supplied: in the absence of a πρόχοος *they drew for themselves with their own beakers the wine from the κρητήρ and poured it upon the ground.* The latter alternative is perhaps better here, though the drawing of the wine was a function of the herald. See on A 471.

297. τις: = πᾶς τις = ἕκαστος.

ῥέπεισεν: D. 194.

299. πηγήναιαν: intransitive; by violating the oaths. The verb is either attracted into the optative from ῥέω, or more probably it is the optative of a mild imaginary and unlikely case, instead of the more forceful subjunctive with ἄν of the present general conditional relative.

300. ὧδε: namely, as this wine is poured forth.

σφ': D. 112, 3; 120; possessive dative of advantage.

ῥέωι: optative of a wish.

301. αὐτῶν: is not assimilated to σφί (300), but depends directly on ἐγκέφαλος.

ἄλλοισι: dative of the agent = ὑπ' ἄλλων.

δαμῆναι: *be tamed = be ravished*; mere enslavement is not meant; see on B 355. μυγείν should be read.

302. οὐδ' ἄρα πω: by the terms of the compact the death either of Menelaus or Paris was essential to any adjustment. But as neither was slain, Zeus reserves his answer to the prayer for vengeance upon the violator of the treaty, but he will answer it: "For even if the Olympian bring not about the fulfilment forthwith, yet doth he fulfil at last, and men make dear amends, even with their own heads and their wives and little ones" (Δ 161).

303. Δαρδανίδης Πρίαμος: Dardanus was Priam's remote ancestor, not his father.

305. ἡνιμέσσαν: Schliemann *Ilios*, p. 682, says: "Our wooden huts which had been put up at the foot of the hill, well below the level of the old city, looked straight down upon the plain from a height of at least sixty feet, and the winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice."

306. ἔψ: with εἰμι.

οὐ πω: = οὐ πως, *in no wise*; not temporal, as in 302.

τλήσομ': Priam is always a tender father.

ὀράεσθαι: the indirect middle implies *with mine own eyes*.

308. τοῦ: *methinks, no doubt*; not ironical here, as in A 178.

τό γε: referring forward to ὀπποτέρῳ.

309. θανάτοιο τέλος: the end caused (produced) by death, a circumlocution for θάνατος. Priam is a fatalist.

310. *δίφρον*: Priam's; see on 262.

ῥέτο: in order to take them away and bury them; see on 274. According to an old Greek commentator, the Achaeans threw their lamb into the sea (similarly A 314) because they could not bury it in their own country.

311. *ἔβαινε*: instead of *ἔβη*, denoting action in progress in past time; it took him some time to mount.

313. *τῷ*: Priam and Antenor.

ἑψορροί: predicate adjective where English demands an adverb.

ἀπονέοντο: — ∪ ∪ — ∪, D. 45. Notice the plural verb with the dual subject.

314. Here begins the account of the *μονομαχία* or duel between Paris and Menelaus.

315. *μέν*: answered by *αὐτάρ*.

πρώτον: answered by *ἔπειτα*.

διμέτρων: namely, the distance of the spear cast; the hurlers of spears necessarily stood a number of paces apart.

316. *κλήρους*: two pebbles or bits of wood bearing, one the mark, not the name, of Menelaus, and the other that of Paris.

κυνή: lit., *dogskin helmet*, then any kind of helmet without reference to the material of which it was made.

᾽πάλλον: in view of the fact that in 324 Hector alone shakes the helmet to decide who was to have the first *shot* or spear cast, this passage is troublesome. Perhaps Hector and Odysseus acted as "seconds" to see that there was no juggling of the lots of such a nature as to insure the first *shot* to this or that person. After each had given the helmet a preliminary shake to insure perfect fairness, the official act is performed by Hector.

317. *ὀπότερος*: introducing an indirect question.

ἀφείη: the optative stands for the deliberative subjunctive of the direct discourse.

318. *ἤρσαντο*: while Hector and Odysseus were shaking the helmet.

321. *τάδε ἔργα*: *this war*.

ἔθηκεν: as in A 2. The imprecation is directed against Paris, for whose death both Trojans and Achaeans are eager.

322. *δός*: followed by the accusative + infinitive.

Ἄϊδος: D. 100; the god, not the underworld, as with us.

323. *ἡμῖν δ'*: as though *τὸν* were followed by *μέν*.

ῥηκία πιστά: here means *sworn peace*.

324. *᾽πάλλεν*: in order to force one of the lots to spring from the helmet. Intransitive here.

325. *ἄψ ὀράων*: to show that he was acting fairly, and not favoring Paris.

Πάριος: depends on *κλήρος*. Paris now has the advantage of the first cast.

δρουνεν: the lot was not drawn but was *cast out*, made to *bounce out*, by the shaking of the helmet.

326. **οι μὲν**: Greeks and Trojans.

ἵκοντο: they have been standing all this while and now sit down for the first time; see on 114. 135.

ἤχι: = ἤ; instrumental advrb.

327. **ἔκειτο**: singular verb because its nearest subject (**τεύχεα**) is neuter plural, as is demanded both by grammar and sense, but its subject is extended by zeugma to **ἵπποι**, with which **ἵσταντο** alone would be appropriate; *i.e.*, strictly, *where their horses stood and their armor lay*.

328. **ἀμφ' ὤμοισιν**: D. 226, 3; *about his shoulders*; for the moment the poet thinks only of the principal parts of the armor, namely, cuirass, sword, and shield, all of which were suspended from the shoulders by means of straps.

ἔδυστο: D. 207, 3. Paris had come as a light-armed archer and now dons the armor of the hoplite for the duel. The indirect middle, *donned for himself* = *donned his*.

330. **κνημίδας**: see on A 17. The six pieces of armor are always put on in the order indicated in this passage in obedience to the demands both of convenience and physical comfort. So the greaves are put on first while the rest of the body is still unincumbered.

332. **δεύτερον αὖ**: answering to **μὲν πρῶτα**.

θώρακα: he had to borrow Lycaon's, as he did not have his own; see on 328. We are not told where he got the rest of his armor. It is now known from discoveries chiefly at Mycenae that the Homeric hero wore no *metallic* cuirass (corselet, or coat of mail). Verses 333-335 and 358 were interpolated about 700 B.C. after the introduction of the metallic **θώραξ**.

333. **φοῖο**: D. 124, 3.

Αυκάονος: son of Priam and Laothoe; half-brother of Hector. He had but just returned to Troy from the island of Lemnos, whither Achilles had sold him into slavery. He lived but eleven days in Troy after his return, when he again fell into the hands of Achilles, who murdered him ruthlessly. His whole story is told in Φ 34 ff.

ἤρμοσε: transitive: *he fitted it to himself, i.e.*, the corselet needed some readjustment of the straps to make it fit a body for which it was not intended.

335. **χάλκεον**: the blade of the sword was of bronze, the hilt alone being adorned with silver studs; see on **πεπαρμένον** A 246.

σάκος: object of **βάλετο**.

337. **δφινόν**: adverbial cognate accusative.

λόφος: *crest*, either a horse's tail or else made from the hair of a horse's tail.

338. **φοι**: possessive dative of advantage instead of the possessive genitive.

παλάμῃφιν: D. 64.

339. ὡς δ' αὖτως: = ὡς αὖτως δέ, adverb formed from ὁ αὐτός, but with change of accent: *and precisely in like manner*, D. 130. Menelaus puts on his armor now, because he had taken it off in 114 along with the rest of the princes.

340. οἱ: Paris and Menelaus.

φεκάτερθεν: adverb of the place *whence*, for which English demands an adverb of the place *where*; lit., *from* = ON *either side of the throng*, i.e., each in his own army. *φεκάτερθεν ὁμίλου* is more properly *φεκατέρου ὁμιλόθεν*.

ὁμίλου: depends on *φεκάτερθεν*.

342. δφεινόν δερκόμενοι: *glancing fiercely*.

δφεινόν: cognate accusative like ἀφρείον in B 269.

ἔχεν: the imperfect of long-continued amazement.

344. ὀστήτην: pregnant: *drew near and stood*. Hitherto they have been in their respective armies. They now "enter the ring" for the first time.

διαμετρητῷ ἐνὶ χάρῳ: the "ring" proper, in which spectators were not allowed, and from which the duelists might not depart.

345. σείοντε: notice the free interchange of dual and plural: *ἔστιχάοντο, δερκόμενοι, ὀστήτην σείοντε, κοτέοντε*.

κοτέοντε is subordinate to σείοντε. Menelaus was angry because he had been wronged by Paris; Paris, because he had done a wrong to Menelaus.

346. πρόσθε: temporal.

347. Ἀτρεΐδαι: depends on ἀσπίδα.

ἀσπίδα: called σάκος in 325.

ἐφίστην: D. 59, a; πάντοσ' ἐίστην is said of ships and shields: *well balanced, handy*, a very important matter in the case of the huge Mycenaean shield.

348. ἔφρηξεν: supply ἀσπίδα as the object.

χαλκός: D. 245.

φοί: possessive dative of advantage.

349. ὤρυστο: lit., *raised himself with* (at the same time with) *his spear*; i.e., he drew himself up to his full stature to cast his spear.

χαλκῷ: dative of accompaniment.

350. ἐπευξάμενος: *with a prayer*, in addition to (ἐπί) the cast.

351. φάνα: D. 80.

δός: supply ἐμέ as subject of τίσασθαι, like τόν in 322. GMT. 785.

352. δίων: a standing or conventional epithet, referring to his noble birth and beauty, not to his character. The honorable title is not refused even to a foe.

Ἀλέξανδρον: in apposition with τοῦτον, the supplied object of τίσασθαι.

δαμῆναι: D. 165; supply αὐτόν.

353. τίς: collective.

ἐφρίγησι: D. 177; 214.

354. ξεινοδόκον: D. 55; the violation of the laws of hospitality was apparently a more heinous sin than that of abducting a host's wife.

ὁ κεν: D. 133, a. The antecedent of ὁ is ξεινοδόκον.

355. ἀμπεπαλόν: *after he had poised, i.e., after he had swung back his arm for the cast.*

357. διὰ: — ∪, D. 47. Called an acephalous verse.

358. ἤρηνειστο: D. 179, 14; the pluperfect expresses the quickly completed effect of the cast: lit., *was completely thrust; pressed on, forced its way.*

θώρηκος: see on 332. The introduction of the metallic θώρηξ here makes verses 359–360 unintelligible. A metallic corselet fits the body closely and necessarily presses the χιτῶν against the body; yet here the spear cuts its way through the corselet and shirt, but does not touch the body, because Paris *bends aside*. Now this is impossible, for after a spear has once pierced through a close-fitting metallic corselet its entrance into the body cannot be averted by bending the body aside to avoid the spear point.

359. δίδμησε: as he wore no metallic corselet, the spear passed through his shirt where it bulged above the waist.

362. ἀνασχόμενος: compare ὤρνυτο χαλκῷ in 349: *having lifted himself up, having drawn himself up*, which implies the raising of the arm as high as his stature would permit.

φάλον: object of πλῆξεν. Translate by *helmet-horn*. The Homeric helmet was a development from a wild animal's head skin which had been removed along with the horns and ears. Originally the φάλοι were actually these horns and ears, the horns projecting in front and the ears at the back of the helmet. Afterwards they became conventionalized into curved projections, two on the front and two on the back of the helmet.

αὐτῇ: the κόρυς.

363. τε καί: *aye, or*: see on A 128, B 303, 344. The sound of the sword clashing and breaking against the helmet horn is rendered audible to the ear by the choice of picturesque words.

διατρυφέν: D. 208, 8; 155, a.

365. σείο: genitive after the comparative.

δλοώτερος: because in his character of Ζεὺς Ξείνιος he had failed to avenge Paris's violation of the laws of hospitality. Blasphemy uttered in sudden passion was not regarded as sinful either by the poet or by the god; compare σχέτλιος in B 112.

366. ἐφάμην: *thought, hoped.*

κακότητος: causal genitive, like ἐκατόμβης in A 65.

367. ῥάγη: D. 208, 1; 170 bis.

ἐκ: is not in tmesis, but is to be taken with παλάμῃφι, like οὐρανόθι πρό in 3.

368: παλάμῃφι: D. 64; here = παλαμῶν.

ρετόσιον: predicate nominative agreeing with ἔγχος.

ἰδάσασα: namely, as he had prayed in 352; for although he did strike his shield (356 ff.), yet he failed to kill him, and for that he had prayed.

369. ἱπαίξας: has Ἀλεξάνδρῳ understood for object.

ῥάβην, εἴλακε, ἱπιστρέφας: all have αὐτόν (i.e., Ἀλέξανδρον) understood for object.

370. εἴλακε: conative.

ἱπιστρέφας: the duel was fought in the long space between the two seated armies. The backs of the duelists were not toward their respective armies, and in order to drag Paris toward the Greek army, Menelaus had to swing him round at a right angle.

371. ἀπαλήν: standing epithet of δειρή.

372. ὅς: the antecedent is ἡμάς.

φοι: possessive dative of interest.

ὄχεύς: from ἔχω, hence *holder*, i.e., *helmet holder, throat strap, chin strap*; in predicate apposition with ὅς = *as a*.

374. ὀνόσει: namely, what has been narrated above.

375. φοι: dative of interest.

ἱμάντα: to avoid the slight zeugma (D. 246) between ἱμάντα βοός and βοὸς κταμένοιο, translate ἱμάντα by *the strap of the hide*.

ῥίφι κταμένοιο: leather made from the skin of a slaughtered animal is said to be stronger than that made from the skin of a diseased animal.

ῥίφι: D. 64.

376. κεινή: D. 56.

τροφάλεια: followed by an allowable hiatus (i.e., after the caesura).

378. κόμισαν: *picked up* (as in B 183), and carried it as a trophy of Menelaus's victory to the Greek camp.

379. αὐτὰρ ὃ: correlative with τὴν μὲν instead of ὃ δέ.

κατακτάμεναι: object αὐτόν, Paris.

380. ἔγχει: this was the second or reserve spear of the Homeric warrior (see on 18), but it has not been mentioned before.

381. ὥς γε θεός: *as (only) a goddess may (can)*; i.e., since she was a goddess.

ἥρι: *mist, cloud, darkness*; ἥρι πολλῇ is the formula used in making people invisible.

382. καὶ δ' ὃ: D. 31; 32.

καὶ δ' εἰς: = καθεῖσε δέ (αὐτόν).

383. καλέουσ': D. 200, c.

ἔ: D. 221.

τήν: Helen.

384. πύργῳ: where Priam had left her (258). She came to the tower at 154.

Τρώϊαι γάλις: see Τρωίην A 129; after Priam had left the tower the Trojan women flocked (γάλις) thither to see the duel.

γάλις: without a genitive as in B 90.

385. χειρί: instrumental dative.

νεκταρόν: like ἀμβρόσιος: *fragrant, perfumed*; see on A 529, B 19. Helen was a demigoddess. The genitive depends on λαβοῦσα.

ῥ': her raiment; object of ἐτίναξε.

386. μιν: object of προέειπεν.

387. εἰροκόμῳ: in apposition with γρηί.

φοι: Helen; dative of interest after ἤσκειν.

Δακεδαίμονι: D. 66.

ναυταούσῃ: agrees with φοι.

388. μιν: is the wool carder.

φιλέσκειν: D. 234; 194, c.

389. τῇ: the wool carder.

μιν: Helen.

391. κείνος δ' ὧ: supply ἐστὶ: *there he is*; she points: *there is this same Paris*.

λέχεσιν: the plural refers to all the component parts of the bed.

392. φαίης: the generalizing second person: *one*.

393. ἀνδρί: generalizing.

χορόνδε: an unwarlike occupation.

394. ἔρχεσθαι: *was going*.

χοροῖο: genitive after λήγοντα.

395. τῇ: Helen.

δρινεν: the subject is Ἀφροδίτη.

396. ἐνόησε: Helen alone recognizes her; not so the women about her. In her present penitent frame of mind Helen is indignant that Aphrodite, the author of all her woes, should come to her in disguise, because she fears some new plot against her happiness.

399. δαιμονίη: here used in a bad sense, as in A 561, not as in B 190.

μή: object of ἡπεροπεύειν.

ταῦτα: *thus*, cognate accusative.

400. ἦ: introducing a question, *will thou indeed*, etc.

τῇ: local adverb, *in the region of*.

προτέρῳ: with ἄξεις.

πολίων: D. 93; genitive after πῇ.

401. Φρυγίης: depends on πολίων. Greater Phrygia is meant, as in 184.

Μηονίης: Lydia.

402. τοί: possessive dative with φίλος.

κεῖθι: D. 129; *there too*, as at Troy thou hast Paris.

φίλος: supply ἐστί.

403. οὐνεκα: the asyndeton (D. 235) is indicative of her bitterness of heart.

δῖον: though for the moment she hates Paris, yet she does not deny him his title; see on 352.—In Helen's mind the victory of Menelaus means that, according to the terms of the treaty, she is lost to Paris and that therefore Aphrodite may wish to bestow her upon some other favorite mortal.

405. τοῦνεκα: D. 30; correlative with οὐνεκα (οὐ ἔνεκα) in 403.

δολοφρόνουσα: i.e., to take me from Menelaus a second time.

παρίσσης: supply μοι; pregnant.

406. ἦσο: supply παρ' αὐτῷ. The asyndeton depicts Helen's angry excitement.

παρ' αὐτόν: goes with ἰούσα.

θεῶν ἀπόφεικε κελεύθου: *renounce the path of the gods, i.e., cease to have intercourse with them; cease to be a goddess.*—Or dost thou indeed wish to bestow me once more upon Paris, me, whom Menelaus has just rewon? Nay, rather do thou renounce thy godhead and become his mistress thyself.

407. πόδισσιν: D. 78; dative of means.

ὑποστρέφειας: intransitive; optative of a wish between two imperatives as in 74. ὑπό in composition meaning *back* is rare: *turn thy feet back* to Olympus.

Ὀλυμπον: limit of motion.

408. περὶ κείνον: local.

ὄζει: = *cry* οἶ.

φύλασσε: keep thine eyes on him, for he is susceptible and fickle.

409. εἰς δ' κε: D. 236, 3.

ποιήσεται: D. 24; two accusatives (A 290).

ὃ γε: resumes the subject, as in A 97. 190.

δούλην: = παλλακίδα. But after all, thy real bitterness of heart will come after he shall have made thee his wife, or perchance only his concubine, for then thou wilt have to endure all the wretchedness of the mortal woman's lot.

410. κείσε: D. 129: to the bedchamber of Paris; she points contemptuously, being unwilling to name the place or the man.

νεμεσσητόν: D. 147.

κὲν εἴη: supply ἵμεναι. *That were a sin* (to go thither), because I now belong to Menelaus and am for the nonce a virtuous dame.

411. κείνον: contemptuous, as though Paris were a stranger to her.

πορνεύουσα: future of purpose; a euphemism for *lie with*.

ὀπίσσω: see on A 343.

412. μωμήσονται: future indicative of emphatic asseveration; it does not stand for the milder μωμήσαιντο ἂν (κέν). Society (Madame Grundy) will sneer at me, because, though Menelaus has just rewon me, I have not the strength of character to break with *that* fellow.

ἄχρα: penitential grief.

ἄκριτα : the life of shame I have led up to the present is surely enough, and I would spare myself any further addition to my load of sin.

413. χολωσαμένη : aorist middle used as passive ; she became enraged while Helen was speaking.

414. ἔρεθι : asyndetic (here of anger), D. 235.

σχετλήη : —, D. 29.

μεθήω : D. 183 ; 188 ; *let loose, let go, desert, abandon, i.e., take from thee thy beauty and thy charms.*

415. τῶς : D. 127.

ὥς : correlative with τῶς = τοσοῦτον ὅσον

ἔκπαγλα : neuter plural as an adverb.

416. μέσσω : local dative for ἐν μέσσω.

ἀμφοτέρων : both armies (peoples).

μητίσομαι : D. 24 ; after μή in 414.

417. Τρώων καὶ Δαναῶν : explains ἀμφοτέρων.

οὐδὲ κεν introduces an independent clause.

κέν : *in that case* ; potential.

οἶτον : cognate accusative.

418. ἔδραισεν : D. 59. Helen yields only to the brutal threats of Aphrodite.

419. κατασχομένη : not in shame, but because custom required women to veil themselves before leaving the harem for the street ; see on 142.

ἀργήητι : two epithets as in 382.

420. σιγῇ : emphatic by its position in the verse and in the sentence.

Τρωίης : who had mounted the tower in order to see the duel ; see on 384.

ἄθεον : not that she was invisible, but simply that her departure was unnoticed by the Trojan women, who were busy talking about the exciting events.

δαίμων : *a deity*, found only here in Homer of a goddess or even of a definite deity ; it usually means *destiny, divine power*, which would be the meaning here were not Aphrodite present. — The verse abounds in caesurae.

421. αἶ : Helen and Aphrodite ; emphasized by its position before ὅτε.

δόμον : accusative of the limit of motion. The location of the palace of Paris is given in Z 316 : “and Hector was come to Alexandros’ fair palace that himself had builded with them that were most excellent carpenters then in deep-soiled Troyland ; these made him his chamber and hall and court-yard hard by to Priam and Hector, in the upper city.”

422. ἀμφίπολοι : Aethra and Clymene, the two maids who had gone with Helen in 143. The poet sends them about their tasks in order that he may depict Helen and Paris alone together.

423. ἑκείνη : Aphrodite still leading the way.

424. τῇ : Helen ; depends on κατέθηκε.

ἄσπερον : a low stool without back or arms, in the shape of an antisigma X ; the word is a syncopated form of διφόρος, either because two people could sit

on it, or more probably because it was reversible. Aphrodite herself plays the part of handmaid to Helen, a fact which is resented by Zenodotus, an old Greek grammarian.

δοῦσα: of momentary action.

φιλομειδής: the common rendering *laughter-loving* is inaccurate.

425. ἀντί: D. 230.

Ἀλεξάνδροιο: genitive after ἀντία.

θεά: in apposition with Ἀφροδίτη, who, it must be remembered, was disguised as an old wool carder.

φέρουσα: continued action.

426. καθίξ: continued action; it occupied her for some time.

κοῦρη Διὸς αἰγιόχοιο: elsewhere said only of Athene.

427. πάλιν: *back*, i.e., *sidewise*; *with averted eyes*, with eyes turned askance in abhorrence of Paris, who lies abed (391). The poet depicts "the struggle of the weak human mind against the overpowering will of the gods," but apart from that "Helen is presented to us as the counterpart of Paris, — vacillating between repentance and love, as he between sensuality and courage."

428. ἤλυθες, etc.: a sneering exclamation: *fled from the combat, heh!*

ὡς ὤφελες: as in A 415, Γ 40. 173.

αὐτόθι: D. 66, b; on the field of battle.

429. ἀνδρί: dative of agency, as in 301.

πρότερος: as in 140.

430. It is difficult to render the many particles into idiomatic English; approximately: *Yet in very truth once, methinks, thou wert wont to boast.*

ἡὔχεο: D. 156, a.

431. σῆ: emphatic; she mocks him.

χερσί καὶ ἔγχεϊ: amplify βίῃ; *in the casting of the spear.*

φέρτερος: agreeing with the omitted subject of ἡὔχεο.

432. ἀλλ' ἔτι: she is still sneering, as is shown by the asyndeton between a pair of imperatives, D. 235.

ἀρριφιλον Μενέλαον: scoffing repetition of the name: *that same.*

433. ἐναντίον: adverbial.

ἔγω γε: here her love for Paris reasserts itself; she accepts her fate, casts her penitence to the winds, abandons sarcasm, and speaks the real sentiments of the loving woman in terror for the safety of the object of her love. She now prefers Paris alive to Paris dead, albeit with honor.

434. παύεσθαι: supply πολέμον; notice the present infinitive: *once and for all.*

435. ἀντίβιον: adverbial.

πόλεμον: cognate accusative.

436. δουρί: D. 64.

437. μύθοισιν: goes with προσέφειπεν.

269. **θεῶν**: Gaea, Helius, and Zeus; see 104.

σύναγον: two Trojans; one Greek, see 116-118.

κρητήρι: local dative.

270. **μίσγον**: a mixing of wine with water is not meant. The undiluted wine brought by the Trojans and the Achaeans was poured into a common **κρητήρ** from which to pour a drink-offering (295) symbolical of reconciliation.

βασιλεῦσιν: both Trojan and Greek. The priests have no part in the function. In fact, there were no priests in the Greek army (see on A 23. 62). The king acts as chief priest of the state, just as the head of the family acted as priest in family functions.

ἕδωρ: a religious act required ceremonial purity and might not be performed with unwashed hands.

271. **φερυσσάμενος**: indirect middle: *drew for himself* = *drew his*.

χείρεσσι: he may have used only one hand.

μάχαιραν: the two-edged sacrificial knife. It was also used at meals as a carving knife. Such knives are still carried by the Greek peasantry, and are not primarily weapons.

272. **πάρ**: D. 31.

αἰέν: because as commander in chief he often had to offer sacrifice.

274. **Τρώων καὶ Ἀχαιῶν**: depend on **ἀρίστοις**, not on **κῆρυκες**.

νεῖμαν: namely, **τρίχας**, the forelocks cut from the heads of the lambs as a foretaste of the victims (see on B 340). The hair was distributed among the princes to symbolize their participation in the sacrifice. But the hair was not burnt here, as was usual, because in this rite no fire was used, and the victims were not eaten (see on A 40. 458. 461 ff.), but buried, because a curse rested on them.

275. **ἀνασχών**: in praying to the heavenly deities the palms of the outstretched hands were held upward; in prayer to the nether deities the position was reversed; see on A 351.

276. **Ζεὺ πάτερ**: as in A 503. Here he is **Ζεὺς Ὀρκίος**; see on 104.

Ἰδηθεν: from Gargaros, the topmost peak of Ida, 5608 feet high. Mountain tops were sacred especially to Zeus, whose place has been usurped by Elijah in the Greece of to-day. In © 48 we are told that Zeus had a sanctuary and an altar on Mt. Ida. The poet seeks, as it were, for the god in his nearest place of residence.

μεδίῳν: is a pure participle here.

κύδιστε: D. 107.

277. **Ἥελιος**: D. 25; vocative nominative.

πάντ' ἐφορᾷς: in his daily course across the vault of heaven.

278. **ποταμοί**: more especially the Trojan rivers and Scamander and Simoeis. Throughout Greece the river gods were the primeval kings. Notice

how the anthropomorphic gods (here Zeus) jostle shoulders with the primeval elemental gods, Sun, Earth, Rivers.

οἵ: Hades and Persephone with the help of the furies.

καμόντας: *outworn, fordone* = θανόντας.

279. τίνυσθον: according to the tenets of the oldest ancestor worship, the spirits of the vampire-like dead are actively hostile to the living. In their malignant envy they vex and *punish* their own living descendants, who have to appease these demons (ghosts) of their ancestors by propitiatory sacrifices and offerings. Possibly the poet wrote here καμόντες and τίνυσθε: *and ye dead in the underworld who punish men.*

δ τις: D. 135; after a plural in a distributive sense.

280. ὄρκια: here, treaty pledged (sealed) by the exchange of oaths.

πιστά: predicative, ὥστε εἶναι πιστά.

282. αὐτὸς ἐπειθ': contrasted with ἡμεῖς δέ in 283.

αὐτὸς ἐχέτω: hortative imperative, nearly akin to the future indicative: *let him keep* = *he shall keep*.

284. ξανθός: standing epithet of Menelaus. The purest-blooded Aryan prince is blond to this day.

285. Τρῶας ἀποδοῦναι: D. 146; parallel with ἐχέτω.

286. φέροιικεν: supply ἀποτινέμεναι.

287. πέληται: *shall be, live*; i.e., shall serve as a precedent or tradition in fixing the penalty for similar offenses ever hereafter; see on θέμιστας A 238.

289. οὐκ ἰθὺλωσιν: not μή because (as in οὐ φημι) the negative cleaves to the verb: *refuse, are unwilling*.

Ἀλεξάνδροιο πεισόντος: depend on τιμὴν, but it is very near akin to the genitive absolute.

290. αὐτάρ: in the apodosis: *then*.

291. αἶθι: D. 66, b.

ἦος: D. 8; 231.

τέλος πολέμοιο: *the object of the war*; i.e., the victory and the destruction of Troy.

κιχῆω: D. 183; 206, a, 14.

292. ἀπό . . . τάμε: blood must flow even to seal a compact, for "Blood is a fluid of quite peculiar virtue."

νηλεῖ: standing epithet of χαλκός.

χαλκῷ: the material for the implement, like our *steel*.

293. τοὺς: the lambs.

294. δεινομένους: gives the reason for ἀσπαίροντας.

μένος: strength to live; object of ἀπό . . . εἴλετο.

295. The line is ambiguous. It is possible to regard δεπάεσσιν as a local dative and ἀφυσσόμενοι as a causative middle, in which case προχόω (local dative) must be supplied: *and they caused the heralds with the help of a*

πρόχοος "to draw the wine from the κρητήρ into the beakers and poured it upon the ground. It is also possible to regard *δεπάεσσιν* as an instrumental dative and *ἀφυσσόμενοι* as a subjective middle, in which case *προχόψ* is not to be supplied: in the absence of a *πρόχοος* they drew for themselves with their own beakers the wine from the κρητήρ and poured it upon the ground. The latter alternative is perhaps better here, though the drawing of the wine was a function of the herald. See on A 471.

297. *τις* = *πᾶς τις* = *ἕκαστος*.

ῥείπεσκιν: D. 194.

299. *πημηνειαν*: intransitive; by violating the oaths. The verb is either attracted into the optative from *ῥέα*, or more probably it is the optative of a mild imaginary and unlikely case, instead of the more forceful subjunctive with *ἄν* of the present general conditional relative.

300. *ᾧδε*: namely, as this wine is poured forth.

σφ': D. 112, 3; 120; possessive dative of advantage.

ῥέοι: optative of a wish.

301. *αὐτῶν*: is not assimilated to *σφί* (300), but depends directly on *ἐγκέφαλος*.

ἄλλοισι: dative of the agent = *ὑπ' ἄλλων*.

δαμνείν: *be tamed* = *be ravished*; mere enslavement is not meant; see on B 355. *μυγεῖν* should be read.

302. *οὐδ' ἄρα πω*: by the terms of the compact the death either of Menelaus or Paris was essential to any adjustment. But as neither was slain, Zeus reserves his answer to the prayer for vengeance upon the violator of the treaty, but he will answer it: "For even if the Olympian bring not about the fulfilment forthwith, yet doth he fulfil at last, and men make dear amends, even with their own heads and their wives and little ones" (Δ 161).

303. *Δαρδανίδης Πρίαμος*: Dardanus was Priam's remote ancestor, not his father.

305. *ἡνεμέσσαν*: Schliemann *Ilios*, p. 682, says: "Our wooden huts which had been put up at the foot of the hill, well below the level of the old city, looked straight down upon the plain from a height of at least sixty feet, and the winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice."

306. *ἔψ*: with *εἰμ*.

οὐ πω = *οὐ πως*, *in no wise*; not temporal, as in 302.

τλήσομ': Priam is always a tender father.

ὀράεσθαι: the indirect middle implies *with mine own eyes*.

308. *πού*: *methinks, no doubt*; not ironical here, as in A 178.

τό γε: referring forward to *ὅπποτέρῃ*.

309. *θανάτοιο τέλος*: the end caused (produced) by death, a circumlocution for *θάνατος*. Priam is a fatalist.

310. δῖφρον: Priam's; see on 262.

ῥέτο: in order to take them away and bury them; see on 274. According to an old Greek commentator, the Achaeans threw their lamb into the sea (similarly A 314) because they could not bury it in their own country.

311. ἔβαινε: instead of ἔβη, denoting action in progress in past time; it took him some time to mount.

313. τώ: Priam and Antenor.

ἔψορροι: predicate adjective where English demands an adverb.

ἀπονέοντο: — ∪ ∪ — ∪, D. 45. Notice the plural verb with the dual subject.

314. Here begins the account of the *μονομαχία* or duel between Paris and Menelaus.

315. μέν: answered by αὐτάρ.

πρῶτον: answered by ἔπειτα.

διεμέτρειον: namely, the distance of the spear cast; the hurlers of spears necessarily stood a number of paces apart.

316. κλήρους: two pebbles or bits of wood bearing, one the mark, not the name, of Menelaus, and the other that of Paris.

κυνή: lit., *dogskin helmet*, then any kind of helmet without reference to the material of which it was made.

ῥάλλον: in view of the fact that in 324 Hector alone shakes the helmet to decide who was to have the first *shot* or spear cast, this passage is troublesome. Perhaps Hector and Odysseus acted as "seconds" to see that there was no juggling of the lots of such a nature as to insure the first *shot* to this or that person. After each had given the helmet a preliminary shake to insure perfect fairness, the official act is performed by Hector.

317. ὀπότερος: introducing an indirect question.

ἀφείη: the optative stands for the deliberative subjunctive of the direct discourse.

318. ἤρῃσαντο: while Hector and Odysseus were shaking the helmet.

321. τάδε ἔργα: *this war*.

ἔθηκεν: as in A 2. The imprecation is directed against Paris, for whose death both Trojans and Achaeans are eager.

322. δός: followed by the accusative + infinitive.

Ἄϊδος: D. 100; the god, not the underworld, as with us.

323. ἡμῖν δ': as though τὸν were followed by μέν.

ὀρκια πιστά: here means *sworn peace*.

324. ῥάλλεν: in order to force one of the lots to spring from the helmet. Intransitive here.

325. ἄψ ὀράων: to show that he was acting fairly, and not favoring Paris.

Πάριος: depends on κλήρος. Paris now has the advantage of the first cast.

δρουνεν: the lot was not drawn but was *cast out*, made to *bounce out*, by the shaking of the helmet.

326. οἱ μὲν: Greeks and Trojans.

ἕζοντο: they have been standing all this while and now sit down for the first time; see on 114. 135.

ἤχι: = ἦ; instrumental adverb.

327. ἔκειτο: singular verb because its nearest subject (**τεύχεα**) is neuter plural, as is demanded both by grammar and sense, but its subject is extended by zeugma to **ἵπποι**, with which **ἕσταντο** alone would be appropriate; *i.e.*, strictly, *where their horses stood and their armor lay*.

328. ἀμφ' ὤμοισιν: D. 226, 3; *about his shoulders*; for the moment the poet thinks only of the principal parts of the armor, namely, cuirass, sword, and shield, all of which were suspended from the shoulders by means of straps.

ἐδύσσετο: D. 207, 3. Paris had come as a light-armed archer and now dons the armor of the hoplite for the duel. The indirect middle, *donned for himself* = *donned his*.

330. κνημίδας: see on A 17. The six pieces of armor are always put on in the order indicated in this passage in obedience to the demands both of convenience and physical comfort. So the greaves are put on first while the rest of the body is still unincumbered.

332. δεύτερον αὖ: answering to **μὲν πρῶτα**.

θώρηκα: he had to borrow Lycaon's, as he did not have his own; see on 328. We are not told where he got the rest of his armor. It is now known from discoveries chiefly at Mycenae that the Homeric hero wore no *metallic* cuirass (corselet, or coat of mail). Verses 333-335 and 358 were interpolated about 700 B.C. after the introduction of the metallic **θώρηξ**.

333. φοῖο: D. 124, 3.

Δυκάωνος: son of Priam and Laothoe; half-brother of Hector. He had but just returned to Troy from the island of Lemnos, whither Achilles had sold him into slavery. He lived but eleven days in Troy after his return, when he again fell into the hands of Achilles, who murdered him ruthlessly. His whole story is told in Φ 34 ff.

ἤρμοσε: transitive: *he fitted it to himself, i.e.*, the corselet needed some readjustment of the straps to make it fit a body for which it was not intended.

335. χάλκεον: the blade of the sword was of bronze, the hilt alone being adorned with silver studs; see on **πεπαρμένον** A 246.

σάκος: object of **βάλετο**.

337. δφινόν: adverbial cognate accusative.

λόφος: *crest*, either a horse's tail or else made from the hair of a horse's tail.

338. φοι: possessive dative of advantage instead of the possessive genitive.

παλάμῃφιν: D. 64.

339. ὡς δ' αὖτως: = ὡς αὖτως δέ, adverb formed from ὁ αὐτός, but with change of accent: *and precisely in like manner*, D. 130. Menelaus puts on his armor now, because he had taken it off in 114 along with the rest of the princes.

340. οἶ: Paris and Menelaus.

φεκάτερθεν: adverb of the place *whence*, for which English demands an adverb of the place *where*; lit., *from* = ON *either side of the throng*, i.e., each in his own army. φεκάτερθεν ὁμίλου is more properly φεκατέρου ὁμιλόθεν.

ὁμίλου: depends on φεκάτερθεν.

342. δφρινόν δερκόμενοι: *glancing fiercely*.

δφρινόν: cognate accusative like ἀχρεῖον in B 269.

ἔχεν: the imperfect of long-continued amazement.

344. ὀστήτην: pregnant: *drew near and stood*. Hitherto they have been in their respective armies. They now "enter the ring" for the first time.

διαμετρητῷ ἐνὶ χάρῳ: the "ring" proper, in which spectators were not allowed, and from which the duelists might not depart.

345. σείοντε: notice the free interchange of dual and plural: ἐστιχάοντο, δερκόμενοι, ὀστήτην σείοντε, κοτέοντε.

κοτέοντε is subordinate to σείοντε. Menelaus was angry because he had been wronged by Paris; Paris, because he had done a wrong to Menelaus.

346. πρόσθε: temporal.

347. Ἀτρεΐδαι: depends on ἀσπίδα.

ἀσπίδα: called σάκος in 325.

ἐφίστην: D. 59, a; πάντοσ' ἐίστην is said of ships and shields: *well balanced*, *handy*, a very important matter in the case of the huge Mycenaean shield.

348. ἔφρηξεν: supply ἀσπίδα as the object.

χαλκός: D. 245.

φοί: possessive dative of advantage.

349. ὤρνυτο: lit., *raised himself with* (at the same time with) *his spear*; i.e., he drew himself up to his full stature to cast his spear.

χαλκῷ: dative of accompaniment.

350. ἐπευξάμενος: *with a prayer*, in addition to (ἐπί) the cast.

351. φάνα: D. 80.

δός: supply ἐμέ as subject of τίσασθαι, like τόν in 322. GMT. 785.

352. δῖον: a standing or conventional epithet, referring to his noble birth and beauty, not to his character. The honorable title is not refused even to a foe.

Ἀλέξανδρον: in apposition with τοῦτον, the supplied object of τίσασθαι.

δαμῆναι: D. 165; supply αὐτόν.

353. τίς: collective.

ἐρρίγησι: D. 177; 214.

354. **ξεινοδόκον**: D. 55; the violation of the laws of hospitality was apparently a more heinous sin than that of abducting a host's wife.

δ κεν: D. 133, a. The antecedent of **δ** is **ξεινοδόκον**.

355. **ἀμπεπαλόν**: *after he had poised, i.e., after he had swung back his arm for the cast.*

357. **διά**: — **υ**, D. 47. Called an acephalous verse.

358. **ἤρῃρειστο**: D. 179, 14; the pluperfect expresses the quickly completed effect of the cast: lit., *was completely thrust; pressed on, forced its way.*

θώρηκος: see on 332. The introduction of the metallic **θώραξ** here makes verses 359–360 unintelligible. A metallic corselet fits the body closely and necessarily presses the **χιτών** against the body; yet here the spear cuts its way through the corselet and shirt, but does not touch the body, because Paris *bends aside*. Now this is impossible, for after a spear has once pierced through a close-fitting metallic corselet its entrance into the body cannot be averted by bending the body aside to avoid the spear point.

359. **διάμψε**: as he wore no metallic corselet, the spear passed through his shirt where it bulged above the waist.

362. **ἀνασχόμενος**: compare **ῥονυτο χαλκῷ** in 349: *having lifted himself up, having drawn himself up*, which implies the raising of the arm as high as his stature would permit.

φάλον: object of **᾽πλήξεν**. Translate by *helmet-horn*. The Homeric helmet was a development from a wild animal's head skin which had been removed along with the horns and ears. Originally the **φάλοι** were actually these horns and ears, the horns projecting in front and the ears at the back of the helmet. Afterwards they became conventionalized into curved projections, two on the front and two on the back of the helmet.

αὐτῇ: the **κόρυς**.

363. **τε καί**: *aye, or*: see on A 128, B 303. 344. The sound of the sword clashing and breaking against the helmet horn is rendered audible to the ear by the choice of picturesque words.

διατρυφέν: D. 208, 8; 155, a.

365. **σείω**: genitive after the comparative.

δλοώτερος: because in his character of **Ζεὺς Ξείνιος** he had failed to avenge Paris's violation of the laws of hospitality. Blasphemy uttered in sudden passion was not regarded as sinful either by the poet or by the god; compare **σχέτλιος** in B 112.

366. **ἐφάμην**: *thought, hoped.*

κακότητος: causal genitive, like **ἐκατόμβης** in A 65.

367. **᾽ράγη**: D. 208, 1; 170 *bis*.

ἐκ: is not in tmesis, but is to be taken with **παλάμῃφι**, like **οὐρανόθι πρό** in 3.

368. **παλάμῃφι**: D. 64; here = **παλαμῶν**.

ρετόσιον: predicate nominative agreeing with ἔγχος.

ἰδάμασσα: namely, as he had prayed in 352; for although he did strike his shield (356 ff.), yet he failed to kill him, and for that he had prayed.

369. ἑπαίξας: has Ἀλεξάνδρῳ understood for object.

ἴλαβεν, εἴλακε, ἐπιστρέψας: all have αὐτόν (i.e., Ἀλέξανδρον) understood for object.

370. εἴλακε: conative.

ἐπιστρέψας: the duel was fought in the long space between the two seated armies. The backs of the duelists were not toward their respective armies, and in order to drag Paris toward the Greek army, Menelaus had to swing him round at a right angle.

371. ἀπαλήν: standing epithet of δειρή.

372. ὅς: the antecedent is ἡμάς.

φοι: possessive dative of interest.

ὄχεις: from ἔχω, hence *holder*, i.e., *helmet holder, throat strap, chin strap*; in predicate apposition with ὅς = *as a*.

374. ὅησε: namely, what has been narrated above.

375. φοι: dative of interest.

ἱμάντα: to avoid the slight zeugma (D. 246) between ἱμάντα βοός and βοὸς κταμένοιο, translate ἱμάντα by *the strap of the hide*.

ῥίφι κταμένοιο: leather made from the skin of a slaughtered animal is said to be stronger than that made from the skin of a diseased animal.

ῥίφι: D. 64.

376. κεινή: D. 56.

τρυφάλεια: followed by an allowable hiatus (i.e., after the caesura).

378. ῥόμισαν: *picked up* (as in B 183), and carried it as a trophy of Menelaus's victory to the Greek camp.

379. αὐτὰρ δ: correlative with τὴν μὲν instead of ὃ δέ.

κατακτάμεναι: object αὐτόν, Paris.

380. ἔγχει: this was the second or reserve spear of the Homeric warrior (see on 18), but it has not been mentioned before.

381. ὥς γε θεός: *as (only) a goddess may (can)*; i.e., since she was a goddess.

ἡέρι: *mist, cloud, darkness*; ἡέρι πολλῇ is the formula used in making people invisible.

382. καὶ δ' δ': D. 31; 32.

καὶ δ' εἰσ' = καθεῖσε δέ (αὐτόν).

383. καλίουσ': D. 200, c.

ἔ: D. 221.

τήν: Helen.

384. πύργῳ: where Priam had left her (258). She came to the tower at 154.

Τρώϊαι γάλις: see Τρώϊην A 129; after Priam had left the tower the Trojan women flocked (γάλις) thither to see the duel.

γάλις: without a genitive as in B 90.

385. χειρὶ: instrumental dative.

νεκταρόν: like ἀμβρόσιος: *fragrant, perfumed*; see on A 529, B 19. Helen was a demigoddess. The genitive depends on λαβοῦσα.

ῥ': her raiment; object of ἐτίναξε.

386. μιν: object of προέειπεν.

387. εἰροκόμῳ: in apposition with γρηί.

φοί: Helen; dative of interest after ἤσκειν.

Δακεδαίμονι: D. 66.

ναιεταοῦσῃ: agrees with φοί.

388. μιν: is the wool carder.

ῥ'φιλέσκειν: D. 234; 194, c.

389. τῇ: the wool carder.

μιν: Helen.

391. κείνος δ' ὧ: supply ἐστί: *there he is*; she points: *there is this same Paris*.

λέχεσσιν: the plural refers to all the component parts of the bed.

392. φαίης: the generalizing second person: *one*.

393. ἀνδρὶ: generalizing.

χορόνδε: an unwarlike occupation.

394. ἔρχεσθαι: *was going*.

χοροῖο: genitive after λήγοντα.

395. τῇ: Helen.

δρινεν: the subject is Ἀφροδίτη.

396. ἐνόησε: Helen alone recognizes her; not so the women about her. In her present penitent frame of mind Helen is indignant that Aphrodite, the author of all her woes, should come to her in disguise, because she fears some new plot against her happiness.

399. δαιμονίη: here used in a bad sense, as in A 561, not as in B 190.

μὲ: object of ἡπεροπνεύειν.

ταῦτα: *thus*, cognate accusative.

400. ἦ: introducing a question, *will thou indeed*, etc.

πῇ: local adverb, *in the region of*.

προτέρῳ: with ἀξείς.

πολίων: D. 93; genitive after πῇ.

401. Φρυγίης: depends on πολίων. Greater Phrygia is meant, as in 184.

Μηονίης: Lydia.

402. τοί: possessive dative with φίλος.

κεῖθι: D. 129; *there too*, as at Troy thou hast Paris.

φίλος: supply ἐστί.

403. οὐνεκα: the asyndeton (D. 235) is indicative of her bitterness of heart.

διον: though for the moment she hates Paris, yet she does not deny him his title; see on 352.—In Helen's mind the victory of Menelaus means that, according to the terms of the treaty, she is lost to Paris and that therefore Aphrodite may wish to bestow her upon some other favorite mortal.

405. τοῦνεκα: D. 30; correlative with οὐνεκα (οὐ ἔνεκα) in 403.

δολοφρονέουσα: i.e., to take me from Menelaus a second time.

παρέσσης: supply μοι; pregnant.

406. ἦσο: supply παρ' αὐτῷ. The asyndeton depicts Helen's angry excitement.

παρ' αὐτόν: goes with ἰούσα.

θεῶν ἀπόρκει κελεύθου: renounce the path of the gods, i.e., cease to have intercourse with them; cease to be a goddess.—Or dost thou indeed wish to bestow me once more upon Paris, me, whom Menelaus has just rewon? Nay, rather do thou renounce thy godhead and become his mistress thyself.

407. πόδεσσιν: D. 78; dative of means.

ὑποστρέψαι: intransitive; optative of a wish between two imperatives as in 74. ὑπό in composition meaning back is rare: turn thy feet back to Olympus.

Ὀλύμπον: limit of motion.

408. περὶ κείνον: local.

οἷζε: = cry οἶ.

φύλασσε: keep thine eyes on him, for he is susceptible and fickle.

409. εἰς δ' κε: D. 236, 3.

ποιήσεται: D. 24; two accusatives (A 290).

ὃ γε: resumes the subject, as in A 97. 190.

δούλην: = παλλακίδα. But after all, thy real bitterness of heart will come after he shall have made thee his wife, or perchance only his concubine, for then thou wilt have to endure all the wretchedness of the mortal woman's lot.

410. κείσε: D. 129: to the bedchamber of Paris; she points contemptuously, being unwilling to name the place or the man.

νεμεσσητόν: D. 147.

κὲν εἴη: supply ἵμεναι. That were a sin (to go thither), because I now belong to Menelaus and am for the nonce a virtuous dame.

411. κείνου: contemptuous, as though Paris were a stranger to her.

πορυνέουσα: future of purpose; a euphemism for lie with.

ὀπίσω: see on A 343.

412. μωμήσονται: future indicative of emphatic asseveration; it does not stand for the milder μωμήσαντο ἂν (κέν). Society (Madame Grundy) will sneer at me, because, though Menelaus has just rewon me, I have not the strength of character to break with that fellow.

ἄχα: penitential grief.

ἄκριτα: the life of shame I have led up to the present is surely enough, and I would spare myself any further addition to my load of sin.

413. χολωσαμένη: aorist middle used as passive; she became enraged while Helen was speaking.

414. ἔρεθι: asyndetic (here of anger), D. 235.

σχετλή: —, D. 29.

μεθήω: D. 183; 188; *let loose, let go, desert, abandon, i.e., take from thee thy beauty and thy charms.*

415. τῷς: D. 127.

ὥς: correlative with τῷς = τοσοῦτον ὅσον

ἔκπαλα: neuter plural as an adverb.

416. μέσσω: local dative for ἐν μέσσω.

ἀμφοτέρων: both armies (peoples).

μητίσομαι: D. 24; after μή in 414.

417. Τρώων καὶ Δαναῶν: explains ἀμφοτέρων.

σὺ δέ κεν introduces an independent clause.

κέν: *in that case*; potential.

οἶτον: cognate accusative.

418. ἔρριπεν: D. 59. Helen yields only to the brutal threats of Aphrodite.

419. κατασχομένη: not in shame, but because custom required women to veil themselves before leaving the harem for the street; see on 142.

ἀργήτι: two epithets as in 382.

420. σιγῇ: emphatic by its position in the verse and in the sentence.

Τρώας: who had mounted the tower in order to see the duel; see on 384.

λάθην: not that she was invisible, but simply that her departure was unnoticed by the Trojan women, who were busy talking about the exciting events.

δαίμων: *a deity*, found only here in Homer of a goddess or even of a definite deity; it usually means *destiny, divine power*, which would be the meaning here were not Aphrodite present. — The verse abounds in caesurae.

421. αἶ: Helen and Aphrodite; emphasized by its position before ὅτε.

δόμον: accusative of the limit of motion. The location of the palace of Paris is given in Z 316: "and Hector was come to Alexandros' fair palace that himself had builded with them that were most excellent carpenters then in deep-soiled Troyland; these made him his chamber and hall and courtyard hard by to Priam and Hector, in the upper city."

422. ἀμφίπολοι: Aethra and Clymene, the two maids who had gone with Helen in 143. The poet sends them about their tasks in order that he may depict Helen and Paris alone together.

423. ἑκεί: Aphrodite still leading the way.

424. τῇ: Helen; depends on κατέθηκε.

δίφρον: a low stool without back or arms, in the shape of an antisigma X; the word is a syncopated form of διφόρος, either because two people could sit

on it, or more probably because it was reversible. Aphrodite herself plays the part of handmaid to Helen, a fact which is resented by Zenodotus, an old Greek grammarian.

λοῦσα : of momentary action.

φιλομυιδής : the common rendering *laughter-loving* is inaccurate.

425. ἀντί' : D. 230.

Ἀλεξάνδροιο : genitive after ἀντία.

θεά : in apposition with Ἀφροδίτη, who, it must be remembered, was disguised as an old wool carder.

φέρουσα : continued action.

426. καθύ' : continued action ; it occupied her for some time.

κοῦρη Διὸς αἰγιόχοιο : elsewhere said only of Athene.

427. πάλιν : *back*, i.e., *sidewise* ; *with averted eyes*, with eyes turned askance in abhorrence of Paris, who lies abed (391). The poet depicts "the struggle of the weak human mind against the overpowering will of the gods," but apart from that "Helen is presented to us as the counterpart of Paris, — vacillating between repentance and love, as he between sensuality and courage."

428. ἤλυθες, etc. : a sneering exclamation : *fled from the combat, heh !*

ὡς ὠφέλες : as in A 415, Γ 40. 173.

αὐτόθι : D. 66, b ; on the field of battle.

429. ἀνδρί : dative of agency, as in 301.

πρότερος : as in 140.

430. It is difficult to render the many particles into idiomatic English ; approximately : *Yet in very truth once, methinks, thou wert wont to boast.*

ἡύχεο : D. 156, a.

431. σῆ : emphatic ; she mocks him.

χερσὶ καὶ ἔγχεϊ : amplify βίῃ ; *in the casting of the spear.*

φέρτερος : agreeing with the omitted subject of ἡύχεο.

432. ἀλλ' ἔτι : she is still sneering, as is shown by the asyndeton between a pair of imperatives, D. 235.

ἀρηιφίλον Μενέλαον : scoffing repetition of the name : *that same.*

433. ἐναντίον : adverbial.

ἔγω γε : here her love for Paris reasserts itself ; she accepts her fate, casts her penitence to the winds, abandons sarcasm, and speaks the real sentiments of the loving woman in terror for the safety of the object of her love. She now prefers Paris alive to Paris dead, albeit with honor.

434. παύεσθαι : supply πολέμον ; notice the present infinitive : *once and for all.*

435. ἀντίβιον : adverbial.

πόλεμον : cognate accusative.

436. δουρί : D. 64.

437. μύθοισιν : goes with προσέειπεν.

438. γύναι: courteous address, as in 204.

μέ . . . θυμόν: two accusatives after *ἐνιπτε* in partitive apposition, the part (*θυμόν*) being in apposition with the whole (*μέ*).

439. σὺν Ἀθήνῃ: *with the help of Athene*, so that no special credit is due to Menelaus. Athene and Hera aided the Achaeans, and Aphrodite the Trojans. Paris assumes that Athene won the victory for Menelaus, but another time (*αὐτίς*), says he, the story will be different, *νικήσω γὰρ ἐγὼ σὺν Ἀφροδίτῃ: πὰρ θεοί εἰσι καὶ ἄμμι, μάλιστα δὲ δι' Ἀφροδίτῃ*.

440. ἐγώ: supply *νικήσω*.

παρά: D. 222.

ἡμῖν: possessive dative with *εἰσί*; Paris and the Trojans.

441. τραπήμεν: D. 183, b; 189; 209, 4.

442. μέ and φρένας: like μέ and θυμόν in 438.

ὣδε: D. 128; correlative of ὡς in 446.

ἦρος: D. 77.

φρένας: see on A 103.

443. σέ: object of ἀρπάξας.

445. Κρανῆ: lit., *rocky*; it might therefore mean in some indefinite rocky island. Even after the adjective had become a noun the ancient Greeks themselves were not at one in regard to the location of Cranaë, and we find it identified, now with Cythera, an island sacred to Aphrodite; now with Ἑλένη, an island lying off the coast of Attica; now with the modern Marathonisi, off the coast of southern Laconia, where the Phoenicians had established the cult of the Asiatic goddess of love.

446. ὡς: correlative to ὣδε in 442.

σεο: not the accented σέο, because the emphatic word is νῦν.

447. λέχουσε: back to the couch from which he had just arisen, for in 391 he lies on the bed.

κίων: supplementary participle. Overawed by the threats of Aphrodite, Helen follows her seducer, and the treaty, according to which Helen was to belong to the victor, is already broken before Pandarus (Δ 205 ff.) commits the overt act by shooting Menelaus.

448. τρητοῖσι: "pierced with holes by which to rivet on the ornamental plates or disks." Freely, *well bored, richly decorated*; cp. *δινωτοῖσιν* in 391.

λεχέουσιν: plural as in 391.

449. Ἀτρεΐδης: Menelaus.

δέ: correlative to μέν in 448.

ὄμιλον: of the Trojans.

θηρί: displaying the eagerness, fury, and power of a lion when balked of his prey.

450. ἑσαθρήσειεν: *if haply*; compare A 66.

θεοφειδέα: D. 29; 86.

452. τότ' : when Menelaus was hunting for him.

453. ἐφίβοντο : D. 170 bis ; for it was not from love that they would have concealed him, if they had seen him.

454. μολαίη : like black death.

457. φαίνεται : supply οὔσα. — Μενελάου : possessive genitive.

458. Ἑλένην, κτήματα, τιμὴν : Agamemnon makes three demands : Helen, her treasures, and the fine, in accordance with the terms of the compact, 285 f.

459. ἔκδοτε : aorist, at once. — τιμὴν : as in 286. 290.

ἀποτινέμεν' : D. 145 ; infinitive used as the imperative by the side of the imperative, as in A 323. ἀπο- : off, in full.

461. ἐπὶ . . . ἤνεον : shouted assent thereto ; compare A 22. The Trojans, on the other hand, had nothing to say, and tacitly allowed the justice of the claims.

The first book of the Iliad tells of the events which occurred during the first twenty-one days of the Iliad's story. With Book II the battle begins on the twenty-second day. The events of this battle are narrated in Books II-VII (verse 379).

THE FOURTH BOOK OF THE ILIAD

takes up the narrative of events after the duel between Paris and Menelaus. — In the assembly Hera prevails on Zeus to commission Athene to induce the Trojans to break the solemn truce. Assuming the shape of a son of Antenor, Athene persuades Pandarus to fire an arrow at Menelaus, whom he wounds slightly. Machaon heals Menelaus. Agamemnon passes on foot through the army exhorting various chieftains to renew the battle. The Greeks advance in silence under the protection of Athene ; the Trojans attack vigorously under the protection of Ares. Antilochus kills Echeolus. Various duels take place. The Trojans are forced to retire.

THE FIFTH BOOK OF THE ILIAD

(the twenty-second day continued) tells of Diomedes's deeds of valor : his duels with Aphrodite, Apollo, Ares, and the incidents connected therewith.

SIXTH BOOK OF THE ILIAD.

The twenty-second day continued. The Greeks are victorious. Helenus sends Hector and Aeneas to renew the battle before the gates and to invoke the aid of Athene by prayers and offerings. Glaucus and Diomedes meet and discover that they are guest friends through their ancestors. Hector goes to the city, where he has an interview with his mother ; also one with Paris, whom he chides for slackness and shames into taking his place in the forefront. He then has an interview with his wife and child, from whom he takes a pathetic farewell. With Paris he returns to the field of battle.

NOTES ON THE SIXTH BOOK.

1. *φάθη*: from *οἶος* (*alone*), *was left to itself*, in the absence of the gods, because as told in Book V, 907-909, Aphrodite, Ares, Hera, and Athene had returned to Olympus, while Apollo had gone to the Acropolis of Troy.

2. *πολλά*: *often*, or perhaps *far*. — *πεδίοιο*: *across the plain*, cp. B 785.

3. *ἰθυμένων*: genitive absolute, whose subject is the Trojan and Grecian warriors. — *ἀλλήλων*: is the genitive after a verb of arriving (*ἰθυμένων*).

4. The caesura shows that *Σιμόεντος* is the genitive after *μεσσηγύς* and not after *ροάων*, which belongs to *Ξάνθοιο* alone.

5. *πρῶτος*: after the departure of the gods.

7. *ἐτέτυκτο*: D. 205, 2, a, 28; practically = *ἦν*.

9. *φάλον*: *helmet horn*, cp. Γ 362.

13. *Ἀρίσβη*: a city near Abydos.

14. *ἀφνειὸς βιότοιο*: = *πλούσιος τὸν βίον*.

15. *φιλέσκειν*: D. 194, c; = *ἐξένιζεν*. — *ὁδῷ ἔπι*: *by the roadside*, and hence offering a hospitable refuge to travelers. — *ἔπι*: D. 224.

16. *ἤρκεισε*: = *ἐβοήθησεν*.

17. *πρόσθεν*: *before him*, i.e., there was no one to stand in front of him, oppose Diomedes, and thus save him. — *ὑπαντίστας*: supply *Διομήδεϊ*. — *ἀπέφρα*: D. 58, 57; 206, a, 4 = *ἀφήρηκεν*; the subject is Diomedes.

19. *ἦσκειν*: D. 219; 194, b. — *γαίαν ἐδύτην*: D. 206, a, 25, *εἰς τὴν γῆν εἰσῆλθον*, because the abode of the dead was beneath the earth.

20. *μετ'*: D. 226, 2, b; *after*.

24. *σκότιον*: agrees with *φε*, as *a bastard*, in *secret*.

25. *ποιμαίνων*: see 2 Sam. 13, 23. — *φ'*: *φοι*. — *ἐπ' ὅεσσι*: = *παρὰ ὅεσσι* = *ἐν τῷ τῶν προβάτων τόπῳ*. — *μίγη*: the subject is *Βουκολίων*; the indirect object is *νύμφη* understood.

26. *ὑποκυσαμένη* . . . *ἔλειπτο*: *conceived from him and bore*.

27. *γυῖα*: here equivalent to *γούνατα*, hence the use of *ὑπέλυνσε*, *unstrung their knees beneath*.

34. *παρ' ὄχθας*: the dwellings in Pedasus stretched *along the banks* of the Satnioeis.

38. *πεδίοιο*: as in 2.

39. *βλαφθέντι*: *entangled*; D. 209, 1. — *ἀγκύλον*: the tongue of the chariot curved upward at the front end.

40. *φάξαντ'*: dual. — *ἐν πρώτῳ ῥυμφῷ*: = *ἐν τῷ ἄκρῳ τοῦ ῥυμοῦ*, at the point where the yoke was affixed to the tongue.

43. *στόμα*: *face*; it explains *πρηγής*.

45. *γούνων*: take with *λαβών*; the object of *ἐλλίσσεται* is *Μενέλαον* understood.

46. ζώγρει: = ζῶν ἄγρει or ζῶντα ἄγε, *take me alive*.

47. ἐν . . . πατρός: like εἰν Αἶδαο.

48. πολέκμητος: lit., *wrought with much labor*. Iron was just becoming a factor in human life in Homer's time, and, in view of the primitive methods of smelting and smithying, it did require much labor to make it subserve the purposes of man.

51. ἐπειθε: conative, *tried to*, by means of the presents promised, but the intervention of Agamemnon prevented his success.

52. τάχ' ἔμελλε: lit., *and he was already on the point of giving him*, i.e., *and really he would soon have given him*. — καταξέμεν(αι): D. 207, 1.

55. ὦ πέπων, ὦ Μ.: the double address indicates the anxiety and haste with which Agamemnon meets the urgent need.

56. ἀνδρῶν: δυσμενέων, *foemen*. — ἦ σοι, etc.: *have then such admirable deeds been wrought thee in thy house by the T.*, an ironical question referring to Paris's crime against the laws of hospitality in stealing away his wife.

59. κοῦρον: *male child*, a most extraordinary use of the word, cp. A 336, 470. — ὅς: D. 126; a passionate resumption of 57, cp. Hosea 14. 1.

60. ἔξαπολοίατ': D. 161. — ἀκήδεστοι: *uncared for*, i.e., *unburied*; revenge is to extend beyond the grave. — ἔφαντοι: *leaving no trace behind*, not even a grave monument. Both adjectives are predicative.

61. παρέπεισεν: aorist contrasted with the imperfect ἐπειθεν in 51.

62. ὁ δέ: Menelaus. — ἀπὸ γέθεν: shows that Homer spoke ἀπὸ σφέθεν, D. 60, 4; 125.

68. ἐπιβαλλόμενος: with the genitive, lit., *casting himself on the spoils*, i.e., *in eagerness for* (the armor of the slain).

70. τά: D. 126; supply ἔναρα from 68, second accusative after συλήσετε.

73. ὑπ': because in εἰσανέβησαν an idea of compulsion is involved.

74. εἰσανέβησαν: from the plain *up into* the *higher-lying* city.

76. οἰωνοπόλων: Helenus is both warrior and augur (cp. A 69).

77. Αἰνείας: Aeneas is named along with Hector because he was second in rank, and in the absence of Hector was commander in chief.

79. ἰθύν: connected with εἶμι (*go*), hence *expedition*, *enterprise*.

81. ἐν χερσὶ: sarcasm, *fall fleeing into their women's arms* for refreshment and protection, as did Paris after his duel with Menelaus.

82. φεύγοντας: plural after the collective singular λαόν in 80 (the construction according to sense).

84. ἡμεῖς μὲν: ἐγὼ καὶ Αἰνείας. — αὐτοὶ: *here*, under the walls.

86. πόλινδε μετέρχεο: D. 247. — φειπέ: *give command to*; the command is contained in verses 87-97.

87. σῇ καὶ ἐμῇ: a special bond in view of the many wives of Priam. — ἦ: Hecabe; subject of θείναι in 92. — γεραίς: *matrons*, feminine of γέροντας.

88. νηόν: D. 67, after ζυνάγουσα. We should expect συναγαγούσα.

92. *θεῖναι*: infinitive for the imperative of the third person, = *θέτω*, cp. D. 145. — *γούνασι*: *on the knees*; the image of the goddess, therefore, was a seated *ξόανον* (rude idol or palladium), situated in the cella of the temple, to which none but the priestess had access. The command could not be carried out literally, and so in 302 ff. it is actually Theano (not Hecabe) who places it on the knees of the goddess.

97. *γενέσθαι*: *hath proved himself*.

98. *πῶθ'*: in the first nine years, up to the advent of Chryses. — *ἰδέμεν*: D. 217, 3.

100. *ἔξμεναι*: a compound, because, if we should read *θεῶς ἐξ ἔμμεναι*, the *caesura* would separate the noun from its preposition.

101. *οὐ τις*: excitement is depicted by the asyndeton (D. 235). The speech gives the result of the "Bravery of Diomedes" simply and succinctly.

102. *ἀπύθησεν*: D. 244.

106. *ἐφελίχθησαν*: from *φελίσσω*, *rallied*, D. 155, a.

108. *φάν*: *ἔφασαν*, D. 220. — *δέ*: D. 238, 7, d.

109. *ὥς*: *in such wise, i.e.*, so quickly did they rally. — *ἐφελίχθεν*: 155, a; 170 *bis*.

113. *βῆω*: D. 183, b; 188; *while I go*.

114. *βουλευτήσι*: (the elders) of the council of the princes (*βουλή*); they are not mentioned again.

117. *ἀμφί*: adverbial; almost = *ἀμφότερον*, *at top and bottom*; the great shield, hung by the baldric about the neck, reached from the neck to the ankles (*ἀμφιβρότη*); here Hector, not being in battle, had pulled and shoved it around so that it covered his back; he marched rapidly so that the leather of the upper rim rubbed against his neck, while the lower rim beat on his ankles behind.

118. *ἄντυξ*: *even the rim that ran uttermost*. There was, of course, but one rim.

120. *ἀμφοτέρων*: the two armies. — *συνίτην*: D. 221, in their chariots. — *μεμαῶτε*: D. 217, 8.

123. *τις*, etc.: the time of the arrival of the Lycians is not mentioned. Their leader, Sarpedon, was wounded in E 663, and Diomedes does not know the man who has taken his place.

124. *γάρ*: in full "of course I do not know whether thou art a mortal or not, *for*." — *ἔπωπα*: D. 179, 10.

126. *θάροει*: instrumental, *in thy hardihood*. — *δ τ' = ὅτι τε*, D. 136, *seeing that*.

127. *δυστήνων*: the parents will be unhappy because they will have to mourn the death of their children at the hands of Diomedes. — *μένε(ϊ)*: D. 78, b.

128. *τις ἀθανάτων*: supply *ἑών*; such polite doubt in the presence of strangers is common in Homer.

130. *Λυκόφοργος*: Lycurgus, king of Thrace, tried to prevent the introduction of the worship of Dionysus into his country. Like Pentheus, later on, he was punished for his conservatism.

131. *δεῖν ἦν*: *was for long*, cp. A 416. — *δε*: causal relative.

132. *μαινομένοις*: referring to the ecstatic, mystic frenzy of the god's devotees. — *Διωνύσοις*: D. 23. — *τιθήνας*: his nurses were the nymphs of Mt. Nysa, under whose care the infant Dionysus was reared. Later on their function of attendants on the god was transferred to the *Maenads* or *Bacchantes*.

134. *θύσθλα*: *thyrsus wands*, crowned with the pine cone. — *κατέχευάν*: D. 207, a, 4; *let fall*. The *ε* is vocalized and visible, D. 9.

135. *φοβηθείς*: *put to flight*; of course by Lycurgus.

136. *ἔδυσσε'*: D. 206, a, 25. — *κόλπω*: *to her bosom*, as she does to Hephaestus, Σ 398.

137. *δεδιδότα*: D. 217, 3. — *τρόμος*: anthropomorphism; Dionysus has the emotions of a mere man. — *ὀμοκλή*: causal, *at the rebuke*.

140. *ἀπήχθετο*: D. 205, 2, b, 17.

143. *ᾄσσον*: the intentional assonance with *θάσσον* intensifies the sarcasm. — *παίρατα*: lit., *ropes*, here *toils of destruction*.

146. *οἷπερ . . . τοίη δέ*: *even as are . . . such are*. — *δέ*: D. 238, 7, b. Simonides thought this comparison the finest in Homer.

147. *φύλλα*: is the whole object, of which *τὰ μὲν . . . ἀλλὰ δέ* are the parts. The *subject* is often thus split.

148. *ἔταρος δ'*: D. 234; *when the season of spring*.

149. *φύει*: *springs up, grows up*; intransitive for *φύεται*, which does not occur in the Iliad.

150. *εἰ δ' ἐθέλεις*: is without a formal apodosis; its place is supplied by *ἔστι πόλις* (152), or rather by *δάηθι* (understood from *δάήμεναι*) before *ἔστι πόλις*, *then learn; there is a nook of Argos*. — *καὶ ταῦτα*: *even that* thou inquirest of, which is hardly worth the knowing; not that I have need to be ashamed of my lineage, for many know it. — *δάήμεναι*: D. 206, a, 3.

151. *πολλοὶ . . . ἴσασιν*: is a parenthesis.

152. *Ἐφύρη*: some forgotten town in Argolis, though tradition has it that Corinth is meant. In that case *μυχῶ Ἀργεος* would have to mean "in a corner of the Peloponnesus."

153. *ἦσκειν*: D. 219; 194, b; *used to live*. — *δε*: D. 126. Notice the lazy, good-natured parataxis, D. 234. Yet *δε* may be the relative.

155. *Βελλεροφόντην*: for the ancients the name meant the *slayer of Belle-rus*. We are told that his real name was Hipponous and that he sought at the hands of Proetus, king of Tiryns, purification for the accidental murder of his brother, or for that of a nobleman of Corinth.

158. δῆμον: *country*. — ἐπεὶ: gives the reason why Bellerophon had to obey.

159. ἰδάμασσειν: has for its object Ἀργείους, not Βελλεροφόντην (understood); for *Zeus had brought the Argives under the scepter of Proetus*.

160. τῷ: namely, Βελλεροφόντῃ; depends on *μυγήμεναι*. — δέ: D. 238, 7, d. — δία: *goodly*; a purely formal epithet with no moral implication. The old story of Joseph and Potiphar's wife.

162. ἀγαθὰ φρονέοντα: *righteous-minded, of upright mind*.

164. κάκτανε: for κάκκτανε, apocope and assimilation (D. 31, 32) for κατάκτανε; D. 205, 2, b, 27. — τεθναίης: D. 217, 12, *mayest thou lie dead or else kill, = die thyself or kill, i.e., I will kill thee, if thou kill me not, Bellerophon*.

165. δε: causal. — μ': *μοι*.

166. οἶον: *at what*; lit., (to think) *what a thing he had heard*.

168. σήματα λυγρά: *tokens of woe*. Recent discoveries in Crete prove the existence of a pre-Phoenician script, to which, it cannot be doubted, the poet refers in this whole passage. Therefore Homer knew of a kind of writing consisting, in the first instance, of ideograms. For instance, a request to kill the bearer might be made by means of an uplifted right arm and hand bearing a sword. But the knowledge of this kind of writing was not general, and it was unsuited for literary purposes.

169. γράψας: lit., *scratch*, then *paint*, then *write*. — πίνακι: probably a tablet of wood, on which, when covered on the two insides with wax, the symbols were *scratched* with a sharp-pointed γραφίς (*stylus*), or if wax was not used, the symbols were *painted* on the wood with a brush. — πτυκτῷ: *folded*; it was a double tablet (δίπτυχον), tied together on one side with strings to act as hinges. When the two interior faces had been filled with the writing, the tablets were closed, tied by a string which passed through two holes in the faces of the tablet, and the string ends were then sealed with sealing clay to prevent the bearer from learning the contents. — θυμοφθόρα: *that would work his death*.

170. πενθερῷ: the father of Anteia, Iobates or Amissodarus. πενθερός is the father of the wife, while ἐκυρός is the father of the husband.

172. Λυκίην: D. 67. — Ξάνθον: a famous river of Lycia.

173. φάναξ: strangely enough (for Homer) the name of the king is not given.

174. ἐννῆμαρ: is a *round* number, cp. A 53.

176. καὶ τότε: etiquette forbade inquiries in regard to the rank, name, business, or errand of the guest until all the laws of hospitality had been carried into effect in his case. This is still true in those regions: the guest is received in silence until he has been supplied with a cup of coffee and a cigarette. — σῆμα: any object previously agreed upon by the communicating

parties might be a "token." The king expected to see this usual and innocent σύμβολον of his distant guest friend. Instead, the "token" he actually saw was an evil one (κακόν).

177. φέροιο: an unusual use of the middle, connoting *in his own interest*.

180. πεφνέμεν(αι): D. 205, 2, a, 29. — θέιον: equivalent to θεῶν. Inversely ἀνθρώπων is for ἀνθρώπινον.

181. Χίμαιρα: a χίμαιρα as a part of the Χίμαιρα is not nonsensical. Hellas proper was but a small part of larger Hellas.

185. καρτίστην: predicative; *he* (Bellerophon) *maintained that this* (τήν) *battle was the hardest battle of warriors* (here one was not a human warrior) *into which he had entered*.

187. τῷ: Bellerophon. — ὕφαιεν: φάναξ Λυκίης.

188. κρίνας: D. 235.

189. εἶσε: from ἔζω.

191. ἔγνωσκε: φάναξ Λυκίης, *began to understand* from Bellerophon's deeds of emprise. — θεοῦ γόνον: = διογενῆ, and therefore his own peer.

192. ἔδιδου: the imperfect *was giving* connotes *offered and* (as Bellerophon accepted the offer) *gave*. — θυγατέρα: — ∪ ∪ —; for the first long syllable, D. 44; the last syllable is long because Homer pronounced the following word σφῆν (D. 125).

193. τιμῆς βασιληῖδος: the prerogatives given by Zeus to the βασιλεύς, equal royal power and the right to receive presents (γέρας).

194. καὶ μὲν: *aye, and*; μὲν, D. 238, 6. — τέμενος: *a domain*. In the case of Bellerophon, now a sovereign, it was a crown domain, held in severalty; but in the case of subjects land might be held only as a fief of the crown.

195. The genitives depend on τέμενος.

196. ἥ: the bride, Philonoe.

198. D. 235.

200. κείνος: Bellerophon, the former favorite of the gods. Glaucus only hints at the fact that Bellerophon became insane.

201. κάπ: D. 31; 32. — Ἄλῃον: *the plain of wandering*; note the play on ἀλάτο, the alliteration with ἀλεείνων, and the hiatus (D. 35, 1).

205. τήν: Laodameia.

211. τοι: *then, i.e.*, since thou hast asked the question.

213. κατέπηξεν: he stuck the σαρπητῆρ into the ground to indicate his peaceful intentions; see on Γ 135.

214. μιλихλοισι: neuter adjective used as a substantive, cp. A 539.

216. Φοινεύς: father of Tydeus, grandfather of Diomedes.

217. ἐνί: ∪ —, D. 40. — ἐρύξας: *detained and entertained*, not coincident in time with ἔξαινος.

219. Asyndeton, D. 235.

220. ἀμφικύπελλον: see on A 584.

221. μιν: is rarely neuter (A 237), and therefore some make it refer to Φοινεύς and not to ἀμφικύπελλον.

222. Τυδεία: accusative of specification.

223. κάλλιφ': D. 31; 32. — ἐν Θήβησιν: *before Thebes*. None of the Seven ever entered Thebes.

224. Ἄργεϊ: D. 66.

225. ὅτε: in full, σὺ δ' ἐμοὶ ἐν Λυκίῃ ὅτε κεν τῶν ἐν Λυκίῃ δῆμόνδε ἴκωμαι.

226. καί: *in the mellay also*, as well when we meet as πρόμαχοι (duellists) as on the present occasion.

228. κυχῆω: D. 183; 188.

229. δύνῃαι: D. Ἰ56.

230. ἐπαμείβομεν: D. 8; 24. — οἱ δέ: the bystanders, Greeks and Lycians.

231. δ: ὁ τι, D. 136.

234. Γλαύκῃ: dative of disadvantage. Here the construction is ἐξέλετό τινί τι, but elsewhere it is τινός τι.

235. ὅς: causal relative.

236. χαλκείων: genitive of price; the phrase became a proverb among the Greeks, and is so used to this day. — ἑκατόμβοια ἐννεαβόλων: in primitive times values were estimated in oxen (B 449); cp. *pecunia* (from *pecu*). Here the relative value of bronze and gold is 11:1 (100:9); to-day it is said to be 1176:1. But in Homer 100 and 9 are "round" numbers without special significance (cp. 174; A 53. There are 100 tassels on the aegis, etc.). The thing of moment was the exchange of very valuable for less valuable arms. The commercialism of the Greeks comes to light here, though the intention of the poet was merely to illustrate the unselfishness of Glaucus, who recked not of the value of his armor when it was a question of friendship, just as in 146 he holds lightly his descent from illustrious ancestors.

238. ἐιρομέναι: *asking about*.

240. θεοῖσ': the choice of the god was left to each individual.

241. ἐξέλης: is to be taken with ἀνώγει, *he bade all in turn, i.e., as he met them*. — πολλῆσι . . . ἐφῆπτο: lit., *had been attached to, hung over*.

243. αἰθούσῃσι: there were two vestibules or colonnades in the Homeric house: one on the outside of the house, leading from the street to the big front door; the other was like to the first, but was on the far side of the court, opposite the front door, and led to the μέγαρον.

245. δεδμημένοι: from δέμω.

248. τέγχει θάλαμοι: *roofed sleeping chambers* in the second story. In warm weather they slept on the roof, then, as now. Reference, however, may be to the "joint undivided family," which to-day is exemplified best by the cone-like chambers of the villages east of Homs in Syria. When a young man marries he needs but one chamber (cone); as his family increases other

cone chambers are built by the side of this original chamber. As each child marries other cone chambers are built, and so on to meet each new need, until finally the establishment of a patriarch consists of a great collection of isolated, but juxtaposed and intercommunicating chambers, each with its own cone roof with a hole at the apex for the exit of the smoke.

257. ἐξ ἄκρης πόλιος: take with ἀνασχεῖν.

258. ἐνείκω: *till I shall have brought*.

261. μέγα: adverb; take with ἀέξει. — κεκμηῶτι: D. 216.

262. τύνη: emphatic form of σύ.

264. ἄειρε: lit., *lift up*, i.e., *bring* from the storeroom.

266. ἀνίπτοισιν: lustral washing was necessary before sacrifice and prayer.

It was sternly demanded of the Jews (Ex. 30, 20); no Mohammedan may pray or enter a mosque without lustral bathing of the hands to the elbows; in ancient Greece and Rome this lustral washing was more symbolical, not literal, and their symbolical lustral washing has descended to the Catholic Church (holy water). See on A 313.

284. Ἄιδος: does not depend on εἶσω, but on δόμον understood.

285. ἐκκλαθέσθαι: D. 205, 2, a, 16.

288. κατεβήσεται: D. 207, 2. She was in the μέγαρον on the ground floor; she therefore does not descend (κατ-) from an upper story, but from the μέγαρον to a θάλαμος which was on a slightly lower level.

289. ῥ': φοι. — οἱ: D. 126; *those*.

291. ἐπιπλοῦς: 2d aorist participle of πλώω (ἐπλων, πλοῦς).

292. τὴν ὁδόν, ἣν: accusative of the extent of space traversed; *on that voyage on which*. — ἀνήγαγεν: *brought home by sea*.

296. ῥῆ δ' ἵμεναι: D. 144. — μετεσσεύοντο: D. 41, a.

299. Κισσηίς: D. 88, c.

300. Τρώες ἔθηκαν: the priestess, then, was elected by popular vote.

301. ὀλολυγῇ: *loud cry*, chiefly of sorrow or alarm. The cry *lu-lu-lu* is still the universal cry of sorrow, alarm, or of war throughout the Orient.

303. ᾠήκεν: only Theanno, the priestess, might enter the holy of holies (adyton), and place the peplus on the knees of the seated Palladium.

306. ῥᾶξον: D. 207, 1.

311. ἀνένευε: *nodded the head upwards*, i.e., refused to hear the prayer; see on A 514. The poet, as poet, knows that the prayer was refused; but the suppliants, too, know it, because no sign was vouchsafed them.

313. δώματα Ἀλεξ': Paris and Hector were the only sons of Priam who had palaces of their own.

316. θαλάμων: women's quarters; δῶμα, men's quarters about the αὐλή, i.e., a complete house, Γ 142.

317. τε Πριάμοιο: for Πριάμοιό τε. The genitives depend on δωμάτων understood after ἐγγύθι.

319. ἐνδεκάπηχυ: eleven cubits, = about sixteen feet and a half. — παροιθε: used absolutely, *before him*. — δουρός: depends on αἰχμή.

320. περί: D. 222. — πόρκης: *ring*; the spear end was split and the flattish spear point was inserted in the split. To prevent further splitting, the spear end was bound with a thong, or, as here, splitting was prevented by a metal ring placed over the spear end before the insertion of the spear point, after which the ring was forced up over the butt end of the spear point.

321. ἔποντα: *handling*.

322. ἀφάστα: *fingering* it; perhaps testing it to see whether worms (φ 394) were boring into it and thus weakening it.

326. δαιμόνι: see on A 561. — καλά: adverb = καλῶς; freely, *it is not well that thou hast*. We are not told why he had rancor in his heart; that he has been angry is clear from 335. — ἔνθεο: is aorist indicative with omitted augment, ἐνέθεο.

328. σέο: D. 112, 2; 113.

329. ἀμφιδέδη: from δαίω, D. 210.

331. ἄνα: adverb, equivalent to ἀνάστηθι, *up!* — πυρός: genitive of material or source.

334. μέ: μέο, D. 112, 1; 113.

335. νεμέσσι: dative; Attic νεμέσει, *because of anger and resentment*.

336. ἄχεϊ: his chagrin at the outcome of his duel with Menelaus.

339. ἐπαμβέβηται ἄνδρας: properly ἀμείβεται ἐπ' ἄνδρας, *shifted from man to man*.

340. δύνω: hortative subjunctive; *let me do on*; practically equivalent to the future indicative.

341. σ': D. 67.

342. οὐ τι προσέφη: in his anger Hector can say nothing; but Helen, interpreting his thoughts, proceeds to set forth that Paris has no sense of honor and is otherwise depraved.

346. οἴχεσθαι προφέρουσα: *had caught me away*.

348. ἀπέφερον: aorist of φέρω, D. 207 *bis*; lit., *where the wave swept me away*. We expect κε, *would have swept me away*. — πάρος: is equivalent to πρίν.

351. 'φείδει: D. 151; 217, 7; *felt*. — νέμειν: *indignation*. — πόλλ' *many reproaches*.

352. φρήνες ἔμπεδοι: *sound understanding*, for sin is a lack of knowledge.

353. τῷ: D. 127, a. — ἐπαυρήσεσθαι: sarcastic; *will partake of it, i.e., reap the fruits thereof*.

357. οἶσιν: Paris and Helen. — ἐπεί: D. 223. — ὀπίσω: see on A 343.

361. ἐπέσυνται: D. 172; *is set*, the perfect used as present.

363. τοῦτον: *this fellow*.

365. φοικόνδε: D. 35, a.

366. **φοικῆας**: generic term, *housefolk*, my wife and my child. — — —, because **ἄλοχον** was originally **σάλοχον**, D. 60.

381. **πρός**: D. 223.

383. **ἐς γαλῶων**: supply **δῶματα**; cp. **ἐς Ἄιδος**; the idiom is the same in Greek and in English.

386. **Ἰλίου**: with neglected *ρ* is rare.

387. **κράτος**: *victory (belonged to)*.

388. **ἀφικάνει**: perfect in sense, *hath come*.

389. **μαινομένη**: used in the sense of the later **μαινάδι ἴση**, *like to a mad woman*. — **φερικυία**: D. 217, 6.

390. **ῆ**: *spake*; see on A 216.

391. **τὴν αὐτήν** = **ταύτην τὴν αὐτήν**.

393. **τῇ**: relative, *whereby, through which*, D. 133.

394. **πολύδωρος**: *generous, open-handed, bounteous*.

396. **Ἡερίων**: the antecedent is repeated (D. 250) and attracted into the case of the relative.

397. **Κιλικεσσ'**: not to be confounded with the Cilicians of southeastern Asia Minor.

398. **ἔχθ'**: *was held (as wife by), was married to*. — **Ἑκτορι**: dative of the agent.

400. **νήπιον αὐτως**: *a child just so big (demonstrative), just an infant*.

402. **καλέσκει**: D. 194; *used to*.

403. **Φαστυφάνακτ'**: *Defender of the Citadel*. The reason for the change of name is given in the next clause, *for (γάρ) Hector was the only bulwark of the city*, the child being renamed after the chief characteristic of his father; see on B 260. The ancients derived the name Hector from $\sqrt{\sigma\epsilon\chi}$, seen in **ἔχω**, **Σέκτωρ**, and thought it meant *Holder*, i.e., *Upholder, Bulwark*.

404. **σιωπῇ**: take with **μεῖδισσε**.

409. **σεῖ'**: D. 112, 2.

411. **δύμεναι**: D. 206, a, 25. — **ἄλλη**: *any*; supply **μοι**.

414. **ἄμμον**: **ἄμμον**; D. 124, 1; it is the "our" of family life. She classes herself along with her seven brothers.

418. **κατέκη**: D. 207, a, 2. — **σόν**: *along with*. In primitive times a warrior's arms, like his horse, his dog, and his servants, had to accompany him to the other world; they were therefore burned with his body. When, at a later period, burial took the place of cremation, the arrows were buried with the corpse, and the graves at Mycenae have given up many prehistoric swords.

419. **ἐπὶ**: D. 223. — **πελίας**: the elm and other trees which bear no fruit were planted at the graves of princes.

422. **ἰφ'**: D. 111, 1.

425. **ῥασιλευν**: *was queen*, though Homer does not use **βασίλεια**.

426. τήν: D. 126. — ἄλλοισι κτεάτεσσιν: she reckons herself in with the *other booty*, consisting of women, flocks, household goods, etc.; see Joshua 6, 19; 8, 2, 27; Judges 5, 30.

428. ἔβαλ' Ἄρτεμις: *i.e.*, she died suddenly and unexpectedly.

432. θήης: D. 183; 188. — γυναῖκα: *thy wife*. Notice the crosswise stress, D. 240.

434. ἄμβατος: D. 31; 32; *may be scaled*, because Aeacus, a mortal man, built the wall at that spot when the walls of Troy were being constructed by Apollo and Poseidon. — ἔπλετο: *was assailable* in the past when the attempt to do so was made. Such an attack is not mentioned elsewhere in the Iliad.

435. τῇ γ': *there*, take with ἐπειρήσανθ'.

436. ἀμφ': *the two Aiantes and their suite*; see on Γ 146.

438. θεοπρόπιον: depends on ἐν ρειδῶς. According to Pindar, *Ol.* 8, 46, the θεοπρόπιον contained in the words of Apollo spoken to Aeacus was: "‘Hero, where thy hands have wrought is Pergamos taken’: thus saith the sign sent of the son of Kronos, loud-thundering Zeus."

444. οὐδέ . . . ἄνωγεν: *forbids*; D. 244.

446. ἀρνύμενος: conative, *seeking to earn* great glory for my father and myself. — ἐμὸν αὐτοῦ: D. 122.

450. Τρώων: objective genitive after ἄλγος, *sorrow for the Trojans*.

454. σεί': D. 112, 2; 113; depends on μέλει in 450.

455. ἄγεται: *lead thee with him into captivity*. — ἀποφράς: D. 206, a, 4; *wresting from thee*.

459. ρεῖπησι: practically equivalent to the future indicative, D. 143; cp. A 137.

461. ἀμφεμάχοντο: the subject is Ἀχαιοί.

463. ἀμύνειν: depends on τοιοῦδ', which is equivalent to "who is of a character to," ὃς τοιούδε ἐστὶν ἀμύνειν.

464. τεθνηῶτα: D. 216; 217, 12. — κατά: D. 223.

465. σῆς τε βοῆς σοῦ θ' ἄκηθμοιο: *thy crying and thy carrying into captivity* is a hendiadys (D. 249) for "the cry of thy carrying into captivity."

466. παιδός: genitive after a verb of aiming. — ὀρέξατο: *stretched himself to*, *i.e.*, *stretched out his hands to*.

467. δ' ὁ πᾶς: *but he, the child*, D. 126.

468. ἐκλίνθη: D. 209 *bis*. — φεράων: D. 190; participle of means; take with ἐκλίνθη. — ἀτυχθεῖς: causal.

469. ταρβήσας: causal. — χαλκόν: more especially the glittering bronze of the helmet.

470. δρυνόν: D. 59, 1; adverbial cognate accusative with νεύοντα. — νοήσας: causal; a succession of causal participles, each giving a reason for what precedes.

471. ἐκ: D. 223.

472. αὐτίκ' : D. 235.

474. 'κύσει : this is a paternal kiss. In Homer adults kiss only in greeting or as suppliants. — πῆλα : from πάλλω, here *dandle*.

477. καί : is redundant, certainly in English. Such a prayer is unusually altruistic. Homer's heroes pray for immediate rescue from impending disaster, for revenge, etc. — Τρώεσσιν : D. 66.

478. τ' : is out of position, as in 317. — ἱφι : neglects the *φ*. Perhaps Φιλίου has supplanted an original λαοῦ. — φανάσσειν : in the stead of his grandfather.

479. τις : collective. — φέιποι : a wish ; *I pray that many an one may*. — πολλόν : D. 102.

480. ἀνιόντα : (may say) *of him as he returns* is a unique use of the accusative after φέιποι.

483. ἔφόν : D. 124, 3 ; 125. — κόλπῳ : D. 66.

486. δαιμονίη : cp. A 561 ; here "my poor wife." — μοι : *I pray thee* ; ethical dative.

487. "Αἰδι : the god, as in A 3.

488. πεφυγμένον ἔμμεναι : = πεφευγέναι, *is safe from*.

489. τὰ πρῶτα : *once*, as in A 6. — γένηται : *hath been born*.

490. τέ' : τέο ; D. 112, 2 ; 113.

491. ἱστόν τ' ἡλακότην : in apposition with φέργα. Weaving and spinning were the chief duties of the wife as housekeeper ; the husband and the servants prepared the meals.

493. ἐγγέμασιν : D. 217, 2.

494. εἰλετο : *took for himself* = *took his*, and of course put it on his head.

495. ἱππουριν : — — —, as in 366 ; D. 60.

501. ἔφαντο : D. 220 ; *deemed*.

505. 'σενάτ' : usually ἔσσυντο, D. 207, a, 4.

506. στατός : as contrasted with the war horse, who had to take potluck out of doors.

507. ἀποφρήξας : from ἀποφρήγνυμι. — θέηη : from θέω. — πεδίλοις : as in 2.

508. λούεσθαι : it is an actual fact that the horse of Asia Minor is fond of a bath on a hot day, as the traveler has to learn to his cost. In fording a river, horses, while apparently slaking their thirst, seize the opportunity to lie down in the water. The surprised rider wades out, and thenceforth whips his horse across rivers, not allowing it to drink until safely on the other side.

510. ὦμιος' : D. 66. — δ δ' . . . πεποιθώς : is an anacoluthon (D. 242) or pendent nominative, where we should expect the accusative in apposition with *φει* ; cp. Proverbs 30. 17 : "The eye that mocketh at his father, . . the ravens of the valley shall pick it out." — ἀγλατήφει : D. 64.

511. Notice the bounding dactyls here and in 514, in imitation of a galloping horse, D. 14.

518. ἐσσύμενον: D. 206, a, 29.

519. οὐδ': parataxis, D. 234. — ἐναλσίμων: *at the right time*.

521. ἐναλσίμος: *right-minded*. Hector takes the word from Paris's mouth, but varies its meaning.

523. ἐθέλεις: used absolutely, *hast no care*. — τὸ δ': adverbial; *and for this*.

524. ὅθ': for ὅτε κεν, D. 143. — ὑπὲρ σέθεν: *on thy account*, D. 112, 2; 114.

525. πρὸς Τρώων: *at the hands of*.

526. ἴσμεν: D. 183. — Ζεὺς: monotheism.

527. δῶη: D. 188, a.

529. ἐλάσαντας: agreeing with ἡμᾶς, the omitted subject of στήσασθαι.

H 1. πυλίων: D. 73.

H 3. ἀμφοτέροι: includes Paris. — ἔμασαν: D. 217, 8.

H 4. θεός: Poseidon. — ἐφελδομένοισιν: D. 59, a. — ἔδωκεν: D. 141.

H 6. ὑπό: D. 223.

SEVENTH BOOK OF THE ILIAD.

The twenty-second day continued, up to verse 380. Apollo sends Athene to put an end to the battle for the day by causing Hector to challenge one of the Greeks to single combat. Helenus, a seer of Troy, exhorts Hector to send the challenge. Menelaus offers to accept it, but is persuaded not to do so, as he is not the peer of Hector in deeds of arms. In consequence of a chiding speech of Nestor nine Greeks offer to do battle with Hector. The lot falls on Ajax, the Greater, but at the approach of night the duelists are separated by the heralds; they make each other presents. In the evening both Trojans and Greeks hold councils of war, and thus ends the battle of the twenty-second day.

Verses 381-482 tell of the truce of the twenty-third and twenty-fourth days. On the twenty-third day Idæus, the herald of the Trojans, brings to Agamemnon the terms of Priam. They are declined, but a truce is accepted. Preparations are made for the burial of the dead. On the twenty-fourth day, while the dead are being buried, a portion of the Achæans fortify the camp. Ships bring provisions from Lemnus. Both armies feast, but the thunder of Zeus foreshadows trouble.

EIGHTH BOOK OF THE ILIAD.

The twenty-fifth day. The second battle. Zeus forbids the gods to take part in the battle. The Greeks are defeated. Hector exhorts the Trojans to attack the Greek camp. In vain Hera tries to persuade Poseidon to help the Greeks, who are pressed back to the foss and the wall. Diomedes succeeds in getting the Greeks out of the foss. Teucer kills many Trojans, among

them Hector's charioteer. Hector leaps from his chariot, and leads the second attack on the camp. Hera and Athene try to aid the Greeks, but are prevented by Zeus, who returns to Olympus. The Trojans hold the battlefield and night comes on.

NINTH BOOK OF THE ILIAD.

The evening of the twenty-fifth day. Agamemnon calls an assembly of the Greeks and proposes to return home. He is bitterly reproached by Diomedes. After a meal, proposed by Nestor, the elders meet in council in the hut of Agamemnon. Nestor proposes that Agamemnon seek reconciliation with Achilles. Agamemnon consents, and names the recompense he will give to Achilles. Ajax and Odysseus are sent as ambassadors to Achilles, who receives them kindly, but declines all their offers. On the return of the embassy the council meets again and decides to renew the battle on the following day.

TENTH BOOK OF THE ILIAD.

The night of the twenty-fifth day. Agamemnon cannot sleep. He goes to seek the advice of Nestor. On the way he meets Menelaus, who also cannot sleep. He sends Menelaus to fetch Ajax and Idomeneus. Agamemnon meets Nestor at the foss and suggests that they visit the outposts. They awaken Odysseus and Diomedes. Ajax Oileus and Meges join them. At the outposts they are joined by Menelaus, Ajax, son of Telamon, and Idomeneus. A council is held beyond the foss. Diomedes and Odysseus are sent as spies to the Trojan camp. The Trojans, too, had held a council and had sent Dolon as a spy to the Greek camp. He is discovered by Diomedes and Odysseus, who, after getting from him the information they need, kill him. They enter the Trojan camp. Diomedes kills Rhesus, king of the Thracians, and twelve men. They capture the horses of Rhesus and return to the camp.

ELEVENTH BOOK OF THE ILIAD.

The twenty-sixth day. At dawn the battle is renewed. Thanks to the prowess of Agamemnon, the Greeks drive the Trojans back to the city walls. Hector is commanded by Zeus to absent himself from the battle as long as Agamemnon is unwounded. Agamemnon, Diomedes, Odysseus, and Machaon are wounded, and Ajax is compelled by Hector to retreat. Eurypylus goes to the aid of Ajax, but is wounded by Paris. Achilles sends Patroclus to Nestor to ask about the wounded. Nestor tells him that Achilles is acting badly in not coming to the aid of the Greeks. Patroclus takes Eurypylus into his tent and cares for him.

TWELFTH BOOK OF THE ILIAD.

The twenty-sixth day continued. The battle at the walls of the Greek camp, into which Hector forces an entrance after an exciting fight.

THIRTEENTH BOOK OF THE ILIAD.

The twenty-sixth day continued. The battle at the ships. Zeus is heedless, and Poseidon aids the Greeks meantime. Hector makes no progress.

FOURTEENTH BOOK OF THE ILIAD.

The twenty-sixth day continued. A council is held by the wounded chieftains. Nestor hears the hurrahs of the Trojans who have stormed the wall. Agamemnon again advises the departure of the Greeks, but Odysseus points out that retreat would lead to the destruction of the army. Agamemnon yields, but confesses that he knows not what to do. The wounded kings go to the front to encourage the troops by their presence and words. Hera determines to put Zeus to sleep, in order that Poseidon may succor the Greeks. She obtains from Aphrodite her girdle, which lends irresistible charm to its wearer. Thus she finds favor in the eyes of Zeus. She then persuades the sleep god to lull Zeus to sleep. While Zeus sleeps, the Greeks, assisted by Poseidon, are victorious. Hector attacks Ajax, and the Trojans are forced to retreat.

FIFTEENTH BOOK OF THE ILIAD.

The twenty-sixth day continued. Zeus awakens, and is wroth to find the Trojans defeated. He sends Hera to Olympus to summon Iris and Apollo. Hera finds the gods at dinner. Ares, excited at her message, is with difficulty restrained by Athene from hastening to the battlefield. Iris and Apollo go to Mount Ida. Zeus sends Iris to order Poseidon from the battlefield. Zeus sends Apollo to heal Hector, who then reappears in the fight and forces the Greeks back across the foss and into their camp. The ships are in danger. Several duels between the chieftains are fought. The Greeks retreat behind the first line of ships, which are defended by Ajax. A fierce battle takes place at the ship of Protesilaus, on whose deck Ajax fights. Hector forces Ajax to retreat from the upper deck, but Ajax succeeds in preventing the Trojans from setting fire to the ships.

592. Hector, under the protection of Zeus, now advances against the Achaeans, who retire behind the first row of their beached ships. Ajax fights valiantly from the deck of a ship. — *ἔλ:* —, D. 40. — *ἄλσσι:* from *λῆς*.

593. *ἐπιστεύοντο*: continued the attack, and thereby unwittingly accomplished the behests of Zeus (cp. A 5), as explained in the next lines.

596. *φοι:* practically the possessive dative; for Zeus' heart was set.

599. τό: *this*, followed by the explanatory infinitive *φιδέσθαι*. It seemed to Zeus that the best way to answer fully the prayer of Thetis was to cause the ships to be set on fire.

601. ἐκ . . . τοῦ: *from that time then* (δή).

603. τὰ φρονέων: *with this design*.

604. μεμαῶτα: D. 217, 8.

608. ἀμφί: adverbial, D. 222.

609. κροτάφοισι: local dative, D. 66.

614. Ἀθηναίη: appears here as the executor of the decrees of fate. — βίη-φιν: D. 64; -φιν is unnecessary after ὑπό.

615. ἔθηκε: *was determined*. — ἐρήξαι: from ἐρήγνυμι.

616. ὄρα: imperfect of a series of observations; D. 171, a.

617. οὐδ' ὥς: refers back to 615, and is itself explained by μενεαίων.

618. πυργηδόν: *in serried ranks*, like a fortification (πύργος) with its redoubts and walls. — ἀρηρότες: D. 179, 2; 205, 2, a, 4.

621. τροφόντα: from τρέφω, lit., *nourished*, then *swollen*, *big*.

622. μένον, ἐφίβοντο: imperfects of a series of attacks.

623. πάντοθεν: take with λαμπόμενος. — ἄντην: *against it*.

625. ὑπὸ νεφέων: *beneath the clouds*, i.e., reaching up to the clouds.

628. δεδριότις: D. 217, 3.

630. δ γ': has no verb, = an anacoluthon (D. 242); it is taken up by the clause ὥς τότ' Ἀχαιοί, etc. (636), but with a change of subject from Hector to the Achaeans. — λέων: another anacoluthon, taken up by the δ δέ clause in 635.

633. μαχέσασθαι: infinitive after φειδώς, *know how to*. — φονῆσιν: *slaughter*, i.e., "to prevent the slaughter."

634. δ μὲν νομεύς (632).

635. δ δέ: λέων (630).

637. Ἑκτορι: takes up δ γε in 630, though in a different case.

639. Κοπρήης: from κόπρος, *dung*; son of Pelops, who was purified by Eurystheus from the guilt of murder. — ἐς: the antecedent is Κοπρήης.

640. ἀγγελίην: *who was wont to carry the message of the tasks of Eurystheus to mighty Heracles*, because Eurystheus was afraid to face Heracles. — ἔχνεσκε: D. 194. — βίη: dative like Τρωσὶν δ' ἄγγελος ἦλθε, B 786.

641. τοῦ: genitive of source, *from whom*, as *from a far baser father*.

642. μάχεσθαι: the infinitive is here coördinate with a noun (πόδας) as an accusative of specification.

643. καί: *also*.

644. ἡγγυάλιξεν: by making it possible for Hector to kill him.

645. στρεφθεὶς . . . μετόπισθεν: equivalent to μεταστρεφείς, as *he turned back*. — ἔπαλτο: from πάλω, *hit himself on* (*stumbled over, tripped against*) the shield rim.

647. βλαφθεῖς: D. 209, 1; *stumbled, i.e.*, his feet got caught between the wooden frame of the rim and the leather hide of the huge Mycenaean shield, and threw him.

652. χραισμέμεν(αι): D. 205, 2, b, 58. — ἔδεξσαν: D. 217, 3.

653. εἰσωποὶ ἐγένοντο: the subject is Ἀχαιοί, who hitherto had been fighting with their backs to the ships; but when they turned they *faced the ships, i.e.*, turned their backs. — περὶ: D. 223; *surrounded (inclosed) them.*

654. πρῶται: the farthest inland. — φερούατο: from φερώ; D. 158. — τοί: Trojans.

655. νεῶν: supply ἀπό.

660. γοννούμενος: must not be taken literally.

661. αἰδῶα: D. 83; *a fear of shame.*

662. ἀνθρώπων: objective genitive after αἰδῶα. — ἐπὶ: adverbial, *besides.* — φέκαστος: collective singular, *all of you.*

664. ᾧ κατατεθνήκασιν: elsewhere also Nestor points to the duty to the dead. In the Odyssey Achilles rejoices to hear of his son's deeds of emprise.

670. πρὸς νηῶν: local, *from the side of.*

671. ἐταίρους: supply *his.*

672. ὅσοι: namely those who Ἔκτορα ἐφράσσαντο.

674. Αἰαντι: the Telamonian.

675. ἀφέστασαν: *stood apart from.* The idea of "apart from" is here put in the relative clause, whereas strict logic demands ἀφέσταμεν, ἔνθα περ ἄλλοι ἔστασαν.

676. ἱκρί: the small upper decks, which were located fore and aft. — ἐπώχετο: series of acts; *he passed to and fro* to the small decks repeatedly. He jumped up on the deck of one ship, then down to the ground, and from the ground up on the deck of another ship, as this or that ship needed his presence.

679. ἀνὴρ: has no verb; it is taken up by ὁ δ' in 683. — κελητίζειν: ἵππον κέλητα ἐλαύνειν, *to ride a riding horse.* Riding was known in Thessaly, Asia, and Egypt, though it was not practiced by Homer's heroes.

680. πολέων: D. 102. The horses were *selected* (from many), so as to match to the line in height, an important matter, since the yoke which rested on their withers should be exactly horizontal. — συναίρεται: D. 8. 24; *harness together.*

683. ἔμπεδον: *without hesitation.*

684. ἐπ': D. 223. — οἱ δέ: D. 234.

685. ἐπὶ: *over.*

686. αἰθέρ' ἱκάνεν: to characterize the tremendous power of his voice.

689. θωρηκτέων: *armed, not mailed.*

690. αἰθων: *dark red, brown, tawny*, a common epithet of horses, lions, oxen, but not elsewhere of an eagle.

692. γεράνων: the Greeks saw cranes only while in transit.

693. ἴωσι . . . ἀντίος ἄλγας: *rushed to meet him and went straight for.*—

ἴωσι νεός: genitive as after a verb of aiming (found only here).

694. ὥσεν ἐπισθεν: must be taken metaphorically, not literally; as we should say "impelled by an invisible hand." — ἐπισθεν: *from behind*, i.e., *forwards*.

696. δριμύεια: only here as an epithet of battle, elsewhere of emotions.

701. Τρωσί: dative of advantage. — φεκάστον: depends on θυμός, but after the dative of advantage the usage is inexact. Tr., *of each Trojan*.

703. οἱ μὲν: the λαοί. — ἐφίστασαν: *stood up to each other*.

705. Πρωτοεὐλαον: the first Greek to land and to be slain on Trojan soil. Therefore his ship stood first.

706. ἀκάς: from αἰσσω, *flights*. — ἀμφίς: *apart*, standing far from each other, χωρὶς ἀλλήλων. — τ': merely intensifies the preceding word. D. 238.

710. οἱ γ': the Greeks. — ἐγγύθεν ἱστάμενοι: the Greeks, with the exception of Ajax, were on the ground.

711. πελέκεσσι καὶ ἀξίησι: the axes and hatchets were used by the Greeks alone, who in their eagerness to defend the ships converted everything about them into weapons.

712. Swords and spears were used on this occasion by all the Trojans and by some of the Greeks.

713. μελάνδετα: decorated with a strip of black leather wound closely round the hilt, as in the case of modern swords.

714. ἐκ χειρῶν: when the hand was hewn off (a thing which happened to the brother of Aeschylus at the battle of Marathon). — ἀπ' ὤμων: when the arm was hewn off at the shoulder. — πτόσον: is practically iterative = *πέσσεσκεν*.

716. πρόμνηθεν: instead of πρόμνης, D. 65.

717. ἄφλαστον: the decoration at the stern of the ship.

718. οἴσεται: D. 207, 6.

719. πάντων ἄξων: *that atones for all* that we have suffered.

720. θεῶν ἀρέκheti: he draws this conclusion from the present disasters of the Greeks.

721. κακότητι: *fault*; others think it means *cowardice*.

723. αὐτόν: take with με; the object is expanded to include λαόν. — ἐρητύοντο: transitive.

727. Ajax was in an exposed position on the small upper deck at the rear of the ship. He keeps his assailants off with his long ξυστόν, but their arrows bring about his retreat.

729. θρήνυν: lit., *footstool*, on which the helmsman rested his feet. Others take it as a *bench* or *gangway* leading from the fore to the aft deck. — νηός: the ship of Protesilaus.

731. ἄμυνε: aorist. — νεῶν: by his successful defense of the ship of Protesilaus, Ajax is correctly said to have driven the Trojans *from the ships*.

735. ὀπίσσω: *i.e.*, in reserve.

736. τι τεῖχος ἄρειον: *any stronger wall* (of defense than your valor), an interpretation supported by the relative clause. Others take it, *any better wall* (than that formed by the ships).

738. δῆμον: township along with its inhabitants, here *folk, host*. — ἑτεραλκία: usually found with *νίκην*, lit., *giving strength to the other* (weaker) *side*. He thinks of a reserve force that could be rushed in *to turn the tide of battle*, as perhaps had often happened on other occasions.

739. θωρηκτῶν: as in 689.

740. πόντῳ: local dative of direction, D. 66, *leaning* (resting) *on the sea*.

741. μελιχίῃ: ἐν is to be taken with both *χερσὶ* and *μελιχίῃ*.

742. ἔφει: used absolutely, *kept laboring*, or *rushed on*.

744. χάριν: *to pleasure*, almost a preposition.

746. δώδεκα: they are not named; the picture of Ajax's defense of the ships would have been weakened by details.

SIXTEENTH BOOK OF THE ILIAD.

The twenty-sixth day continued. Patroclus, with tears in his eyes, announces to Achilles that the kings are wounded, and begs for permission to go to the assistance of the Greeks at the head of the Myrmidons. His prayer is granted. Ajax is exhausted by his great efforts, and Hector makes him utterly helpless by hewing off the head of his spear. The Trojans set fire to the ship of Patroclus. Achilles urges Patroclus to hurry. Patroclus dons the armor of Achilles, while Achilles marshals his Myrmidons. The Trojans are forced to retreat. The fire is extinguished. Hector flees to Troy. Many Trojans are killed on the retreat. Sarpedon, son of Zeus and the Dawn, attacks Patroclus, who kills him. Glaucus, healed of his wound by Apollo, summons Hector and other Trojans to his aid, and a fierce battle is fought over the corpse of Sarpedon. The Trojans are beaten back, and Patroclus strips Sarpedon of his armor. At the command of Zeus Apollo snatches the corpse from the field, and Sleep and Death convey it to Lycia. Patroclus pursues the Trojans to the city and storms the walls, but is beaten back by Apollo. At the urging of Apollo Hector attacks Patroclus, who kills Hector's charioteer and twenty-seven other Trojans. With the help of Apollo Euphorbus wounds Patroclus, who attempts to retreat, but is overtaken and killed by Hector.

1. νηός: of Protesilaus, as stated in O 704 (cp. O 729).

7. δεδάκρυσαι: *beteared, bathed in tears*.

9. καὶ τ': D. 238, 2, b.

14. μάν . . . φασί: *at least my informants tell me that*.

17. ὥς: originally exclamatory, *how that*; practically = ὅτι οὕτως.

18. ὑπερβασίης: Achilles holds all Achaeans responsible for the insult put on him by Agamemnon, since they did not prevent it (A 331, 299). — σφής: D. 124, 3.

19. φείδομεν: D. 8; 24; 183, d; 214.

20. προσέφης: Patroclus is the only hero whom Homer apostrophizes thus. In view of the sad fate of Patroclus narrated in this book it is peculiarly pathetic.

21. υἱέ: υ —, D. 37; 97.

24. κέσται: D. 159.

28. ἰητροί: the only physicians were Podalirius and Machaon, though the latter is himself wounded at present.

29. σὺ δ': he omits details and goes straight to the point. — ἔπλε': D. 156, *hast shown thyself (and art)*.

31. αἰναρέτη: of evil excellence. — σέ': D. 112, 2; 113. — ἄλλος: than thyself. — ὀψιγόνος περ: *however late he may be born*; practically *while time lasts*.

33. οὐκ ἄρα: the negative is put first for emphasis, *in no wise then*, i.e., *then* (I was mistaken), *Peleus was not thy father*. — ἱππότης: D. 71.

34. θάλασσα: Homer does not identify Thetis with the sea (the element), but the Albanians, who call the sea Thetis (Deti), seem to have remembered such an identification.

35. ὅτι: (I know this) *because*.

40. ὤμουν: depends on *θωρηχθῆναι*, *to buckle on my shoulders*; D. 66.

48. μέγ' ὀχθήσας: because Patroclus had uttered such reproaches.

51. ἐπέφραδε: D. 180; supply *θεοπροπίην*.

52. τόδ', etc.: *this comes upon my . . . (as) a sore grief, namely, when* (αἰνὸν ἄχος being predicative).

53. τόν: always demonstrative; *him who is his equal* in birth, rank, and prowess.

54. ὃ τε: = ὅς τε, D. 132.

56. κούρην: for emphasis at the head of the verse. D. 235. — ἄρα: belongs rather to *κούρην* than to *ἦν*; see on A 369.

57. δουρί . . . κτεάτισσα: but still his equal, being a king's daughter. — πόλιν: *Λυρνησσόν*.

59. ἀτίμητον: i.e., without the rights of citizenship, *worthless*. — *μετὰνέστην*: is equivalent to the later *μέτοικον*, *resident alien*, *outlander*.

60. τὰ μὲν, etc.: lit., *let us allow those things to have been done before*, be done and over with; let by-gones be by-gones. — ἰάσομεν: D. 8, 24.

68. κεκλιέται: D. 138.

69. ἐπὶ: D. 223.

71. τάχα: adversative asyndeton, D. 235.

73. ἤπια φειδείη: *if A. were kindly disposed to me*, such mischief as my withdrawal from the fray would not occur. — στρατόν: the camp.

75. ἀπό: D. 223.
 76. Ἀτρεΐδαο αὐδήσαντος: depends on ὁπός.
 77. Ἔκτορος: supply ὄψ.
 81. ἔμπεσ': supply Τρωσί.
 83. ὧς κε: *even as*, D. 142, A, 1. — τ': D 238, 2. — θήω: D. 183; 188.
 84. ὧς κεν: final; D. 142, A, 2, b.
 85. πρὸς: as in A 339.
 87. ἐκ: the asyndeton (D. 235) shows that his *chief* injunction is, *drive them from the ships and return*. — ἔμειναι: for the imperative, D. 145.
 90. ἀτιμώτερον: because, if thou rout the Trojans, the Achaeans will not have need of the help of Achilles. He is utterly selfish; his own glory is of greater moment to him than that of his friend or than the good of all the Achaeans put together. — δέ: D. 238, 7, d; also D. 234.
 94. ἀμβήῃ: D. 188; 206, a, 1; *intervene, enter the battle*.
 95. τροπάσθε: D. 145.
 99. νῶϊν: dative of advantage. — ἐκδύμεν: is optative for ἐκδυῖμεν (D. 162, a; 215), a form which theoretically cannot be written, as *υ* can stand only before vowels. The mode sign has been absorbed into the preceding vowel. But see δαυνῖτο, Ω 665, and μεμνήμην, Ω 745.
 100. κρήδεμνα: refers to the towers and battlements on the walls.
 103. δάμνα: D. 235.
 105. ἔχε: *kept up*.
 106. κάπ': D. 31; 32. Cp. κάδ in 109. — φάλαρ': metal bosses or knobs affixed to the front and sides of the helmet. — ἀρίστερον: because the baldrick by which the shield was carried passed over the *left* shoulder and then obliquely over the breast and back, being attached to the inside of the shield below the cross-braces (κανόνες) and the point of equilibrium.
 108. ἀμφ' αὐτῷ: *about his body*; supply σάκος with πελεμίζαι: *nor were they able to shake (and beat down) the shield that was about him as they pressed on (him) with their darts*.
 115. αἰχμῆς: depends on ὅπισθεν.
 116. τὸ μὲν: the asyndeton (D. 235) makes haste to give the further results of ἀπάραξε; *and it* (now become but) *a pointless spear*.
 117. αὐτως: *so, as it was, i.e., without a point*.
 120. ὅ: ὅτι, D. 136. — μάχης: depends on μῆδεα. — ἐπὶ: D. 223.
 123. τῆς: depends on κατὰ in composition; D. 223.
 124. τήν: the ship; πρύμνην being an adjective, *at its stern*. — ἔμφεπεν: *lapped round*.
 126. ὄρσο: D. 207. — ἵπποκλέυθε: properly *who fares in a chariot*, if derived from κέλευθος; but *who drives a chariot*, if derived from κελεύω.
 127. δῆ: D. 238, 7, c.
 128. μη, etc.: independent sentence of fear; *up then, lest*.

129. ἀγείρω: aorist subjunctive, D. 142, A, 1.

131. κνημίδας: leggins of wool or leather to prevent the chafing of the legs by the rim of the big tower shield.

132. ἐπισφυρίοισι: metal leggins holders, constructed on the principle of the so-called Boston garters. A metal band clasped closely to the sides of the leg just above the calf; from this band a metal strip passed down over the shin bone, until it reached the leggins which it was intended to support.

133-134. θώρηκα: the metal cuirass was not a piece of armor supplementary to the tower shield. Interpolation.

134. ἀστερόεντα: decorated with starlike ornaments.

140. δ': D. 238, 7, d.

142. Notice the alliteration of π in this and the following lines.

143. 'τάμε: to be his present to Peleus on the occasion of his marriage to Thetis.

144. Πηλίου: notice the play on πῆλαι and Πηλεΐς. — φόνον: *an instrument of murder* (against heroes).

145. ζευγνύμενοι: incorrect lengthening of ν.

147. δέ: D. 238, 7, d. — ἦσκα: D. 219; 194, b.

150. ἀρπυία: *the storm gust, the storm goddess*; lit., *the Snatcher*; here *storm mare*, not to be identified with the Harpies of Vergil.

156. σὺν τεύχεσιν: take with 'θώρηξεν, *harnessed with armor* (practically *shields*). The Greek and English idioms are identical. — of δέ: has no verb until 'ῥώνοντ' in 166.

159. παρήιον: collective singular, as are also θυμός in 162 and γαστήρ in 163.

166. ἴστατ': series of acts; he exhorted now one, now another.

172. σημαίνειν: depends on ἡγεμόνας 'ποιήσατο.

173. αἰολοθόρηξ: *with flashing armor*.

177. ἐπικλησιν: *by name (repute)*, i.e., *nominally*. His real title was Μενέσθιος Βωριάδης.

179. ἐτέρης: supply στιχός from 173.

180. παρθένιος: *son of an unwedded girl*.

181. Ἀργεΐφοντης: for the Greeks meant *Slayer of Argos*, from $\sqrt{\phi\epsilon\nu}$, *kill*. It is now thought that it is from $\sqrt{\phi\alpha\nu}$, *shine*, and means *the Swift-appearing One*.

186. πέρι: adverbial; *exceedingly*; take with ταχύν. — θείων: infinitive of specification. — μαχητήν: pregnant; *a GREAT fighter*.

188. πρό: *forth*.

192. ἔφόν: D. 124, 3; 125.

200. μή: with aorist imperative of the *third person* instead of the subjunctive. — λαλαῖσθω: D. 205, 2, a, 16.

201. ἀπειλάτε: imperfect.

202. ὑπό: with the accusative in a temporal sense; *during*.

204. ἔχεις: = κατέχεις.

205. They do not venture to ask him to fight, but their thought is, "if our *φάναξ* has just cause for resentment, why stay we here instead of going home?"

207. μ': can be either με or μοι. με and ταῦτα are accusatives of the person and the thing after ἐβάζετε, *this ye said of me*; μοι = *to me*.

211. ἦρθεν: D. 155, a; from ἀραρίσκω.

212. ἀράρη: from ἀραρίσκω, D. 205, 2, a; transitive, *builds*, but in

214. ἄραρον: is intransitive, *were closely arrayed (joined together)*.

218. προπάροιθε: local.

221. ἀπό: D. 223.

222. Θέτις: had abandoned Peleus before the opening of the war; but she returned to prepare her son's outfit for the expedition against Troy. After Achilles's departure for Troy she returned once more to her home in the sea.

224. ταπήτων: *rugs* for bedding.

225. ἦσκε: D. 219; 194, b.

228. τό ῥα: — υ, D. 47. — θείῳ: just as the victims had to be without spot or blemish, so, too, the vessels from which drink offerings were poured had to be clean and perfect. Here Achilles uses sulphur as a disinfectant; see on A 313.

230. νύψατο: middle = *washed his*. Without lustral bathing one might not approach God. — ἀφύσσατο: with a ladle from the great mixing bowl (*κρατήρ*).

231. στάς: the posture in prayer. — μέσῳ ἔρκει: in the court, in the center of which stood the altar of Zeus Ἐρκεῖος. — λείβε: *poured a drink offering (and prayed)*.

232. εἰσανιδόν: neglected *f*.

233. Δωδωναίε: Dodona in Epirus was the seat of a very ancient oracle of Zeus, who dwelt in an oak tree, or *was* the oak tree, and gave response by the sougning of the wind through the branches of the oak, by the flight of doves (their rising, sinking, etc.). Prayers were scratched on thin sheets of lead, which were then rolled up and nailed to the tree. Many such tablets from Dodona, some with the nails still in them, are in existence now. Compare with this the old Westphalian address: "O heiliger Gott von Tecklenburg und Rheda." — Πελασγικέ: the worship of Dodonaean Zeus supplanted some older worship (of the Pelasgians), whose god was identified by the Greeks with their Zeus. — τηλόθι: reckoned from Troy. In a foreign land Achilles turns with confidence to the god of his house.

234. δυσχειμέρον: still true. — ἀμφί: adverb, *around (thee)*.

235. σοί: nominative plural of σός. — ἐποφῆται: interpreters of the signs; see on 233. The epithets point to an ascetic life prescribed by ancient custom for these interpreters.

236. *ποτε*: refers to A 407 ff., where Thetis carries his prayer to Zeus. — *εὐξαμένοιοι*: in agreement with the genitive involved in *ἐμόν*.

242. *θάρσυνον*: imperative.

243. *φείσεται*: the future indicative after *ὄφρα* is suspected. — *ἐπίσπεται*: the subjunctive in a future sense (D. 143), followed by the indicative *μαίνονται*.

246. *δίηται*: we expect the aorist.

258. *ἔσπιχον*: D. 205, 2, b, 46.

260. *ἐριδμαίνωσι φέθοντες*: *tease, as is their wont*.

262. *τιθείσιν*: may have for subject "the children" or "the wasps" (latter preferable).

263. *τε*: D. 238, 2. — *ἄνθρωπος*: with another noun is unusual, whereas *άνήρ* is often so used.

264. *δέ*: D. 238, 7, b.

265. *πᾶς*: in distributive apposition with *οἱ δέ*; more exactly, *πέτονται, πᾶς γὰρ ἀμύνει*.

271. *τιμήσομεν*: D. 8; 24.

300. *οὐρανόθεν δ'*: D. 234.

301. *δήιον*: ∪ ∪ —, D. 37.

312. *στέρνον*: accusative of specification after *γυμνωθέντα*. — *παρ'*: *by the edge of*.

314. *ἔφθη*: *was too quick for him (and struck)*. — *ὄρεξάμενος*: lit., *reach, i.e., hit*. — *πρυμνὸν σκέλος*: lit., *base of leg, i.e., thigh*.

317. *δ μὲν*: Antilochus; we expect it to be followed by *ὁ δέ* (Thrasymedes) in 321, but the construction is changed.

321. *τοῦ*: refers to Maris; the genitive may be caused by the comparative idea in *ἔφθη* (*sooner than he*), or it may depend on *ἔμω*, which is the object of *ὄρεξάμενος*. The subject of *οὐτάσαι* is supplied from *τοῦ*.

323. *ἀφάρ*: *instantly*, belongs to *ὄρεξάμενος*. — *ἔχρῃς*: *utterly, to the bone*.

331. *βλαφθέντα*: causal; D. 209, 1.

333. *κατ' ὄσσε*: *falling on his eyes*.

338. *φάλον*: see on Γ 362.

340. *ἔσχεθε*: intransitive; *held fast*.

341. *παρήρθη*: from *παραιρώ*, *hung down by his side*.

342. *κιχίς*: belongs with *κιχήτην, κιχήω, κιχήμεναι*; just as *κιχών* belongs to *ἐκιχεν*; D. 206, a, 14.

346. *τὸ δ'*: points back to *χαλαῶ*, but follows the gender of *δόρυ*.

349. *τὸ δ'*: *αἶμα*.

352. *ἐπέχραον*: defective second aorist of *χραύω*, D. 205, 1, 8.

353. *αἱ τε*: construction according to sense, as though the antecedent were *αἶες* and not the neuter *μήλων*.

354. *διέτμαγεν*: D. 207, 7. — *οἱ δὲ φιδόντες*: the object is contained in the preceding relative clause, *ἡ, i.e., the fact that they are scattered*.

358. *Ἄλῃς δ' ὁ μέγας*: elsewhere the epithet is used without the demonstrative pronoun *ὁ* (e.g., *Ἀΐαντα μέγαν*). *Ὁ* seems to be the article here; perhaps *δε* should be read for *δ' ὁ*; but translate *ὁ* by "*that famous*."

359. *ῥίετ'*: from *ρίεμαι*.

363. *ῥάου*: = *ῥάοις*, imperfect.

369. *οὓς*: plural after the collective singular *λαόν*.

371. *ῥάξαντ(ε)*: dual, as in Z 40.

373. *οἱ δέ*: *Τρῶες*.

374. *ἰδοὺς*: between the foss and the city. — *ῥμάγεν*: D. 208, 7; *were scattered*.

375. *ὑπό*: *beneath*, i.e., *up to*.

378. *ἔχ'*: of driving; *held his course*.

380. *ἵπποι*: of Patroclus.

382. *ῥέκετο*: the object is Patroclus.

383. *τόν*: Hector.

384. *κελαινή*: to be taken predicatively with *βέβριθε*, *darkened* (by the storm). — *βέβριθε*: the storm lies, with its whole weight, as it were, a burden on the earth; freely, *and even as beneath a tempest the whole earth lies darkened by the weight of the storm*.

385. *ὀπωρινῷ*: from August to the end of October.

387. *σκολιάς*: predicative with *κρίνωσι θέμιστας*; *judge judgments crookedly (that are crooked)*.

389. *τοῦ*: supply *ὔδατος* from *ὔδωρ* in 385.

390. *κλιτύς*: = *κλιτύας*, like *πολύς*, D. 102. — *ἀποτμήγουσι*: lit., *cut off* = our "*cut up*"; D. 208, 7.

392. *ἐπὶ κάρ*: *headlong*. — *μινύθει*: intransitive; *are minished*. — *ῥεργα*: *tilled fields*.

394. *ἐπέκερσε*: D. 207 *bis*; lit., *had mowed (cut) over them*, i.e., *had cloven a passage through the ranks*.

395. *ἔφεργε*: conative, *tried to*.

398. *ἀπετίνωτο*: *exacted vengeance for many*, who had been slain by the Trojans in the last days.

401. *ὁ δέ*: Patroclus.

402. *ὁ μὲν*: Thestor.

404. *ῥ'*: *φοι*; dative of advantage with a possessive notion. — *ὁ δέ*: Patroclus.

405. *αὐτοῦ*: refers to *γναθμόν*; *the teeth of it* (the jaw), i.e., *its teeth*, not *his teeth*.

406. *δοῦρὸς ὀλόν*: *grasped him by the spear*. The spear whose point is now sticking fast in Thestor's mouth is regarded as a part of Thestor.

407. *ἱερόν*: fish were sacred in various parts of Greece and Asia. Xenophon in his *Anabasis* speaks of sacred fish in Syria, and at this moment the

great spring at Urfa (ancient Edessa) in upper Mesopotamia is literally crowded with great sacred fish. The local myth says that Abraham absconded with his brother Nimrod's property and flocks. Nimrod, returned from the chase, pursued after Abraham, overtook him on the acropolis of Edessa, and, being a man of might, hurled Abraham into the plain at the foot of the acropolis. A great spring arose where Abraham fell. The fish in this spring are so tame that they crowd in a dense mass after the passer-by, begging for food. They may not be caught, and death, it is said, will be the certain fate of the person who ventures to eat one of them. — In this passage in Homer there is a reminiscence of a similar state of affairs. Though the Greeks of Homer's time had abandoned the superstition in regard to the sanctity of fish, they retained the old epithet (*sacred*) which originally forbade the catching and the eating of fish.

408. θύραζε: *forth*, to the land; supply ἔλκη.

409. κεχρηότα: from χαίνω, D. 210; because the spear was sticking in his mouth.

410. κάδ . . . ἔωσε: the aorist concludes the action of εἶλκε.

411. βάλε πέτρω: here, therefore, he is on foot; in 378 and 427 he is in the chariot. The warrior mounted his chariot and dismounted at will to serve the need of the moment.

419. ἀμित्रόχλωνας: wearing a χίτων, but no μίτρη.

422. θοοί: *swift (strong)* in battle.

423. δαήω: D. 206, a, 3.

424. ὅς τις: whether it be Achilles. — ὅδε: is practically an adverb, *here*.

430. κεκληγότες: D. 216.

433. ὃ τε = ὅτι τε, D. 136.

437. θήω: D. 188.

438. δαμάσσω = δαμῆναι ἑάσω.

449. νῆες ἀθανάτων: comparatively few in number: Aeneas (son of Aphrodite), Ialemus and Ascalaphus (sons of Ares), Menesthius (son of Sperchēus), Achilles (son of Thetis), Podalirius and Machaon (sons of Asclepius). On the other hand, the gods had many grandchildren and great-grandchildren in the two armies. — τοῖσιν: the immortals.

454. πέμπειν: D. 145; followed by the accusative + infinitive, of which Θάνατον — ὕπνον is the subject and μιν the object.

465. τόν: Ὁρασύδημον.

467. οὔτασεν: here of a spear cast, elsewhere of a spear thrust.

472. τοιο: depends on τέκμων.

475. ἐτάνυσθεν: D. 155, a.

481. εἶρχεται: D. 158.

487. ἀγέληφι: D. 64.

492. πολεμιστὰ μετ' ἀνδράσι: like δῖα γυναικῶν; cp. Gen. 9. 25; Judges 5. 29.

494. ἐφελδέσθω: in a passive sense, *let war be dear to thee*.

497. Σαρπηδόνης: instead of "me"; he thinks his very name will bring troops to his aid. He seems not to know that Glaucus is wounded.

503. ὀφθαλμούς, etc.: the parts of which μιν is the whole. — δ δέ: Patroclus.

505. τοιο: depends on ἐκ in ἐκφέρνυσε, *drew forth from him together the spear-point and his soul*. The soul is thought of as escaping *through* the gaping wound.

509. δ: ὅτι, D. 136. — f': φοι, after προσαμῦναι.

511. δ: adverbial accusative; *wherewith*.

512. τείχεος: depends on ἐπεσσύμενον.

515. ἀκούειν: = ὑπακούειν, *listen to*.

518. ἐλήλαται: D. 179, 5.

531. f': fέο, D. 112, 3; 113.

537. f': φοι.

540. θυμόν: accusative of specification, as ἀποφθινύθουσι is intransitive. D. 196, b.

545. ἀπό . . . θλωνται: D. 223, with two accusatives, f' being fε.

546. Δαναῶν: causal genitive.

548. κατ' ἀκρηθεν: = κατ' ἀκρης (D. 65), *utterly, lit., from the top*.

550. ἦσκε: D. 219; 194, b.

554. λάσιον: see on A 189.

555. μεμαῶτε: D. 217, 8.

556. Ἀλαντε: — —, D. 42.

557. ἀρέους: nominative; coördinate with οἶοι.

559. ἀφεικισσαίμεθ': a wish.

561. αὐτοῦ: his body; see on A 4. The participle is conative, *trying to*.

564. Τρώες: crosswise arrangement, D. 240.

567. ἐπί: D. 223.

573. τότε: before the departure of Achilles for Troy.

583. ἐφόβησε: D. 141.

585. ἐτάροιο: causal genitive.

588. ὑπό: D. 223.

590. ἀφέη: the only instance of a short vowel in the aorist subjunctive singular of verbs of this class (cp. ἀφήη, θήη), D. 183; 188.

600. ὡς: exclamatory, (*when they saw [thought]*) *how*.

604. ὅς: Onetor.

610. ἡλεύατο: D. 207, a, 1.

612. ἐπί: adverb, *thereon, on the upper part of it*.

617. ὀρχηστήν: sarcasm; pregnant for *skillful dancer*.

621. ὅς: distributive after πάντων. — σέ: σεο, D. 112, 2; 113.

623. τυχάν: *haply*.

625. Not only Persephone, but every one who dies suddenly, is carried off by Hades in a chariot. In Germanic folklore Death rides a steed, and in modern Greek mythology also. The steeds of Hades typify the swiftness of sudden death.

626. ἐνέπιπτε: D. 205, 2, a, 9.

628. ὀνειδέουσι: dative of means, as though dependent on a passive verb.

629. νεκροῦ: of Sarpedon; genitive of separation. — τινά: collective.

631. τῷ: D. 127, a; *therefore*.

633. τῶν: is taken up by τῶν in 635.

634. ῥέκασθιν, etc.: lit., *and from a distance arises a hearing*, i.e., *and it is heard from a distance*. — τ': D. 238, 2.

635. τῶν: depends on ὄρνυτο, while the other genitives in 636 depend on δοῦπος.

636. βινοῦ, etc.: *shield of well-wrought bulls'-hides*.

637. νυσσομένων: take with τῶν in 635. Reciprocal middle, *as they smote each other*.

640. ῥέφλυντο: pluperfect from $\sqrt{\text{φελ}}$, φειλύω, D. 58, 24, cp. P 492; lit., *was wrapped up*; *was covered (hidden)*.

646. αἰτοῦς: Trojans and Achaeans. — δρα: D. 171, a.

651. ὀφθαλμῶν: the subject is Patroclus.

653. δρα: as in Z 361.

657. ἔτραπτε: supply δέφρον. D. 205, b, 51.

658. τάλαντα: *balances*, figuratively for *will*.

660. ἥτορ: means *life*, and never a part of the body; lit., *damaged as to his life*, i.e., *bereft of life*; subordinate to κείμενον.

662. ἐντ': *at the time when*.

663. οἱ δ': Patroclus and the Myrmidons.

667. φιλε: Apollo alone is thus addressed by Zeus (he is δῖφιλον in A 86), though Athene is φίλον τέκος. — κάθηρον: with two accusatives, as a verb of depriving.

668. ἐλθόν: practically equivalent to αἶρας. — φέρον (678): *go* (with the body) *out of the range of the missiles and*, i.e., *go, and carry the body*.

670. ἀμβροσίη: is here merely ointment.

685. μετεκίαθε: D. 206, b, a.

687. τ': D. 238, 2; also τε in 688.

690. ὅτι δ': *while at times*.

697. εἰεν: change from direct address to narrative.

708. πέρθαι: an irregular formation from $\sqrt{\text{περθ}}$, for πέρθ-σ-σθαι. Aorist middle in a passive sense, D. 139.

711. ἀλευόμενος: D. 207, a, 1.

713. ὄφελι: D. 59, 4. — ἥ: . . . ἥ: D. 237.

728. πεπληγμέν(αι): D. 210.

736. φωτός: genitive of separation.
740. σύνειλεν: *drove together, crushed*.
741. ἴπσον: an impossibility, as the eyeballs would be burst open by such a blow.
745. ὥς: see on 600. The same of ὥς in 749.
748. δυσπέμφελες: supply πόντος.
753. ἔβλητο: D. 139.
754. μεμαώς ∪ — —, unusual; D. 217, 8.
762. κεφαλῆφιν: partitive genitive, belonging to both the following verbs.
763. δῆ: *now*, D. 238, 7, c.
765. Εὐρός τε Νότος τε: *Southeast wind*. Homer knew only the four cardinal winds (Boreas, Notus, Eurus, Zephyrus). Therefore, in order to mention an intermediate wind he was forced to name two winds, whose combined efforts produced the wind which, for him, had no name.
767. φηγόν: collective singular; apposition of the content. — τε: —, D. 40.
768. ἔβαλον: D. 141; gnomic.
775. μαρναμένων: may depend either on ἀσπίδας or on χερμάδια.
789. δρεινός: predicative; cp. A 52. — δ: is Patroclus; τόν is Apollo.
793. τοῦ: depends on κρατός.
795. τρυφάλεια: for τετυρ-φάλεια, *with four* (τετυρ- = *quadru-*) *φάλαι* (*horns*); see on Γ 362.
796. πάρος: the desecration of the helmet of Achilles deserves special mention, as the poet thought. The arms of Achilles brought doom to Patroclus, Hector, and Ajax.
798. θεοιο: referring to his divine parentage.
800. φοι: Hector, but in 801 φοι is Patroclus.
801. ἔαγγ: D. 208, 1.
802. κεκορυθμένον: supply χαλκῷ.
803. τελαμώνι see on B 388. — *τερμόσσα*: *rimmed*.
808. Εὐφορβος: Pythagoras claimed that he himself was Euphorbus, whose soul had descended to him. — ἡλικίην: *equals in years*; abstract for the concrete.
811. διδασκόμενος: imperfect participle, *since he was learning* the lesson of war; used absolutely with the genitive on the analogy of *φειδῶς πόνων*.
813. δ: Euphorbus.
815. γυμνόν: without armor.
819. βεβλημένον: subordinate to ἀνακαχαζόμενον, which is predicative with Πατροκλέα.
822. ἦκαχε: D. 205, 2, a, 6.
831. ἀποφράς: D. 206, a, 4.
832. ἐξέμειναι: D. 207, 1.
833. τῶν: supply γυναικῶν. — πρόσθε: *in front*.

834. ὁρράχεται : D. 179, 16; 158. — πολεμίζμεν(αι) : even the horses, by reason of their speed, have a share in the battle.

837. ἡραίσμησεν : D. 205, 2, b, 58.

839. ἔμειναι : infinitive for imperative, D. 145.

847. τοιοῦτοι : contemptuous. Homer does not have an extravagant idea of the courage of Hector, who owes his success to the patronage of Zeus and Apollo.

848. αὐτόθι : here where I have fallen.

849. Brutus, in prophecy of his own impending fate, cited this verse at a birthday banquet given him by some young men (Horace and others). He remembered the fact, for on the battlefield of Philippi he chose "Ἀπόλλων" as the countersign of the day.

850. ἀνδρῶν : partitive genitive. — τρίτος : predicative, *thou art the third*.

852. βίε(αι) : D. 203, b.

854. δαμέντι : agrees with τοι in 852.

861. φθήῃ : D. 188; take with τυπείς, *be smitten first* (before he smites me), ἀπό . . . δλέσσαι being the infinitive of result; *so as to lose*.

863. ὕπτιον : proleptic, *on his back*. — ἀπό : *from his spear*. In trying to draw out the spear he had lifted the body of Patroclus from the ground.

SEVENTEENTH BOOK OF THE ILIAD.

The twenty-sixth day continued. A fierce battle for the possession of the corpse of Patroclus begins. Menelaus kills Euphorbus, but is prevented by Hector from despoiling him of his armor. Menelaus and Ajax attack Hector and force him to abandon the corpse. Hector dons the armor of Achilles. Zeus and Ares imbue him with might and courage. He forces the Greeks to retreat. Hippothous drags the corpse of Patroclus to the city. The Greeks rally. Ajax kills Hippothous. Hector tries to capture the horses of Achilles. Battle for the horses. The Greeks are forced to retreat. Antilochus is sent to inform Achilles of the death of Patroclus. Menelaus and Meriones carry off the corpse of Patroclus, while the two Aiantes protect them from the Trojans.

424. σιδήρεος : practically *inflexible, unwearying*.

425. χάλκειον : stereotyped epithet of the dome of the sky. There is no contrast between *iron* and *bronze*. — ἀτρυγέτριοι : see on A 316.

432. πλατύν : *broad*, as contradistinguished from rivers.

440. ζεύγλης : *mane-cloth*, practically identical with our "hame-cover."

445. οἰζυρότατος : with ω for metrical reasons.

447. πάντων : partitive genitive.

450. οὐ φάλις : supply ἔστι. — ὡς : *how that, that*.

453. σφίσι : the Trojans.

459. τοῖσι δ' ἐπ': against the Trojans.
460. ἵπποις: sociative dative, *with*. — ἀίσσων: iterative participle of means after μάχετο.
463. ὅτε: ∪ —, D. 40.
464. ἦν οἶον ἐόνθ': = ἐξῆν οἷφ' ἐόντι.
471. οἶον: *seeing how*.
476. ἐχέμεν: *manage*. D. 246.
488. τώ: takes up ἵππῳ in 486. — εἰ: introducing a conditional wish.
489. ἐφορμηθέντε γε νῶι: is the object of τλαῖεν, *us setting upon them, our onset*.
490. τλαῖεν: here, *endure*, i.e., *face*. — μαχέσασθαι: infinitive of result.
492. βοῆς: *shields*. — φεβλυμένῳ: D. 58, 24; cp. Π 640.
497. νέεσθαι: D. 203, c.
502. ἐμπνέοντε: predicative after ἵππῳ, where we should say "so that."
504. ἵππῳ: includes the chariot in spite of καλλίτριχε.
506. ἦ: D. 234; *or he himself may*. — φάλῳ: D. 208, 2.
509. τόν: points, *there*.
510. βεβάμεν(αι): D. 217, 1; infinitive of intended result.
518. ἔρυστο: D. 206, a, 28. — ἔρυστο: aorist of *φύεμαι* (= *ἐφισάμην*), *pressed on, hastened on*. The dictionaries confound *φύεμαι* with the middle of *τῆμι* (σί-σημι).
522. εἴνα πᾶσαν: collective singular. — διὰ: adverb. — προθορόν: is the chief point in the comparison, for ἵππιος is said of Aretus alone, not of the ox.
523. ἐν: adverb (*therein*, i.e., *in him*) to be taken with κραδαινόμενον. — φοι: dative of disadvantage. — νηδυίοισι: depends on κραδαινόμενον.
526. ἡλεύατο: D. 207, a, 1.
531. σφῶ: σφῶε, D. 112, 3.
535. κατ': D. 223. — δεδαΐγμένον: is subordinate to κείμενον. — ἦτορ: *life*.
539. μεθήκα: D. 171; 206, a, 17. Lit., *have released my heart from grief*, i.e., *have dismissed grief from my heart*.
547. ἥντε: with the subjunctive only here. — πορφυρήν: *buried*.
551. μιν: perhaps ἐφ' (for ἐφέ) should be read.
558. τείχε(ι): D. 78, b.
563. τῷ: *then*, takes up the wish in 562.
564. ἐσεμάσσατο: from μαίομαι; *distressed, touched my heart*.
571. χροός: depends on ἰσχανάει, lit., *holds on to the flesh, to bite it, δακέμεν* being the explanatory infinitive.
575. ἦσκε: D. 219; 194, b. — υἷος: ∪ ∪, D. 37.
577. δήμου: = δημοσῶν (not ἀρχῶν), therefore Podes was not one of the chieftains.
579. φόβονδε: *to flight*, i.e., *to flee*.
581. νεκρόν: Podes.

587. οἶον: lit., *what a trembling thou hast trembled before M. = seeing how thou hast shrunk from Menelaus.*

589. νεκρόν: Podes.

595. τήν: Mt. Ida.

596. ἰδίδου: series of acts.

612. πεζός: Idomeneus.

615. φάος: predicative in a concrete sense; *as salvation*, i.e., *as a savior.*

617. τόν: takes up Κοίρανον in 611. — ἐκ: adverb, *with.*

618. δόρυ πρυμνόν: cannot mean the *butt end of the spear* here (its natural meaning), nor can it mean the headless front end of the spear, since that could not *cut* (ῥάμε) the tongue. Perhaps πρυμνόν is adverbial (taken with δδόντας) = *by the roots*, or else we should read πρυμνούς (agreeing with δδόντας) = *by the roots.*

620. φιλήσιν: *his own*, D. 124, a.

621. ἐκ πεδίοιο: take with ἔλαβε.

623. ὃ τ': = ὃ τι τε, D. 136; *the fact that.*

627. ὅτε: *the moment when.* Perhaps it is better to read ὃ τε = ὅτι τε, *the fact that.* — ἰδίδου: *offered*, series of acts.

631. τῶν: Trojans. — ἀπτεται: *reach their mark.* — ἀφήη: D. 188.

635. τόν: points; *the corpse there.* — ἐρύσσομεν: D. 8, 24. *f* neglected.

637. ἀκηχέαται: corrupt third plural of ἀκάχημαι from ἀκαχίζω (*grieve*). It should be ἀκαχάται.

645. ἀλλὰ σύ: there is an ellipsis of ἐγὼ μὲν γὰρ οὐ δύναμαι.

647. ἐν φάει: asyndeton, D. 235. — ἔφφαδεν: second aorist of φανδάνω (D. 58, 3). The root σφᾶδ (= English *sweet*), when augmented, produces ἔσφαδ-ε, which by assimilation (D. 32) becomes ἔφφαδε, and later on by vocalization (D. 9) εὔφαδε, and lastly εὔαδε (the Ms. reading) after the disappearance of the *f* from the spoken language.

650. ἐπὶ: adverb, *thereupon.* — ἰφαίνθη: D. 209, 6.

658. ὅς: has no verb, which is forgotten because of the succeeding secondary clauses; it is taken up in an independent clause in 664.

666. ὄφει: D. 205, 1. 3.

667. πρό: lit., *before*, here = *by reason of.*

675. ὀξύτατον: neuter cognate accusative used adverbially.

681. φίδουτο: a harsh change of subject, if Menelaus is the subject. It is almost equally harsh to make ὅσσε the subject (as most editors do) on the analogy of neuter plurals.

684. *φ'*: *φοι.*

685. δεῦρο: here practically the singular of the imperative δεῦτε. We may supply ἴθι, i.e., δεῖρ' ἴθι.

692. φειπέμεν(αι): infinitive for imperative.

696. δακρυόφι: old instrumental, D. 64.

703. ἔθεν = ἀφ' ὧν, *from whom*.
 705. τοῖσιν: dative of advantage, *for their protection*.
 709. Ἔ(ε): Achilles.
 710. ἔμεναι: in a future sense.
 711. γυμνός ἑών: since he had given his armor to Patroclus.
 712. αὐτοί περ: *i.e.*, without Achilles.
 725. ἔθυσαν: the subject is λαὸς Τρωικός in the construction according to sense.
 728. ἔλξεται: aorist subjunctive (D. 8; 24), present general sentence, *whenever he turns*. ὃ τε = ὃ τε κε: D. 132.
 729. ἀνεχώρησαν: gnomic aorist; D. 141.
 733. ἔράπετο: aorist in spite of the repeated action (past general sentence).
 736. ἐπὶ: adverb, *upon them*.
 739. τό: the fire, object of ἐπιβρέμει (*roars upon it*, or causative, *makes it to roar*). — ἔς: neglected *f*.
 742. ἀμφιβαλόντες: lit., *putting (their strength) on both sides of the beam, i.e., putting forth their great strength*.
 748. πεδίῳ: as in Z 2. — διαπρύσιον: usually means *piercingly*, but here *in a continuous line, in all its length*. — τετυχηκώς: from τυγχάνω; *that happens to be = that stretches*.
 750. πῖθσιν: *turns all their current to the plain*.
 751. πλάζω: *driving them back*. — μιν: πρῶνα.
 755. τῶν δ': the Greeks. It is attracted to the case of ψαρῶν; the correct grammar would be οἱ δέ.
 756. κεκληγότες: D. 210. The construction is that according to sense after the collective singular νέφος, or because of the plural idea in ψαρῶν νέφος.

EIGHTEENTH BOOK OF THE ILIAD.

The twenty-sixth day continued. Antilochus brings the tidings to Achilles. Thetis hears the wails of Achilles and comes to learn what has happened. Achilles declares that he must kill Hector, even if he himself die shortly thereafter. Thetis promises to procure him new armor made by Hephaestus. The Trojans press hard upon the Greeks who are bringing in the corpse of Patroclus. Achilles scares them back by three terrible shouts, and the corpse of Patroclus is saved.

3. ὀρθοκραίων: elsewhere said of oxen. The vertical projections which rose from the stem and stern of Homeric ships are thought of as a ship's horns.

4. δῆ: *now*, D. 238, 7, c.

5. ὄν: neglected *f*, D. 124.

7. πεδίοιο: as in Z 2.

8. μή: see on A 26. — θυμῷ: locative, D. 66.

13. δῆιον: ◡ ◡ —, D. 37.

25. νεκταρέφ: see on Γ 335.

29. ἀκηχήμεναι: corrupt form for ἀκαχημέναι and with wrong accent, see on P 637.

151. οὐδέ κε: the protasis to this apodosis begins with εἰ μή in 166.

157. ἔμπεδον: *incessantly*.

164. δεδρξασθαι: D. 59, 2.

167. θωρήσσεσθαι: infinitive in indirect discourse for the imperative of direct discourse, as though it were preceded by ἦλθεν ἀγγελίουσα, *prepare for the battle*. The word involves no notion of the θώρηξ.

169. φ': φοι.

170. ὄρσο: D. 207, 8.

171. ἐπάμνον: asyndeton (D. 235) after ὄρσο.

175. ἐπιθούουσι: from ἐπί + ἰθύω, *rush on*.

178. σέβας: lit., *reverence, awe, here shame*.

180. λωβή: supply ἔσσεσθαι. — νέκυσ: accusative plural (cp. πολῦς, D. 102) of limit of motion (D. 67). — ἥσχυμένος: see on A 4. The physical condition of the body at death was inherited by the shade. Therefore one might pursue one's foe beyond the grave by mutilating the corpse, which entailed the mutilating of the shade for all eternity, and at the same time prevented it from doing any harm to the slayer, either in this or the lower world (the origin of arm-pitting, and ultimately of vampires); or worse still, by causing the corpse to be devoured by dogs the very ghost was annihilated. Hence the sacrifice of blood to rescue or ransom corpses.

188. δέ: D. 238, 7, d.

191. οἰστέμεν(αι): D. 207, 6.

192. ἄλλον . . . τευ: = ἄλλον . . . τινα; it is attracted into the genitive from the following τεῦ, which is the direct interrogative, where we should expect the relative. Perhaps the verse read, ἄλλον δ' οὐ τινα φοῖδα, ὅο κλυτὰ τεύχεα δύνω.

197. δ: *how that*, D. 136.

198. αὐτως: *i.e.*, without armor.

204. ὅμοιοι(ς): of Achilles.

206. ἐκ δ' αὐτοῦ: *but from him himself, i.e., from his head*, a kind of halo.

209. κρίνονται: lit., *are judged*; *seek a decision* between themselves and their enemies.

211. ἐπήτριμοι: as in a web thread lies close to thread (ἥτριον).

215. ἀπὸ τείχεος: therefore the foss was at some distance from the wall.

218. ἐν . . . ὤρσε: the subject is Achilles.

219. ὥς ὅτε: supply κε γένηται from 'γένετ(ο) in 221, with which ἀριζήλη is predicative. — ῥίφαχε: D. 141.

222. χάλκεον: feminine; practically = *unwearied*.

225. ἔκπληγεν: = ἐξεπλάγησαν (φρένας), D. 208, 4; 155.

231. ἀμφί, etc.: *beside their own chariots and on their own spears*, D. 246.

240. ἀφίκοντα: because before his time, for Helios was by nature an impartial god; cp. Joshua 10. 13.

NINETEENTH BOOK OF THE ILIAD.

Thetis brings the divine armor to Achilles. Achilles and Agamemnon are reconciled. A council of the chieftains is held before the opening of the battle. Achilles declares that he cares naught for Agamemnon's presents and wishes to begin the battle at once. On the advice of Odysseus they determine to allow the army to take food. The presents made by Agamemnon to Achilles are brought to Achilles. Briseis makes moan for Patroclus. Achilles declines food and weeps over Patroclus. Zeus permits Athene to strengthen Achilles with nectar. Achilles arms himself and hastens to the front.

TWENTIETH BOOK OF THE ILIAD.

The twenty-seventh day continued. In the assembly of the gods Zeus permits the gods to take part in the battle. Apollo urges Aeneas to fight Achilles. Aeneas declines on the ground that in a former duel with Achilles he narrowly escaped death, but finally he consents. Achilles advises Aeneas not to fight him. Aeneas is defeated, but saved from death by Poseidon. The battle becomes general. Hector and Achilles meet, but Apollo saves Hector. Achilles slaughters Trojans.

TWENTY-FIRST BOOK OF THE ILIAD.

The twenty-seventh day continued. Achilles chases the Trojans across the Scamander. Achilles kills Lycaon, and hurls his body into the river. Asteropaeus wounds Achilles in the right hand, but pays therefor with death. The river god Scamander orders Achilles to drive the enemy out of his stream before killing them. Achilles is attacked by Scamander, and escapes with difficulty to the bank. Scamander calls on Simoeis for help against Achilles. Hephaestus sets fire to the trees and herbage of the plain. The fire threatens to dry up the waters of Scamander, who prays to Hera for succor. Hera requests her son Hephaestus to extinguish the flames, and Scamander returns to his river bed. The gods fight with each other: Ares with Athene, Aphrodite with Athene, Apollo with Poseidon, Artemis with Hera, Hermes with Leto. Achilles drives the Trojans into the city. Priam throws open the gates to allow them to enter. Apollo urges Agenor to fight with Achilles.

Agenor hits Achilles on the shin. Apollo snatches Agenor away, and himself assumes the form of Agenor. He is put to rout by Achilles, who pursues him to the river. The Trojans get inside the city, and the gates are closed. Hector alone remains outside the city walls.

526. *θετοιο*: equivalent to *θεόδομητος*, *god-built*.

528. *ἀφάρ*: (*were chased*) *amain*.

529. *βαῖνε* . . . *δτρύνων*: clearer were *βαίνων ὥτρυνε*.

533. *ἔδε*: points, *yonder*.

535. *ἐπανθέμεναι*: infinitive for imperative. *ἐπανα-* is an intensified *ἀνα-*, *shut to*, parallel with *ἔχερε* in 531.

536. *μή*: followed by a bad hiatus, D. 35, l. — *ἄληται*: aorist subjunctive from *ἄλλομαι*, D. 206, b, i.

537. *ἄνεσαν*: = *ἀνείσαν* (= *ἀνήκαν*); would naturally be followed by *ἀπώσαντας ὄχῃας*.

550. *δ γ'*: Agenor.

553. *ὑπό*: with the genitive after *φεύγω*, *flee before*.

554. *οἱ*: points, *yonder*; D. 126.

556. *εἰ δέ κε*: *but what if*, no apodosis being necessary. The same is true of 567.

563. *μή*: introduces an independent sentence of fear.

571. *φάλεις*: usually said of lions, D. 58, 11; 208.

576. *φθάμένος ἢ βάλλῃσιν*: instead of *φθῆη βαλόν*.

578. *ἐμβλήμεναι*: second aorist infinitive active of *συμβάλλω* used absolutely, *until she grapple (or be slain)*.

580. *πειρήσται*: the only case of the optative with *πρίν* in Homer; an idea of wishing is inherent in the clause.

583. *ἔλπε(αι)*: D. 156.

585. *ἐπ'*: *about, before*.

588. *εἰρυνόμεθα*: present in a future sense.

597. *δ' ἔρ'* perhaps *δέ ε'* should be read.

599. *ἀπεφέραθε*: D. 206, b, a.

TWENTY-SECOND BOOK OF THE ILIAD.

The twenty-seventh day continued. Achilles returns from the pursuit of Apollo, who had revealed himself. Priam and Hecabe beg Hector to come inside the city walls. Hector refuses. Achilles drives Hector away from the walls and pursues him three times in a circuit between the city and the Greek army, all of whom are warned by Achilles not to shoot at Hector. The scales of fate decide against Hector. Apollo abandons Hector. Athene appears to Hector in the form of his brother Deiphobus, and beguiles him to stand and fight. Achilles wounds Hector mortally in the neck. Hector dies.

Priam and Hecabe bewail Hector. Andromache hears their wails and hurries to the scene. She utters despairing lament at the death of her husband.

2. *πίον*: notice the aorist of a single action; characteristic of the temperate Greeks. — *ἰδρό(α)*: D. 83. — *ἀκέοντο*: lit., *heal*, i.e., *slake*.

4. *ᾠμοῖσι κλίναντες*: characteristic of the great tower shield, behind which they stooped or crouched as they advanced.

5. *μῖναι*: infinitive of result. — *ἐπίδησεν*: *bound, fettered*.

7. *Φοῖβος*: not in his own shape, but in that of Agenor (Φ 600).

10. *σὺ δ'*: parataxis (D. 234), instead of a causal clause with *ὅτι*.

11. *Τρώων*: objective genitive after *πόνος*, *thy task concerning the Trojans*, i.e., *thy duty to slay them* (*ταῖς* being the dative of advantage with possessive force).

12. *ῥάλεν*: D. 208, 2. — *σὺ δ'*: D. 234.

13. *μόρσιμος*: supply *ἀποκτείνει*. Personal construction: "I am not set apart by fate for thee to slay," i.e., "I am no mortal man."

15. *μὲ*: —, D. 40 or 42. — *ὀλοώτατε*: Menelaus is just as blasphemous in Γ 365.

19. *ὀπίσσω*: A 343.

22. *ἵππος*: the Greeks did not use one-horse vehicles, and shafts were unknown. The singular is used because of the comparison with Achilles, whose swiftness was as the swiftness of the horse that had won the victory in the chariot race.

23. *ὅς τε*: practically *ὅταν* (D. 143), *when it runs*.

24. *λαίψηρά*: adverb, *swiftly*.

34. *ἀνασχόμενος*: supply *χείρας*, though we should expect *χείρας ἀνασχών*.

37. *ἐλεεινά*: either supply *φέπτα*, or regard *ἐλεεινά* as an adverb, *piteously*.

38. *τοῦτον*: he points, *yonder*.

43. *κείμενον*: where he fell.

44. *ὅς*: takes up *σχέτλιος*.

47. *Τρώων . . . φαλάντων*: concessive genitive absolute, *though the Trojans are pent within the town*.

48. *κρίνουσα*: *princess*, therefore no concubine, but a real wife, coequal with Hecabe. Priam was a polygamist.

50. *ἀπολυσόμεθ'*: D. 8, 24.

51. *πολλά*: in Homeric times the father sold his daughter. It was not until post-Homeric times that the daughter received a dowry from her father. The verse is probably interpolated.

53. *ἄλγος*: supply *ἔσσεται*.

57. *Τρώας*: ∪ ∪ —, D. 37.

59. *πρὸς δέ*: adverbial, *and besides*. — *τόν*: *that*. — *φρονέοντα*: *while I still have my wits* (*φρένες*).

63. See Z 244 ff.

66. **πύματον**: predicative after **με**. — **πρότῃσι θύρῃσιν**: in the vestibule (**πρόθυρον**) before the big front or street door.

67. **φεύουσιν**: future indicative. The shepherd dogs of Greece are still very fierce in seeming, and in antiquity the house dogs were not as tame as are our dogs (**ξ 21**), though they respected stones then, as now.

70. **οἱ**: demonstrative pronoun, *and they*.

73. **καλά**: supply **ἔστι**. — **θανόντι**: supply **νέψ**; concessive, *a young man though dead*. The Greeks delighted in the beauty of young men. In 370 they admire the beauty of Hector's corpse. — **δτι**: distributive singular after **πάντα**. — **φάνῃ**: no matter how his body may be wounded and torn and mutilated.

75. **καταμένοιο**: second aorist middle in a passive sense, D. 139; 206, a, 5.

78. **ἔπειθεν**: *could not*.

80. **κόλπον**: here = the front of her chiton. With her right hand she loosened and let fall the corners of her chiton, which were held together on her right shoulder by a safety-pin. This exposed her right breast (and back) down to the girdle at her waist. The right side of the chiton was open from neck to ankles. — **ἐτέρῃφι**: *with her left hand*.

82. **τάδε**: she holds her right breast with her left hand.

83. **ἐπίσχον**: *held to thy lips*.

84. **τῶν**: neuter plural because of the plural idea involved in **εἰ ποτε**. — **φίλῃ**: masculine in the construction according to sense.

87. **δν**: masculine after the neuter **θάλος** (construction according to sense).

94. **φάρμακα**: the snake's poison is natural to it and does not come from herbs which it eats. Snakes eat only insects and small animals.

95. **δέδορκε**: present perfect with intensive force, *glares*. — **πεπλ**: see on A 317.

99. **δύω**: aorist, D. 206, a, 25.

102. **ὑπο**: temporal, *during, in the course of*. — **τήνδε(ε)**: *this* night just past. — **ᾠρετο**: D. 205, 2, b, 37.

107. **ῤήφι βίηφι**: D. 64.

109. **ἔντην**: goes with **κατακτείναντι**, *kill Achilles fighting with him face to face*.

110. **κεν**: is not to be taken with **δλέσθαι**; it repeats and reënforces **κεν πόλν κέρδιον εἶη** in 108. — **αὐτῷ**: takes up **ἐμοί** in 108.

111. **εἰ δέ κεν**: see on Φ 556.

113. **αὐτός**: without arms.

116. **ῥ**: really **δ** assimilated to the gender of **ἀρχή**.

117. **ἅμα δ' ἀμφίς**: "and along with the **κτῆματα** (114) of Helen (which would fall to the Atridae alone) to share others besides (**ἀμφίς**) with the Achaeans."

119. **δ'**: the force of **εἰ δέ κεν** in 111 goes on, hence the subjunctive **ἔλωμαι**. — **Τρῶσιν**: at the hands of the Trojans. — **γερούσιον**: see on B 21; Γ 149.

123. **ἴκωμαι ἰών**: = **ἰκέτης ἔλθω**. — **ἔλεήσει**: is really as much matter for fear as **ἴκωμαι ἰών**, but as he proceeds, his thought assumes a positive color, hence the change to the indicative. — **αἰδέσεται**: as **ἰκέτης**.

125. **αὐτως**: *without ado*.

126. **ἀπό**: = **ἀρξάμενον ἀπό**, *beginning with*. We have here a proverbial expression referring to the legend of the origin of the first men from trees and rocks: "It is not possible at this juncture to gossip with him about antediluvian stories." — **τῷ**: points, D. 126.

128. The epanalepsis (D. 250) was much admired in antiquity.

130. **φειδομεν**: subjunctive, D. 8, 24; 183, d; 214. Asyndeton, D. 235.

140. **ᾠμοσε**: gnomic, D. 141.

143. **ἐμμεμαώς**: D. 217, 8.

144. **ὑπο**: *along under*.

146. **ἀμαξιτόν**: perhaps fictitious.

147. **κρουνώ**: also fictitious.

153. **πλυνοί**: Schliemann found washing troughs of the Roman period at Troy. Throughout Greece and the Orient the village spring or fountain is a public washing place. Castalia and Dirce were probably as unromantic in antiquity as now.

154. **σιγαλόεντα**: is merely a decorative epithet.

157. **φεύγων**: would naturally be **ὁ μὲν φεύγων**. Split subject.

159. **βοεῖην**: *shield*, which was made of untanned oxhide.

160. **ἃ τε**: neuter, because it includes both **ιερήιον** and **βοεῖην**.

162. **ὡς δ' ὅτ'**: D. 143.

163. **τὸ δέ**: D. 126, *and in that case*. — **κεῖται**: is practically a perfect passive of **τίθημι**, *hath been set up*.

164. **γυνή**: a slave. — **ἀνδρὸς κατατεθνηῶτος**: is genitive absolute, *when a man is dead, i.e.*, when a man, now dead, is being honored by funeral games. However, it may depend on **ἀεθλον**, *a prize in honor of a man that is dead* (D. 216).

166. **δρῶντο**: D. 171, a.

169. **ὀφθαλμοῖσι**: involves the idea that the sight is painful even to think of.

171. **ἐν κορυφήσι**: on the top of Gargarus Zeus had a **τέμενος** and an altar. On the very summit there is a heap of unhewn stones. Not far from the summit there are traces of an inclosure.

175. **σαώσομεν**: future indicative.

185. **δπη**: supply **φέρειν**.

186. **μεμνῖαν**: D. 217, 8.

188. **Ἑκτορα**: object of **ἔφεπε**. — **κλονέων**: is used absolutely.

191. λάθῃσι: the subject is "the fawn," but the subject of *θείε* is "the hound."

195. πυλάων: depends on *ἀντίον αἰξασθαι*, to dart over against, in the face of, the Dardanian (Scaean) gates. — ὑπό: (to get) under the protection of.

196. εἰ πως: a wish, if haply. — φοι: depends on ἀλάλκοιεν.

197. προπάρειθεν: either temporal or local, before.

198. ποτὶ πτόλιος: on the city side.

199. ἐν ὀνείρῳ, etc.: more exact would be, "and as in a dream one (τὺς understood with δύναται) dreams that he is pursuing a fleeing man, and yet is not really able to move in pursuit of him," because he is held of the nightmare. The speed of the two runners is so exactly the same that the distance between them remains ever the same, so that they seem to be standing still, as it were on a moving platform. Notice the bad hiatus, D. 35, l.

201. ὅς: D. 126.

202. "How could Hector have outrun the doom of death, but for the fact that Apollo had (= had not Apollo) come to meet him close at hand for the very last time, — Apollo who gave refreshment to his strength and speed to his knees." — ἐπώρσε: D. 207 bis.

206. ἐπὶ: D. 35, i.

207. δεύτερος: i.e., too late.

209. ἐτίταινε: D. 190.

213. ὥχετο: the grammatical subject is αἴσιμον ἡμῶν, but the real subject is Ἐκτωρ, who is now doomed (ἀπωλώλει). The expression is violent.

215. *ῥ'*: φοι.

216. ῥέφολπα: D. 178.

217. οἰσεσθαι: win and bring. — Ἀχαιοῖσι: locative, D. 66, in the eyes of the Achaeans.

219. οὐ: D. 235.

222. ἄμπνυο: imperative second aorist middle (D. 206, i, 28) of ἀναπνέω; cp. ἄμπνυτο, D. 156.

223. πεπιθήσω: D. 181.

228. *ῥ'*: φοι.

233. μέν: = μὴν, D. 238, 6.

234. τέκε: we should expect the plural.

237. ὅ: D. 234; while.

240. ἱταῖροι: supply ἐλίσσοντο.

241. τοῖον: adverbial, so greatly.

244. ῥεῖδομεν: D. 8; 24; 183, d; 214.

246. δαμήη: D. 189.

247. καί: the craftiness of her words will now be proved by the subtlety of her act also.

250. φοβήσομαι: flee from, but only here with an object accusative.

251. *ῥέϊον*: D. 205, 1, 3; 59; *fled*, elsewhere *feared*.
253. D. 234. *I may slay or I may be slain*, instead of "to see whether."
254. *ἀλλ' ἄγε δεῦρο*: equivalent to *δεῦρ' ἴθι*, followed asyndetically (D. 235) by *ἐπιβωσόμεθα* (D. 8; 24).
257. *δῶη*: D. 188, a. — *καμμονιήν*: from *καταμένω*, not merely the remaining in life, but that endurance which leads to victory; *power to outstay*.
259. *ὥς δὲ σύ*: = *ὥς δὲ καὶ σύ* or *σὺ δ' ὡσαύτως*. — *ῥέξιν*: D. 145.
261. *ἔλασσε*: from *λανθάνομαι*, lit., *not to be forgotten*, i.e., *ever-hated one*. — *ἀγόρευε*: present imperative = *speak no further of*.
263. The verse has become a proverb (cp. Isaiah 11. 6), but it is characteristic of the time of Homer that it is introduced by a comparison with lions.
265. *ἐμὲ καὶ σέ*: = *ἐμὲ σὲ καὶ σὲ ἐμέ*. — *φιλήμεναι*: = *φίλα φρονεῖν*, as though from *φίλημι*, i.e., we should expect *φιλέμεναι* according to the laws of later diction (in which the present displays a short vowel and the second aorist a long vowel; cp. *ἰστᾶναι* and *στήναι*).
266. *ὄρκια*: bad hiatus, D. 35, 1.
271. *δαμάει*: D. 200, b.
273. *ἀμπεπαλὼν*: D. 205, 2, a, 19.
274. *ἡλεύατο*: D. 207, a, 1.
275. *ἔζετο*: *crouched*. The monuments show that when awaiting attack behind the great Mycenaean shield the warrior crouched in such fashion that his left knee was bent and his right foot was extended slightly backwards.
277. *ἔδιδου, ἴλαθε δέ*: is parataxis (D. 234) for *λαθούσα ἐδίδου*, or *διδούσα ἔλαθε*.
279. *ἡμβροτες*: D. 205, 2, b, 3.
280. *ἔφφειδυσθα*: D. 172; 173; 217, 6. — *ἦ τοι*, etc.: *sarcastic, yet thou thoughtest it*.
281. *τις*: goes with *ἀρτιφειπής*. — *ἔπλεο*: D. 205, 2, b, 40; 156; *hast shown thyself and art*.
283. *οὐ μὲν*: D. 235.
284. *ἰθύς*: take with *ἔλασσον*. — *μυαῶτι*: D. 217, 8; it agrees with *μοι*, as *I set upon thee*. — *στήθεσφιν*: may be the genitive after *διά*, *through my breast*, or *διά* may be an adverb and *στήθεσφιν* the locative (D. 66), *through in my breast*.
285. *ἄλεια*: = *ἄλφαι*, as is clear from the plural *ἀλέφασθε*, D. 207, a, 1.
286. *ὥς*: *how I would that*.
293. *ἄλλ'*: = *ἄλλο*, an unusual elision.
294. *ἐκάλει*: series of calls.
295. *ἦτε*: the asyndeton (D. 235) in quick explanation of *ἐκάλει*.
296. *ἔγνω*: supply "doom" as the object, though the object is contained in the following verse.

299. *τείχει*: the contraction of *τείχει* is very unusual (D. 82). The hiatus is allowable, D. 35, e.

300. *δή*: *clearly*.

301. *ρά*: *then*, inferential. — *τό γε*: namely, that I should die.

303. *ἔρρατο*: from *ῥύομαι*, D. 206, a, 28; 160.

304-305. Were often quoted, e.g., Polybius applies them to Cleomenes.

306. *ἐφεύσσαστο*: from *φεύω*.

307. *τό* —, because *φοι* was *σφοι*, D. 60; 125.

308. *φαλεις*: from *φέλλω* (D. 58, 24; 208).

313. *ἀγρίοιο*: — ∪ —, D. 35, b.

314. *κόρυθι*: D. 78, b.

315. *τετραφάλω*: *with four horns*, see on Π 795; Γ 362.

319. *ἀπ' Ἀλκαμ(ε)*: supply *σέλας* as subject.

321. *ὅπη*: supply *τευχέων*. — *φείξε*: supply *χρῶς* from *χρόα* as subject, since *χρόα* is practically proleptic (D. 241); in full, *ὅπη τευχέων χρῶς αἰχμη φείξε μάλιστα*.

322. *τοῦ*: goes with *χρόα*. — *καί*: is hardly to be understood. — *ἄλλο τόσον μὲν*: adverbial, *in other respects so far, i.e., everywhere else except the gullet*. — *ἔχε*: *held, protected*. The subject is *τεύχεα*. In full, *but his fair bronze armor protected all the rest of his body completely . . . except at the gullet*, which appeared (324).

323. *ἐνάρξει*: with two accusatives, like verbs of depriving.

324. *φαίνετο*: the subject is *λαυκανίη* (325). — *ἀπ' ὤμων*: take with *κληῖδες*, (springing) *from the shoulders*. — *ἔχουσιν*: (*hold*) *clasp*.

326. *μεμαῶτ'*: D. 217, 8.

329. *ὄφρα*: as though the purpose were that of the *μελήη*, instead of that of fate, or ultimately of Zeus.

331. *ἀτάρ*: after a vocative in the beginning of a speech where there is an ellipsis. In full, "*Hector, (so it is THOU who hast fallen,) but thou thoughtest.*"

332. *ὅπ' ἔσσο*: with accusative of the person only here.

333. *τοιο*: depends on *ἀνευθεν*. — *ἀμείνων*: probably, *better than thou* (Hector); though *better than he* (Patroclus) is just as possible.

334. *μετόπισθ(ε)*: local, *behind*.

338. *ὑπέρ*: *by*. — *ψυχῆς*: supply *σῆς* from *σῶν*.

339. *ἔειν*: infinitive for imperative.

340. *δίδεξο*: perfect imperative; cp. D. 206, b, 3; 156.

342. *δόμηναι*: as in 339.

345. *γυνάξω*: lit., *clasp the knees in supplication*; hence *supplicate*.

347. *κρέα*: really ∪ —, because contracted from *κρέεσσα*, but here ∪ ∪, D. 35, d. — *ἔδμεναι*: D. 198. — *ῥέφοργας*: D. 210.

349. *ἑφικοσινήριτ'*: *ἑφικοσιν-ήριτα*, in which *-ήριτα* is probably equivalent to *-ακίς*; lit., *twenty-counted*, i.e., *twenty times counted*.

351. σ' αὐτόν: D. 122; *thy body*, as in A 4. — φέρυσσασθαι: see 306; lit., *balance* (*thy body with gold*).

354. πάντα: masculine, agreeing with σέ.

359. τῷ: —, D. 35, b.

363. ἀδροτήτα: = ἀνδροτήτα.

364. τεθνηῶτα: D. 216.

365. τέθναθι: *lie dead*, D. 217, 12.

366. τελέσαι: object "it" (κῆρα).

371. ἀνουτηγί: active, *without wounding* him, not out of sheer brutality, but to prevent his ghost from hurting the living; see on Σ 180.

379. ἐπεί: ∞ —, D. 47.

381. πειρηθῶμεν: late contracted form for the Homeric *πειρηθόμεν*, as γνῶμεν (382) is for γνώμεν, cp. D. 188, a.

382. τι: *in some measure*.

383. πόλιν ἄκρην: usually *the citadel*, but here probably *the high-lying* (*beetling*) city.

389. καταλήθοντ': in this passage we find the source of the Lethe myth. — εἰν Ἀΐδωο: supply ἔόντες (not ἔόντων).

390. Among the Greeks the ties of friendship between two men were held to be more sacred than the marriage bond.

392. ἄγωμεν: on the chariot, not dragged.

393. ἡρόμεθα: D. 205, 2, b, 4, from ἄρνημαι. This and the next verse give in rapid asyndetic form (D. 235) the content of the *song of victory* (Paean).

396. μετόπισθε: local, *behind*. — ποδῶν: depends on τένοντε, the *Achilles tendons*.

401. τοῦ: genitive of separation after ἦν (which is equivalent to ἐγένετο). — ἄλκομένοιο: in apposition with τοῦ, lit., *arose from him dragged; from his dragging*.

406. ἑτάλλε: repeatedly.

407. ἐκώκυσεν: a word based on the inarticulate moans of women still common in Greece and the Orient (*ko-ko-ko*), just as ὤμωξεν (408) is based on the "Ah, me!" moans of men.

410. τῷ: neuter; *most like to this it was*, pointing to the εἰ-clause.

413. μεμαῶτα: D. 217, 8.

415. ἐξ: take with ὀνομάζω, though it may also go with the adverb.

418. λίσσωμαι: D. 142, A, 2, a; *let me*, = a mild *I will pray*. The subjunctive in parataxis (D. 234) is the germ of the final clause with ὥς or ὅπως.

419. ἡλικίην: see on Π 808.

425. ὥς: takes up τόσσον. — κατοίσεται: is transitive and active in meaning.

427. τῷ; *in that case*, resumes the wish.

431. ἐγώ: exclamatory nominative without ὦμοι, as in 477. — βίωμαι: D. 203, b.

432. ἀποτεθνηῶτος : D. 216. — δ: ὅς, relative, D. 133, a.

435. ἔδεφχατ(ο) : D. 59, 2; 176; 158.

438. Ἔκτορος : take with ἀλοχος.

439. ἔμμενι : imperfect in indirect discourse, where the direct discourse is present.

441. θρόνα : *flowers, i.e., embroidery*, in which Greeks and Orientals have always excelled.

445. νηπίη : *fond heart*; no censure is implied. — δ: ὅτι, *how that*, D. 136.

453. ἔγγυς : the asyndeton (D. 235) draws a logical inference from the preceding.

454. ἐμοῦ : is the genitive after *fépos, my saying; the thing which I say.* — ἀπ' οὐατος εἰη : *far from my ear be.*

455. δέδφια : D. 217, 3.

458. ἔχεσκ(ε) : D. 194.

460. μαινάδι : (like) *a mad woman*, not Maenad, which was used at a later period of ecstatic women in the Dionysiac orgies; cp. Z 389.

467. ἀπό . . . ἐκάπυσσεν : aorist from καπύω.

474. εἶχον : *held, supported her.* — ἀπολλέσθαι : infinitive of result; lit., *for perishing*; (distracted even) *to death.*

475. ἄμπνυτο : from ἀναπνέω.

476. ἀμβλήδην : from ἀναβάλλω, *lifting up her voice.*

484. νήπιος αὐτῶς : *no more than an infant.*

489. ἀπο-φρή-σουσιν : D. 206, a, 4; 58, 57.

491. ὑπεμνήμυκε : perfect, said to be derived from ὑπ-ημύω with Attic reduplication, but the presence of the ν is inexplicable; *in everything his head is bowed down.* — δεδακρύαται : D. 158.

492. ἀνεισι : *goes up to* the more stately mansions of his father's friends.

494. τῶν : depends on τις, while ἐλεησάντων agrees with τῶν; *who pity him.* — ἔπισχεν : D. 141; *putteth to his lips.*

496. ἀμφιβαλῆς : such boys were employed in certain ceremonies of religion and marriage, and the practice persists to this day.

497. πεπληγός : D. 210; 205, 2, a, 21.

498. οὕτως : practically = αὐτῶς, *just as thou art, without ado.*

500. ἔφοι(ο) : D. 60, 4; 124, 3; 125.

504. θαλέων : neuter plural of the adjective θάλος used here as a substantive; *good cheer.*

505. κε . . . πάθῃσι : D. 142, A, 1. — ἀπό : D. 223.

510. κέονται : regularly κείται or κέεται (D. 159), but here the formation is that of verbs in -ω.

513. τεῖν : D. 112, 2. — ὄφελος : adverbial accusative, *by way of profit.*

514. εἶναι : after καταφλέξω : *to be an honor done thee by.*

TWENTY-THIRD BOOK OF THE ILIAD.

The evening and night of the twenty-seventh day. Achilles drags the corpse of Hector in the dust round the bier of Patroclus. The funeral banquet in honor of Patroclus is held. Patroclus appears to Achilles in his sleep, and upbraids him for delaying the funeral rites.

The twenty-eighth day. Patroclus's funeral pyre is built. The pyre will not burn until Boreas and Zephyrus come to blow upon it. Achilles watches at the pyre throughout the night.

The twenty-ninth day. The ashes of Patroclus are interred. Funeral games are held in honor of Patroclus.

TWENTY-FOURTH BOOK OF THE ILIAD.

The thirtieth to the thirty-eighth day. For nine days Achilles continues to insult the corpse of Hector, and to drag it behind his chariot round the grave of Patroclus.

The thirty-ninth day. The gods assemble to discuss Achilles's maltreatment of the corpse of Hector. Iris brings Thetis, who induces her son to promise to surrender the corpse to Priam. Iris goes to Priam and instructs him to go to the hut of Achilles, taking with him a herald and presents as the ransom of Hector's corpse. Priam prepares for the journey. Hermes meets and accompanies him. Priam begs Achilles to accept the ransom and surrender Hector. Achilles consents to do so, and agrees to a truce of eleven days to enable the Trojans to make funeral for Hector. Priam returns to Troy with the corpse of Hector.

The fortieth day. The Trojans make moan for Hector, whose corpse is placed on the bier amid the wails of the women.

The forty-first to the fiftieth day. For nine days the Trojans bring wood for the pyre. On the tenth day the corpse of Hector is burned.

The fifty-first day. The ashes of Hector are interred and the funeral banquet is held.

1. ἄντο: with long *υ* only here (cp. *βήτην* and *βάρην*); it is inflected like a verb in *-μι*, D. 206, a, 26. — ἄγών: *i.e.*, the assembly held at the games in the twenty-third book (not in this edition). — ἔφη: no hiatus, D. 125; 124, 3.

3. ταρήμεναι: from *τέρπω*, D. 209, 5; explanatory infinitive.

7. ὅποσα: *υ υ* —, because of the ictus; it depends on *ποθέων*, *yearning for* (and thinking) *how many*, D. 246.

8. πολέμοις: depends on *πείρων* (*cleaving*) by zeugma, D. 246.

9. κατά: D. 223.

14. ἱέξαιεν: optative of indefinite frequency (in a past general clause). — ὅφ': because the yoke rested on the withers of the horses.

15. δ': D. 238, 7, b. — *δικεσθαι*: passive.
18. τοιο: depends on *χροϊ*; see D. 83.
19. ἀπεχε: in the construction ἀπέχειν τί τινα, instead of τί τινος.
20. τεθνήotta: D. 216. — περί: D. 223, 1. — πάντα: masculine (Hector).
25. ἐφάνθανεν: D. 58, 3; 170 *bis*.
27. ἔχον: *they persisted*.
- 29-30: are spurious lines. — 'νέκεσσι: can mean only *quarreled* or *rebuked*, but here apparently *humiliated*.
31. ἐκ τοιο: *from that day*, probably from the day of the killing of Hector.
35. ἔτλητε: *have the heart*.
36. ἀλόχῳ φιδέμεν: *for his wife to look upon*.
38. ἐπὶ: *besides, in addition*.
42. ὅς: has no verb; a harsh anacoluthon (D. 242). The best plan is to supply ἄγρια φοῖδεν as the verbal idea.
46. μέλλει ὀλέσσαι: *it must be that (ποθί) many a man is likely to lose*.
48. μεθέκεν: D. 171; 206, a, 17.
50. ἀπέφρα: D. 58, 57; 206, a, 4.
51. ἵππων: *chariot*.
52. φοι: *for him*, Achilles. — τό: *that thing*.
53. ῥ': φοι. — νεμεσσηθήμεν: D. 8, 24.
56. καὶ τοῦτο τεὸν ῥέπος: *even this thing that thou sayest*.
57. εἰ . . . θήσεται: harsh, brutal form of the condition, *if ye are going to (mean to)*.
58. θνητός: supply ἔστι. — τε . . . τε: D. 233, 2, b. — 'θήσατο: from θάω. — μαζόν: the part of which γυναῖκα is the whole; practically, *at the breast of a woman*.
60. 'θρέφα: a fact not mentioned elsewhere. Thetis had an eventful history, of which we know only incidents. — καί: hiatus, D. 35, 1.
63. 'δαίνυσ(ο): imperfect of δαίνυμαι (*ἐδαινύμην*).
66. μί(α): = ὁμή (cp. 57); supply Ἀχιλῇ καὶ Ἑκτορι.
67. ἦσκε: D. 219; 194, b.
68. ἡμάρτανε δώρων: *failed of (omitted to render) his gifts*.
70. τό: *that*, namely λοιβή and κνίση; it is assimilated to the gender of γέρας.
71. κλέψαι: used as a substantive in the accusative case (= τὸ κλέψαι): *we will permit the stealing*. — ἔασομεν: future (not subjunctive).
73. παρμήβλωκεν: from παραβλώσκω. D. 176.
74. εἰ: introducing a wish. — ἄσσον ἐμείο: (*to come*) *nearer to me*. D. 109 *bis* and 112, 1.
77. ὄρτο: D. 206, b, 8. — ἀγγελέουσα: D. 200.
78. Σάμοιο: supply Ὀρηκίης, *Samothrace*.
79. μέλανι: = μέλανι, lengthened for metrical convenience.

81. *κίρας*: artificial bait, made of horn in the shape of a small fish, which was filled with lead to sink it: "*like a weight of lead that set in horn of a field ox goeth down.*" — *εμβεβανία*: D. 217, 1.

82. *ἐπ'*: D. 223.

83. *σπέει*: nom. *σπέος*, gen. *σπέεσος σπέεος*, dat. *σπέεσι σπέει*, D. 82.

84. *ἦαθ'*: *ἦατο* from *ἦμαι*, D. 159.

87. *φ'*: *φοι*.

88. *ὄρσο*: D. 206, b, 8.

90. *δέ . . . δέ*: D. 234, instead of *for, because*.

92. *εἰμι*: D. 235. — *μέν*: = *μέντοι, however*.

97. *ἡχθήτην*: from *άίσσω*.

100. *παρ Διί*: *i.e.*, on his left; Hera sat on his right.

105. *άλαστον*: see on X 261.

106. *καί ὤς*: *i.e.*, *κηδομένη περ*. — *τέο*: D. 131, a and b.

107. *δή*: *now*, D. 238, 7, c.

110. *τόδε*: *this*, the following honor, consisting of gifts, more specifically stated in 119.

111. *αἰδóa*: D. 83.

116. *αἶ κεν*: *in the hope that, if haply*.

118. *λόντα*: agreeing with the omitted subject of *λύσασθαι*.

119. *τά*: D. 133.

122. *φοί(ο)*: D. 124, 3. — *ἐνθ(α)*: local, *there*.

124. *ἡντύνοντο*: followed by a bad hiatus. D. 35, 1.

125. *κλισίῃ*: D. 35, 1. — *ἔρευτο*: D. 175.

128. *τέο*: D. 131.

129. *ἔδει* and *βίε(αι)*: D. 203, b.

133. *ξύνες*: D. 218.

134. *ἐφί*: D. 123 — *δ'*: D. 238, 7, d.

137. *νέκροιο*: genitive of price.

139. *τῇδ' εἴη*: *so be it; let it be in this (that he who brings)*. — *δε*: practically = *εἰ τις*. — *ἄγοιτο*: concessive, *may take*.

145. *Εἰλιον εἶσω*: see on A 71; a pregnant construction for "go to Ilium and announce."

149. *κηρυξ*: D. 235. — *ἔποιτο*: hortatory, *let*, or concessive, *may*.

155. *ἐπέι*: D. 143.

156. *κτενέει*: D. 200.

159. *ὄρσο*: D. 206, b, 8.

160. *ἔξεν*: D. 207, 4. — *κίχῃ*: D. 206, a, 14.

162. *δ δ . . . γέραιός*: supply *ἦν*.

163. *ἐντυπός*: adverb, *close-wrapped*.

168. *κίατο*: D. 159.

172. *τόδ'*: adverbial cognate accusative, *this coming*.

174. σέ(ο): D. 113.

190. δῆσαι: shows that the *wicker body* was used only occasionally.

191. κατεβήσετε: see on Z 288.

192. ἐκεχόνδαι: pluperfect of χανδάνω, whose root is χανδ-, χενδ-, χονδ-, χανδ-.

202. ἐκλε(ο): is a false form of the imperfect passive of κλέομαι for ἐκλέεο, see on ἀποαίρεο, A 275.

207. ὠμωστής: elsewhere used of birds, dogs, fish (82); here, too, it is practically = *beast of prey*.

209. ὤς: is explained by αἶσαι.

211. ἐφών: D. 124, 3; 125.

212. τοῦ ἐγώ, etc.: *would that I could (ἔχοιμι) bury my teeth (προσφῶς) in his heart (ἦπαρ) to its center (μέσον) and devour it.*

216. ἑσταότ': D. 216.

219. πῦλε(ο): D. 156.

225. τεθνάμεναι: *lie dead*; D. 217, 12.

227. ἐξ (D. 223) . . . εἶην: *have put from me my passion for*.

228. ἀνέψγεν: D. 171, b.

234. Θρήϊκες: ∪ ∪ —, D. 37; the European tribes as far as the Axios were on the side of the Trojans.

235. ἐξοίην: adverbial cognate accusative, lit., *when he went a sending*, i.e., *on an embassy*. — κτήρας: *possession*.

238. ἀπέφεργε: D. 170 bis.

239. ἐλέγχεα: as in B 235.

241. ὀνόσασθε: from ὀνομαι, *did ye count it little*.

242. γνώσεσθε: *ye shall know what this means*.

243. δῆ: *now*, D. 238, 7, c.

248. νιάσι: D. 97.

252. ἐννέα τοῖσ': *to those nine*, as though only these remained from his fifty sons.

253. κατήφονες: abstract for the concrete, like ἐλέγχεα in 239, *my disgraces*.

254. πεφάσθαι: from φένω.

258. ἦσκει: D. 219; 194, b. — ἐφεφοίκει: D. 170 bis; 217, 6.

260. τά: points; translate as an adverb, *but here*.

261. χοροῖτυπῆσιν: D. 66, a.

262. φαρνῶν: D. 103.

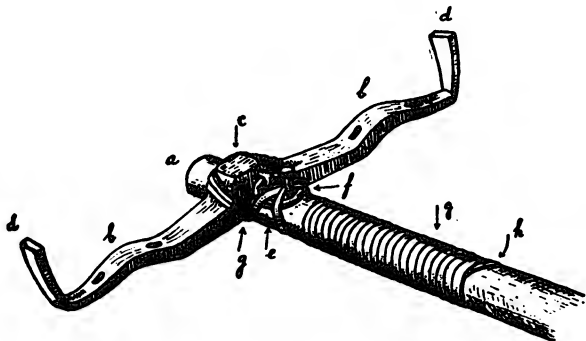
264. ὀδοῖο: partitive genitive.

265. ὑποδφείσαντες: D. 59, 1.

266. ἐκ . . . ἀειραν: from its stand or rack.

268. ἡμόνειον πύξινον: it is not an accident that the mule and the box tree are mentioned together. The mule originated in Paphlagonia, a country which

could also boast of whole forests of box. The hardness and durability of box-wood made it especially desirable for yokes. — The following cut, taken from Reichel's *Homerische Waffen*, will illustrate the technical details of the yoke.



a = ῥυμός; *b, b* = ζυγόν; *c* = ὀμαλός; *d, d* = ὀλῆκες; *e* = κρίκος; *f* = ἔστωρ;
g, g = ζυγόδεσμον; *h* = end of ζυγόδεσμον tucked under.

281. ἔευγνόσθην: imperfect; they were still busied therewith when Hecabe came.

285. λείψαντε: from λείβω. — κιοίτην: D. 205, 2.

293. καί: as in A 79; D. 234.

296. εἰ . . . οὐ: we should expect εἰ μή; see on Γ 289. — ἑρόν: D. 124, 3; 125.

298. μεμαῶτα: D. 217, 8.

304. χέρινον: only here in the meaning *basin*.

305. φῆς: D. 124, 3. — ἀλόχοιο: genitive of separation.

306. μέσφ' ἑρκεί: before the altar of Zeus Ἑρκείος which stood in the center of the court.

315. τελειότατον: *bringing surest fulfilment*.

317. ὄσση δέ: Homer does not often compare animate with inanimate things.

319. τοῦ: depends on πτερά. — ῥείσατο: D. 58, 45, c; 170 *bis*.

326. ἵπποι: a verb of motion is to be supplied from εἰλκον.

328. κίοντα: is predicative with the omitted object of ὀλοφύρομενοι = ὡς εἴ
 φε θάνατόνδε κίοντα ὀλοφύροντο, or else ὡς εἰ ὀλοφύροντ' ἄν, εἰ θάνατόνδε κίοι.

331. Ζῆν: D. 96.

335. ἐταίρισσαι: intransitive. — ἔκλυες: gnomic aorist, therefore the subjunctive in the relative clause. — ἐβλήθη: D. 153.

338. τῶν ἄλλων: *those others*. — Πηλεΐωνάδ(ε): the only instance in which the suffix -δε (D. 67) is affixed to the name of a person.

343. δέ: —, by the ictus.

344. ὑπνώνοντας: stems that end in α, ε, or ο sounds are usually short in the present and imperfect (but long in the aorist), cp. ἰστά-ναι, στή-ναι.

351. ἤλυθε: D. 196, 10, b.

354. φράδεος: uncompounded adjectives in -ης are rare; the neglect of the φ in ἔργα shows that the clause is a later addition; 'tis a matter for prudent thought.

357. λιτανεύομεν: D. 8; 24; 183.

358. σύν . . . ἔχυτο: D. 206, a, 31. — ἔφια: D. 59, 1; 205, 1.

364. ἔφεισας: D. 59, 1.

369. ἀπαμύνασθαι: infinitive of result, necessitated by the preceding line, "thou art too young and thy friend is too old to defend yourselves against one who," etc. — χαλεπήνῃ: D. 143.

370. οὐδέν: adverbial accusative, *in no wise*. — καί: *even*. — δέ: *and*.

371. ἀπαλεξήσαιμι: D. 142, A, 1. — φύω: D. 124, a. — φέρω: D. 58, 47; 190, a.

375. ἔκιν: D. 171; 206, a, 17. — ἔδοιπόρον: D. 66, a.

376. πέπνυσαι: from πνέω. — μακάριον: usually said of gods. — δ': D. 234. — ἔειπσι: D. 219.

384. δεδριώτες: D. 59, 1; 210; 217, 3.

385. ἐπιδείν: litotes, D. 244: "he was not behindhand (never hung back) from the battle of (against) the Achaeans."

387. τέων: D. 131.

388. ὥς: *since, for*. — καλά: adverb.

390. πείρα(ε) . . . εἶπες: *test me and ask me of Hector*. — ἔμελλο: D. 112, 1; 113.

394. ἰσταότα: D. 217, 5.

398. ὣς: *thus*.

399. φέξ: 58, 25. — ἴασιν: D. 219.

400. μετά: with the genitive is found in only four other passages in Homer; *I cast lots amid them and, etc.*

404. πολλέμου: genitive of separation after ἰσχύμεν(αι).

412. καίνος: points, *there he lies*.

413. αὐτως: D. 130, here = *just as he fell*.

416. ἐφοί(ο): D. 124, 3; 125.

418. θηλοίο: ∪ ∪ — ∪, D. 37; *thou mayest see for thyself*.

419. οἶον: *how wonderfully*. — ἐφεροῖς: D. 59, a. — αἶμα: accusative; the construction in the active is περινίξεν τινά τι, *he hath been washed of blood*.

420. σύν: D. 223. — μέμυκεν: from μύω, D. 211.

421. δοσ(α) ἐτύπη: the construction in the active is τύπτειν τινά ἔλκος; here the cognate accusative is retained in the passive. D. 208. — ἐν: with ἔλασσαν, D. 223.

422. υἱος: D. 97. — ἔηος: from εὔς, *brave, valiant*.

425. καί: *even*. — διδοῦναι: a unique present infinitive.
428. τῷ: D. 127, a. — ἀπεμνήσαντο: ἀπό involves the idea of recompense, *therefore they remembered them* (his gifts) *for him*.
429. δέξ(ο): D. 206, b, 3. — ἐμέθεν: 112, 1; 114. — πάρα: D. 224.
430. αὐτόν: *me myself*.
433. πειρῆ: a non-Homeric contraction for πειράει; D. 26; 156. — ἐμεῖο: D. 112, 1; 113. — νεωτέρου: and therefore susceptible to temptation.
434. κέλει: dissyllabic, D. 29. — σίω: D. 112, 2; 113. — παρῆ: lit., *passing Achilles by*, i.e., *behind his back*.
435. τόν: depends on συλεύειν; this preachment of the prince of thieves is Homeric humor.
437. Ἄργος: Pelasgian Argos in Phthia, later Larissa Kremaste.
438. ὁμαρτίων: synizesis, D. 29.
440. ἀναίξας: elsewhere intransitive; here with ἄρμα καὶ ἵππους which depend on the ἀνα-.
442. ἡμίονοις: notice the un-Homeric dative in -οις. The numerous blemishes in this whole passage betray its late origin.
443. δῆ: *finally*. — πύργους . . . τάφρον: see on ἔτραφον, A 251.
444. δέ: D. 238, 7, b.
445. ἐφ': D. 223.
447. ὅτε δῆ: has no apodosis until 457.
449. ἀνακτι: the neglect of the ς in a strongly digammated word (also in 452) is non-Homeric; see on 442.
450. κέρσαντε: D. 107 bis.
451. ὄροφον: *thatching rush*, which still grows abundantly in swampy places in the Troad; it has a downy inflorescence. Elsewhere the word means *roof*; the English word *thatch* (= German *Dach*) also means *roof*; so that the parallel is complete; *they thatched it with downy thatch*.
452. φοι: is taken up by ἀνακτι. Achilles's *hut* is built on the plan of the Homeric *palace*.
453. ἔχε: εἶχε.
454. ἐπιρρήσεισκειν: D. 194.
455. ἀναοίγισκον: displays un-Homeric blemishes: (1) the hiatus between the two elements of the compound, i.e., the unelided preposition, and (2) the contraction of the diphthong of the verb (οῖ).
457. ῥῆ: an un-Homeric contraction of ωι, see ὦιξε in 446.
460. ἐλλήλουθα: D. 179, 6.
462. εἰσομαι: very rare as the future of εἶμι, *I will go*; perhaps ἔρχομαι should be read. — Ἀχίλλης: who, notwithstanding his valor, would be uncomfortable in the presence of a god.
464. ἀγαπαζέμεν(αι): by some taken as *welcome* (as hosts) *face to face* (ἀντην); by others as *show favor openly* (ἀντην).

465. γούνατα: D. 89, b.
 466-467 are spurious. Homer knows nothing of Neoptolemus (τέκος). — σὺν: D. 223.
 470. κατ': D. 223.
 471. κία: D. 205, 5.
 472. ἔσκει: D. 194.
 473. ἀπάνευθε: *apart*, but still in the hut. — καθήατο: D. 159.
 475. 'ποίπννον: D. 192, b.
 476. ἴσθων: D. 196. — παρέκειτο: *i.e.*, it had not yet been removed from beside the couch on which they reclined at meat.
 477. μέγας: *tall*, and therefore likely to attract their attention at once.
 479. πολέας: D. 102. — νίας: D. 97.
 482. ἀφνειοῦ: because a poor man could not give the protection needed.
 483. θεοφειδέα: ∪ ∪ —, as in Γ 27; 450; see D. 29; 86.
 486. σοιο: D. 124, 2. — τηλικου: *lit.*, *who is so old*, he places his hand on his own gray hair; *who is of like years with me*.
 496. ἱὴς νηδύος: Hecabe's.
 497. γυναῖκες: concubines, two of whom were Laothoe and Castianira.
 498. τῶν πολλῶν: *of many of those* (fifty).
 499. οἷος: cp. Xen. Cyr. 4, 6: ὅς γὰρ ᾔην μοι μόνος καλὸς κάγαθός. — ἔρποντο: from ῥύομαι, D. 206, a, 28. — αὐτούς: *us ourselves*.
 500. πρῆψν: twelve days ago.
 503. αἰδεσσ(αι): aorist imperative of αἰδέομαι (ἡδυσάμην). — αὐτόν: *me myself*.
 506. χεῖρ(ε): Achilles' hands; *to reach (move) to my lips (i.e., kiss) the hands of him who slew my son*.
 507. πατρός: depends on γόοιο. — ὑψ': D. 223. — ὤρσε: D. 207 *bis*.
 512. τῶν: genitive of source after ὀρώρει. — ὀρώρει: D. 179.
 514. The ancients rejected this verse on the ground that though we may say, "*fear* departed from my trembling limbs," we cannot say, "*longing* departed from my limbs," since the seat of "*longing*" is not in the arms and legs. On the other hand, violent grief *is* accompanied by lively gestures, movements of hands and arms, and a general inability to keep still.
 518. ἄνσχο: for ἀνάσχο; D. 31; 156.
 522. κατ' . . . ἔξε(ο): D. 223; 156.
 527. κατακείμεται: D. 159 — δοιοι πίθοι: are connected by some directly with κακῶν, *two urns of ills*, and a third containing blessings. Others contend more correctly that ἕτερος μὲν must be supplied before κακῶν, *two urns, one of ills, the other of blessings*.
 529. ἀμμίξας: D. 31; 32.
 535. ἐπ' . . . ἐκέκαστο: from καίνομαι.
 538. ἐπὶ: D. 223.

539. κρείόντων: to be heirs apparent to the throne.

543. ἀκούομεν: know by report. — εἶναι: is the imperfect infinitive, *wert*.

544. ἄνω: lit., *up*, i.e., *to the north*; take with ἐντὸς ἐφέργει, *bounds on the north*, namely, all the country of which Lesbos forms the southern frontier, for Lesbos is south of the Troad. — Μάκαρος: son of Aeolus and founder of Lesbos. — ἐντὸς ἐφέργει: *incloses*, i.e., *bounds*.

545. καθύπερθε: lit., *from above* (on the east and northeast); supply ἐντὸς ἐφέργει, *and all that Phrygia farther up bounds*.

546. τῶν: depends on κεκάσθαι, and is the antecedent of ὅσων (though ὅσων is neuter). — κεκάσθαι: the perfect indicative is often present in meaning, and in like manner the perfect infinitive here is equivalent to the imperfect infinitive (see εἶναι in 543): *men say that thou wert the richest in wealth and in sons of all those whom Lesbos bounds on the north*.

551. ἀνστήσεις: D. 31. — πρὶν: adverb, see A 29. — πάθηθα: D. 153.

554. κέλεται: subjunctive, D. 8; 24; 183.

556. τῶνδε: he points to the ἄποινα on the wagon. — ἀπόναιο: D. 206, a, 6.

557. ἔασας: *didst permit me*, namely, to plead my cause; it requires no further object. The next line is an interpolation intended to supply ἔασας with an object.

559. ὑπόδρα: irritability was a characteristic of Achilles, who at the present juncture is not sure of himself and fears that if overcome by anger he may overstep the proper bounds. He does not wish to be urged to do what he fully intends to do.

563. σε: D. 241.

566. φυλακοῦς: only here for φύλακας.

568. τῷ: D. 127, a.

576. ζυγόφιν = ζυγοῦ, D. 64.

580. νόσφιν: perhaps to a remote part of the court.

586. ἀλίττηται: the subjunctive following optatives is not Homeric.

592. σκυδμαινέμεν(αι): D. 145.

600. ἡοί: D. 83. — φαινομένηφι: D. 64.

602. καί: *also*, with Νώβη.

604. The usual myth gives her seven sons and seven daughters. The number varies.

607. ἑφίσσασκετο: D. 197, b.

608. ἡ δ' αὐτή: a transition to direct narrative.

610. κέατο: D. 159.

611. κατθάψαι: D. 31.

615. ἐν Σιπύλῳ: a rude figure cut in the side of Mt. Sipylus east of Magnesia was identified by the ancients as the figure of Niobe turned to stone. The figure is much weathered and looks like a woman only when seen from

some distance. The Greeks were wrong only in calling the figure Niobe. It is a pre-Hellenic deep relief figure of the great Asiatic mother of the gods, known in this region as Cybele. Some deny that the figure ever "weeps" (see Leaf's note). The present writer has seen water oozing from two spots where the eyes should be. The question is discussed by Frazer in his *Pausanias*, iii, 552 ff.

619. κλαίωσθα : D. 153.

630. For the Greeks beauty was a holy thing. — *ἔντ(α)* : i.e., when placed *face to face*, practically = *altogether like*.

635. λέξον : causative, *put me to bed*.

636. ὕπο : *under, beneath, i.e.*, Sleep descends upon the eyes, closing the lids which then become a veil beneath which one sleeps. — *ταρπόμεθα* : D. 205, 2, a, 27.

638. ἔξ οὔ : supply χρόνου.

649. ἐπικερτομένων : referring to Agamemnon, *speaking bitterly*.

650. λέξο : D. 206, b, 6. — γέρον φιλῖ : the kindly address shows that Achilles has put aside all malice, bitterness, and passion.

651. οἱ τε : the plural is made possible because of the collective idea in *τις . . . βουληφόρος, τις meaning many a*.

655. γένηται : we should expect the optative.

657. μέμονας : D. 217, 8.

661. ὦδε : points forward.

662. φερόμεθα : D. 178.

663. ἀξέμεν(αι) : D. 207, 1. — δεδίασιν : D. 176; neglected *φ*.

665. δαινυίτο : D. 162, a. See on Π 99.

672. ἔλλαβε : D. 41; 172.

681. ἱερούς : *statwart*.

683. οἶον : exclamatory, *how that, considering how* (peacefully).

686. σείο : depends on ἀποινα, and ζωῷ is in apposition with σείο.

687. τοί : D. 126; *those who*.

692. ἔξον : D. 207, 4.

696. οἱ δ' : Priam and the herald. — *ἐς* : *towards*. — ἔλων : imperfect of ἐλάω (ἐλαύνω); *drove on*.

702. ἐφ' ἡμιονῶν : *on the mule car*; a fellow to ἐφ' ἵππων.

704. ὤψεσθε : aorist imperative, D. 207, 7.

709. ξύμβληντο : we should expect *ἐνυμβλήατο*, D. 158.

716. μοι : is the ethical dative = *pray*.

717. ἄσσεσθε : concessive (almost jussive) future.

720. τρητοῖσ' : an ordinary bedstead, with holes bored in the sidepieces for the passage of the bedcords. — *παρά* : D. 223.

721. οἱ τε : the relative is taken up in a very harsh way by οἱ μὲν to prepare the way for the contrast and the change of subject : *and by the bier*

they stationed as leaders of the dirge the singers, who struck up the dolorous song, they singing the dirge, while the women wailed in concert.

725. ὅπ' αἰῶνος ὤλεο: thou hast perished out of life. — ὤλεο: D. 205, 2, b, 35. — κάδ: D. 31; 32; 223.

729. αὐτήν: i.e., πόλιν = πολίτας.

730. ῥύσκε(ο): from ῥύσμαι, D. 194; 156. — ἔχες: = εἶχες, thou keepest.

735. λυγρὸν δλεθρον: in apposition with the foregoing sentence.

736. ᾗ: the antecedent is τις Ἀχαιῶν.

739. ἦσκει: D. 219; 194, b.

740. τῷ: D. 127, a.

745. μεμνήμην: = μεμνήμην, D. 215.

752. 'πέρνασ'χ': D. 194.

753. Σάμον: see on 78.

756. ἐπεφνες: D. 205, 2, a, 29.

757. ἐφεσθήεις: see on 419.

762. δαίρων: —, a strange synizesis (D. 29) from δαῖφρων. The difficulty would be avoided if we should read δαρῶν (= δαφρῶν) on the analogy of θυγατέρων — θυγατρῶν.

765. ἐφεικοστόν: according to this ten years were consumed in preparations for the war (collecting the hesitating chieftains, such as Odysseus and Achilles) and in the first disastrous expedition to Teuthrania (of which Homer knows nothing, apparently). This is the tenth year at Troy. Accordingly Neoptolemus would be about nineteen years old, and Telemachus a trifle older.

766. ἀπελήλυθα: D. 179.

768. εἰ: in a past general condition is found nowhere else in Homer (who uses ὅτε or ὅποτε freely in that condition).

775. πεφρίκασιν: D. 211.

778. ἄξετε: imperative, D. 207, 1.

780. ἐπέτελλε: here = promised.

789. ἦγρετο: D. 205, 2, b, 1.

790. ἦγερθεν: D. 155, a.

795. τὰ γε: the bones.

798. λάεσσι: D. 99.

799. ἔχεαν and χεύαντες (in 801), D. 207, a, 14.

801. τό: points; the σῆμα, there.

802. εὖ: take with 'δαίνυντ', thus made they funeral for horse-taming Hector, a simple, direct, rapid, and noble close. A scholiast says that in some editions the Iliad closes with: "And while they were thus busied about the funeral of Hector, the Amazon (Penthesileia) came, the daughter of Ares the haughty slayer of men," thus forming a transition from the Iliad to the Aethiopis, the next poem in the Epic Cycle.

VOCABULARY.

In consulting this vocabulary for digammated words the student will disregard the ς and look for the resulting word in its proper alphabetical place. Thus, if he would find *ἔφειπε*, *ἔφιδον*, *ἔφφαδε*, *ῥιφάχω*, *ῥεφίσκω*, *ῥέφκοικα*, *ῥεκάφεργος*, he must look for *ἔειπε*, *εἶδον*, *ἔαδε*, *λάχω*, *ἔτσκω*, *ἔοικα*, *ἐκάεργος*, respectively.

A

A = Iliad I.

ἀ-, a prefix. (1) **ἀ privative**, appearing as **ἀ-** before consonants (*ἀ-θάνατος*), but as **ἀν-** before vowels (*ἀν-αἰτίος*); cp. *νη-*. (2) **ἀ copulative**, appearing as **ἀ-**, **ἀ-**, **δ-**; it conveys the idea of being together, of union, or of sameness (*ἀ-λόχος*, *ἀ-θρόος*, *δ-τριχες*). (3) **ἀ prothetic**, appearing as **ἀ-**, **δ-**; here it is merely a vocalic prefix, usually euphonic in character (*ἀ-ποινα*, *δ-μίχλη*).

ἄ, an exclamation of sympathy, threatening, derision, or admiration: *Ah!* Π 837.

ἄ-απτος, **-ον** (*ἀ(ν) priv. + ἄπτω*): lit. *not to be touched*; *unapproachable*, *irresistible* A 567.

ἄ-ατος, **-ον** (*ἀ(ν) priv. + ἄω, satiate*, *sa-tur*): *insatiate*; *ἄατόν περ*: *for all his thirst* for X 218.

ἄάω, **pass. aor. ἀάσθη** Π 685: *was deluded, deceived himself*; with *μέγα*: *was blindly forgetful, was greatly infatuated*.

Ἄ-βαρβαρέη (*ἀ(ν) priv., cp. βόρβορος, mud*): lit. *the Clear One*, a fountain nymph, *Abarba'rea* Z 22.

Ἄβληρος: *Able'rus*, a Trojan Z 32.

Ἄβυδός: in *Aby'dus*, a town on the Hellespont P 584.

ἀγα- (*μέγα*), a prefix: *very, most*, cp. *ἀγακλής*.

ἄγαγε A 346, **ἄγαγον** Ω 577, see *ἄγω*.

ἀγαθός, **-ή**, **-όν**: (1) *nobly born*; (2) *valiant, sturdy, doughty, brave* A 131, but never *good* in a moral sense; yet *βοήν ἀγαθός* Γ 96: *good at the warcry*; *goodly* Γ 179, *wise* B 273, *noble* Ω 632.

Ἀγάθων, **-ωνος**: *Ag'athon*, son of Priam Ω 249.

ἀγα-κλής, **-ες** (*ἀγα- + κλέος*), **ἀγα-κλέεος** Π 738, **ἀγακλῆες** P 716: *most noble, renowned*.

Ἀγα-κλής, **-έος** (*ἀγα- + κλέος*): *Ag'acles*, a Myrmidon Π 571.

ἀγα-κλειτός, **-όν** (*ἀγα- + κλείω*): *renowned* Π 463.

ἀγα-κλυτός, **-όν** (*ἀγα- + κλύω*): *famed* Z 436.

ἀγάλλομαι (*μέγα, μεγαλ*), **ἀγάλλεται** P 473, **ἀγαλόμενα** B 462: *rejoice, exult, go proudly*.

ἔγαμαι (*μέγα*), **aor. ἠγάσασατο** Γ 181, **ἀγασσάμεθα** Γ 224: *marvel at*.

Ἀγαμέμνων (ἀγα- + μέδομαι) : *Agamemnon*, son of Atreus, king of Mycenae, commander in chief of the Greeks at Troy A 24.

ἄ-γαμος, -ον (ἀ(ν) priv. + γαμέω) *unwed* Γ 40.

ἀγά-ννιφος, -ον (ἀγα + νίφω, *to snow*) : *snow-clad* A 420.

ἀγανός, -ή, -όν : *gentle, winning* B 164.

ἀγανός-φροσύνη, ἡ (ἀγανός + φρήν) : *gentleness of spirit* Ω 772.

ἀγαπάω (ἀγάπη, ἀγα- + πάομαι), inf. ἀγαπαζέμεναι Ω 464, part. ἀγαπαζόμενος Π 192 : *favor, welcome*.

ἀγαπητός, -ή, -όν (ἀγα- + πάομαι) : *beloved* Z 401.

ἀγανός, -ή, -όν (prothetic ἀ- + γαίω, *gaudeo*) : *proud* Z 23, *noble* Σ 16, *lordly* Γ 268.

ἀγγελίη, ἡ (ἀγγέλλω) : *message* B 787, *tidings* Π 13, *errand, command* O 640.

ἀγγεῖλις, ὁ (ἀγγέλω) : *messenger, envoy, ambassador* Γ 206.

ἄγγελος, ὁ, ἡ : *messenger, agent, with a message* A 334.

ἀγγέλλω, fut. part. ἀγγελέουσα Ω 77, ἀγγελέοντα P 701; aor. ἤγγειλ(ε) X 439, imper. ἀγγειλον Ω 145 : *carry tidings* P 701, *tell* X 439, *upon her errand* (Ω 77).

ἄγνος, τό; plur. ἄγνεα : *pail, bowl* B 471.

ἄγε Γ 192, see ἀγω.

ἀγείρω, part. ἀγείρόντων B 438, ἀγείρομενοι Π 207; imperf. ἡγείροντο B 444; aor. subj. ἀγείρω Π 129, ἀγείρομεν A 142, part. ἀγείρας Γ 47; mid. 2d aor. ἤγερο Ω 789, ἀγείροντο B 94, part. ἀγομένοισιν Γ 209; pass. aor. ἀγέρθη X 475, ἤγεροθεν A 57 : *assemble, gather* A 57, *summon* Π 129, *collect* Γ 47, *stir* Z 105; mid. and pass. *assemble themselves, gather together* B 481; ἀγείρομενοι : *in your gatherings* Π 207; θυμὸς ἀγέρθη : *her soul returned* X 475.

ἀγε-λαίη (ἀγω + ληΐς) : lit. *booty-bringing, driver of the spoil* Z 269, epithet of Athene.

ἀγελή-δόν (ἀγω), adv. : *in a herd* Π 160.

ἀγελή-φι (ἀγω), locative : *in the herd* B 480, *on a herd* Π 487.

ἀγέμεν A 323, see ἀγω.

ἀγέραςτος, -ον (ἀ(ν) priv. + γέρας) : *without a meed of honor* A 119.

ἀγέρθη X 475, see ἀγείρω.

ἀγέρωχος, -ον : *lordly, overbearing, haughty* Γ 36, *impetuous, valiant, stout-hearted* Π 708.

Ἔργη Γ 367, Π 801, see ἐργῆμι.

ἀγ-ηγορίη, ἡ (ἀγα- + ἀήρ) : lit. *manliness*, then *pride* X 457.

ἀγ-ήνωρ, -ορος (ἀγα- + ἀήρ) : lit. *manly*, then *insolent* B 276, *proud* Ω 42.

Ἄγ-ήνωρ, -ορος (ἀγα- + ἀήρ) : *Age'nor*, a Trojan, son of Ante'nor Π 535.

ἀ-γήραος, -ον (ἀ(ν) priv. + γήρας) : *ageless, that knoweth not age* B 447, *ever young* P 444.

ἀγητός, -ή, -όν (ἀγαμαι) : *marvelous* X 370, *surpassingly beautiful* Ω 376.

ἀγ-ἱνέω (ἀγω), imperf. ἀγίνεον Ω 784 : *gathered*.

ἀγκ-άζομαι (ἀγκάς), imperf. ἡγκάζοτο P 722 : *took in their arms* (and lifted him mightily on high).

ἀγκαλῖς, -ίδος, ἡ (ἀγκών), ἐν ἀγκαλίδεσσι X 503 : *in the arms*.

ἀγκ-ᾶς (ΑΓΚ, *crooked, curved*, cp. *ancus, unguis*), adv. : *in my arms* Ω 227.

ἄγκος, τό (ἀγκάς) : *glen* X 190.

ἀγκυλό-μητις (ἀγκύλος + μήτις) : *crooked-counseling* B 205.

ἀγκύλος, -η, -ον (ἀγκος) : *curved* Z 39.

ἀγκυλο-χείλης (ἀγκύλος + χεῖλος) : *of curved beaks* Π 428.

ἀγκών, -ῶνος, ὁ (ἀγκος) : lit. *a bent thing* (elbow), then *corner* (angle) of the wall Π 702.

ἀγλαΐη, ἡ (ἀγλαός), dat. ἀγλαΐῃ Z 510: *in his glory*.

ἀγλαός, -ή, -όν (ἀγάλλομαι): *bright, shining, brilliant, beautiful, splendid* A 23, *glorious* II 185, *goodly* A 213, *limpid* B 307.

ἀ-γνοῖά (ἀ(ν) priv. + γιγνώσκω), aor. ἡγνόησε(ν) A 537: *be ignorant, fail to know (recognise)* B 807.

ῥᾶνυμι, part. ῥᾶνυμένων II 769; aor. imper. ῥᾶξον Z 306, part. ῥᾶξαν(ε) Z 40, II 371; 2d aor. ῥάγη Γ 367, II 801: *break, shatter*.

ἄ-γονος, -ον (ἀ(ν) priv. + γίγνομαι): *unborn* Γ 40.

ἀγοράομαι (ἀγέλω, ἀγορή), ἀγορεύσθε B 337; aor. ἀγορήσατο A 73: *hold assembly* B 337, *make harangue, talk* B 78.

ἀγορεύω (ἀγορή), ἀγορεύεις A 109, subj. ἀγορεύω A 365, opt. ἀγορεύεις B 250, imper. ἀγόρευε A 385, inf. ἀγορεύειν A 571, ἀγορευέμεν(αι) B 10; imperf. ἀγόρευε A 385, ἀγόρευον B 788: *speak, declare so* A 385, *talk* B 250, *tell* A 365, *make harangue* A 109, *hold assembly* B 788, *say* B 322.

ἀγορή, ἡ (ἀγέλω) : *assembly, primarily of the whole army* A 54, *place of assembly* B 95, ἀγορήνδε : *to the general assembly* B 51, *to the place of assembly* B 207, *to an assembly* A 54; ἀγορήθεν : *from the place of assembly* B 264, ἀγορῇ : *in debate, in speech* B 370, ἀγοράων B 275: *harangues*.

ἀγορητής, ὁ (ἀγέλω, ἀγοράομαι) : *lit. assemblyman, one who speaks in the assembly, then orator* A 248; plur. *speakers in council* Γ 150.

ἄγος, ὁ (ἄγω) : *leader, chieftain* Γ 231.

ἄγρ-αυλος, -ον (ἀγρός + αὐλή) : *in the field* Σ 162, *of the field (farm-yard, homestead)* P 521; Ω 81.

ἄγριος, -ον (ἀγρός) : *wild* Γ 24, *fierce*

P 737, *furious* Z 97; ἀγρία φοῖδε : *is cruelly minded* Ω 41.

ἄγυια, ἡ (ἄγω), plur. ἀγυιαί with change of accent: *street; κατ' ἀγυιάς : down the streets* Z 391.

ἄγυρις, -ιος, -ῦρι, ἡ (ἀγέλω) : *assembly (crowd or multitude of the dead)* II 661, *company* Ω 141.

ἄγχι (cp. ἐγγύς *angustus*), adv.: *near, hard by* B 172, *by one's side* Z 405, μάλ' ἄγχι : *close beside him* Z 405; usually with the dative Z 405; ἄγχι δέ f(oi) ἱσταμένη B 172. Comparative ἄσσον A 335, 567: *nearer*. Superl. ἄγγιστα B 58: *most closely, most exactly*.

ἄγχι-μαχος, -ον (μάχη) : *that fight hand to hand* II 248.

ἄγχι-μολος, -ον (μολεῖν), neuter as adv.: *nigh* II 820, ἐξ ἀγγιμολοιο : *from hard by* Ω 352.

Ἀγχίσις, -αο : *Anchi'ses, son of Ca'pys, father of Aene'as* P 491.

Ἀγχισιάδης : *son of Anchi'ses, Aene'as* P 754.

ἄγχω (cp. ἄγχι), imperf. ἤγχε Γ 371: *was choking (strangling)*.

ἄγω (ago), subj. ἄγω A 184, ἄγωμεν X 392, opt. ἄγοιμι Ω 151, imper. ἄγε A 337, inf. ἀγέμεν(αι) A 323, ἄγειν A 99, part. ἄγων A 311, ἄγοντες A 391; fut. ἄξω A 139, inf. ἀξέμεν(αι) II 832; 2d aor. ἤγαγε Z 291, subj. ἀγάγωμι Ω 717, ἀγάγω B 231, ἀγάγησιν Ω 155, imper. ἀγαγε(ε) Ω 337; mid. subj. ἀγήται Z 455, opt. ἄγοιτο Ω 139, imper. ἀγέσθω Γ 72, inf. ἀγεσθαι Γ 404; 2d aor. ἠγάγετο II 190: *lit. took her to himself, i.e. took her to wife; mixed aor.*, imper. ἄφερε Γ 105, Ω 778, ἀξέμεν(αι) Ω 663: *lead* A 139, 311, *lead away* A 338, 347, *take* A 184, *bring* A 443, *carry* A 99; ἄγε : *up! go to! come! come now!* it is really an imperative weakened to a mere interjection, and as such it may

be used with the 1st pers. plur. (as in A 62), with the 2d pers. plur. (as in B 331), with the 3d pers. plur. (as in B 437), while ἄγετε may be used with the 1st pers. plur. (as in B 72, 83); εἰ δ' ἄγε δεῦρο: *up, come hither* P 685; ἀλλ' ἄγε δῆ: *but come now* Ω 137; ἄγων: *with* A 431.

ἀγών, -ῶνος, ὁ (ἄγω): *assembly* Ω 1; ἐν ἀγῶνι Π 239: *in the gathering (arena)* of the ships.

ἀ-δάκρυτος, -ον (ἀ(ν) priv. + δακρύω), active compound: *shedding no tears, tearless* A 415.

φαδεῖν Γ 173, see φανδάνω.

ἀ-δελφεός, ὁ (ἀ- cop. + δελφύς *womb*): *brother* B 409, gen. ἀδελφεόο Ζ 61.

ἀδινός, -ή, -όν (cp. ἄω, ἄδην): *thronging, busy* B 87, *thickly swarming* B 469, said of bees; *wild (lament)* X 430, *loud (lament)* Ω 747, *beating (of the heart)* Π 481; adv. ἀδινά: *sore (of weeping)* Ω 510, *vehemently (of groans)* Ω 123.

*Ἀδρηστος (ἀ(ν) priv. + διδράσκω, *run*, or + δρώω, *do*): *Adras'tus*, Trojan, (1) Ζ 37, 63, and (2) Π 694.

ἀδροτής, -ήτος, ἡ (ἀνῆρ): *manhood, vigor* Π 857, X 363, Ω 6.

ἀφφραχῦαν = ἀμφραχῦαν, by apocope and assimilation (D 9, 31, 32) from ἀμφραχῦαν, perf. part. of ἀναφράχω: *cry out, scream aloud* B 316.

ἀέθλιον, τό (ἀεθλος), plur.: *prizes* X 160.

ἀέθλον, τό (ἀεθλος): *prize* X 163.

ἀέθλος, ὁ: (ἀ- cop. + FEΘ, cp. Germ. *Wette*) *struggle; battle* Γ 126, *hardships, tasks, labors* O 639, *contest for a prize* Π 590.

ἀέθλο-φόρος, -ον (φέρω): *victorious* X 22.

ἀείδω (proth. ἀ- + φείδω), imper. ἀεῖδε A 1, part. ἀείδοντες A 473, imperf. ἀείδον A 604: *sing, tell the story of, narrate in song*.

ἀ-φεικέη, ἡ (ἀφεικής): *defacement* Ω 19.

ἀ-φεικής, -ες (ἀ(ν) priv. + φεῖσκω): *lit. unseemly, that brings no honor; hence loathsome, loathly, shameful, disgraceful* A 97, *unworthy* Ω 594, *foul, ignominious* X 395, *base* Π 32, *unwelcome* A 341.

ἀφεικίζω (ἀφεικής), ἀφεικίζει Ω 54, imperf. ἀφεικίζεν Ω 22, fut. ἀφεικίσω X 256; aor. subj. ἀφεικίσσῃ Π 545, opt. ἀφεικισαίμεθ(α) Π 559, inf. ἀφεικίσσασθαι X 404: *maltreat, insult, dishonor, work shame to, entreat foully*.

ἀείρω (from ἀεργῶ), imper. ἀεῖρε Ζ 264, part. mid. ἀειρομένη B 151; aor. ἔειραν Ω 590, ἀειραν Ω 266, part. ἀειρας Π 678, ἀειραμένη Ζ 293; pass. plup. ἄορο Γ 272: *lift, bear out of* Π 678, *seize* P 588, *take* Ζ 293, *bring* Ζ 264; mid. *rise up* B 151, *stand* ἀειρομένη: *rose up from beneath their feet and stood (on high in clouds)* B 151; pass. ἄορο: *hung, dangled* Γ 272.

ἀφεικαζόμενος (ἀ(ν) priv. + φεκών), ἀφεικαζόμενη Ζ 458: *against one's will; πῶλλ' ἀφεκ. : grievously entreated*.

ἀ-φέκητι (ἀ(ν) priv. + φεκών): *against one's will* O 720.

ἀ-φέκων, -οντος (ἀ(ν) priv. + φεκών): *unwilling, reluctant, against one's will* A 301; *unwillingly; οὐκ ἀφέκοντ' X 400; nothing loath; πῶλλ' ἀφέκων: sore loath* P 666.

ἄελλα, ἡ (ἀφημι): *dust, eddying dust* Π 374, *storm* B 293.

ἀ-φεικής, -ές (ἀ- cop. + φείλλω): *lit. rolled together; hence thick, dense* Γ 13.

ἀελλό-πος (ἀφημι, ἄελλα + πούς): *airy-footed* Ω 77.

ἀέξω (ἀφέξω *augeo*), fut. ἀέξει Ζ 261: *make to increase, increase*.

ἀερό-πους (ἀείρω + πούς): *lit. foot-lifting; hence high-stepping, prancing, fleet* Γ 327.

ἀφφέρυσαν A 459, B 422, see ἀναφέρω.

ἀζηχῆς, -ες (ἀ-cop. + δίδ + ἔχω) P 741, *unceasing*; adv. **ἀζηχῆς** O 658: *ceaselessly, incessantly*.

ἄζομαι Z 267, part. **ἄζόμενοι** A 21, imperf. **ἄζετο** II 736: *have awe, reverence, stand in awe of*.

ἄήρ, **ἥερος**, **ἥερι** Γ 381, **ἥερα**, ἡ, ὁ (ἄφημ): *the lower stratum of air, mist, cloud, darkness*.

ἄήτη, ἡ (ἄφημ): *blast, gale* O 626.

ἄ-θάνατος, -η, -ον (ἀ(ν) priv. + θάνατος): *deathless, that knoweth not death, immortal* A 530; plur. *the immortal gods, the immortals* A 265.

ἄ-θαπτος, -ον (ἀ(ν) priv. + θάπτω): *unburied* X 386.

ἀθερίζω, imperf. **ἀθερίζον**: *slight, make slight of, disdain* A 261.

ἄ-θέσ-φατος, -ον (ἀ(ν) priv. + θεός + φημι): lit. *not utterable even by a god*; hence *unutterable, immense, infinite, immeasurable, endless, excessive, incessant* Γ 4.

Ἀθηνᾶη: *Athe'ne*; see note on A 221; born from the brain of Zeus, she is the personification of prudence and prowess; her actions are characterized by moderation and dignity. She is the shaper and molder of all that is noble in human life; patroness of the state, of agriculture, inventions, industrial art and the sciences; the protectress of city walls, fortresses, harbors, she is naturally the goddess of war that is conducted with wisdom and strategy, prudence and forethought, and is waged for the material advancement of the state. She is the superior of Ares, whose delight is in physical encounter. She advances the state in time of peace, also: she invented the plow, the rake, the distaff, and the loom; she gave the olive tree to man, whom she taught to yoke cattle and

bridle horses, and to use fire in the arts and sciences; she is the patroness of courts of law, having established the criminal court of the Areopagus at Athens.

Ἀθήνη: *Athe'ne*, see Ἀθηναίη A 194.

ἄθλεύω (ἄεθλος), part. **ἄθλεύων** Ω 734: *laboring, struggling*.

ἄθρέω, fut. **ἄθρήσει** Ω 206: *perceive, behold*.

ἄθροοι (ἀ-cop. + θρόφος): *in a body, in concert* B 439, *in close rank* O 657; **ἄθροα** X 271: *at once, in one hour*.

αἰ is the Aeolic form of the Attic **εἰ**: *if, whether*. **αἰ γάρ** and **αἰθε** + opt. in a wish: *oh that! would that* B 371. **αἰ κε(ν)** (= Attic **ἐάν**) + subj. A 128: *if*; also: *if haply, in the hope that* A 66, 207, B 72, after **εἰπεῖν**, **ἰδεῖν**, **πειράσθαι**. **αἰ κέν πως**: *if perchance* A 408.

αἶα, **αἶης**, ἡ (= γαῖα): *earth* Γ 243, *land* B 162, *country* II 539.

Αἰακίδης, -αο: *son of Ae'acus, Pe'leus* II 15.

Αἶας, -αυτος, -αυτε, -αυτες, -άυτεσσι: *Ajax* A 145. (1) *A'jax*, the son of Telamon, king of Salamis, after Achilles the biggest and strongest of the Greeks. (2) *Ajax*, the son of O'ileus.

αἶγα Γ 24, see **αἶξ**.

Αἰγαίωv: *Aegae'on*, son of Posei'don A 404.

αἰγανή, ἡ (**αἶξ**, *goat*, or **ΑἰΓ' oak**): lit. *goat-catcher or oak-staff*; *javelin* II 589, a light spear used in hunting and athletics.

Αἰγέδης: *son of Ae'geus*, Theseus A 265.

αἰγίος, -η, -ον (**αἶξ**): *of goat-skin* Γ 247.

αἰγι-αλός, ὁ (**ΑἰΓ'**, *wave*, + **ἄλς**): *beach* B 210.

αἰγι-λίψ, -ιπος (**αἶξ** + **ΑἰΠ**, **λίq**, *linquere*): *steep* II 4.

αἰγι-οχος, -οιο (**αἰγίς** + **ἔχω**): *aegis-bearing* A 202.

αἰγίς, -ίδος, ἡ: *aegis*, see notes on A 202, B 447.

αἰγλή, ἡ (*ignis*): *gleam* B 458.

αἰγλήεις, -εσσα, -εν (*αἰγλή*): *radiant, glittering* A 532.

αἰ-γυπίος, ὁ (*αἶξ*, *goat*, + *γύψ*): *vulture* II 428.

αἰγών A 66, see *αἶξ*.

αἰδέομαι (*αἰδώς*) Z 442, fut. *αἰδέσεται* X 124, Ω 208; aor. subj. *αἰδέσσομαι* X 419, imper. *αἰδεσσο(αι)* Ω 503, and *αἰδομαι*, imper. *αἰdeo* X 82, inf. *αἰδεσθαι* A 23, part. *αἰδομένης* A 331: *to have reverence (respect, fear) for* A 23, *have regard for* X 82, *have shame before* Z 442, *be ashamed before* X 105, *shrink from* Ω 90.

ἀ-φιδηλος, -ον (*ἀ(ν)* priv. + *φιδεῖν*): lit. *that maketh invisible*; hence *destroying, destructive, ravaging* B 455, *invisible* B 318.

Αἰδης, -ᾶο (according to some from *ἀ(ν)* priv. + *φιδεῖν*, *invisible*) X 52: *Ha'des*, the god of the lower world.

αἰδοίος, -η, -ον (from *αἰδοσ-ιος*, *αἰδώς*): *reverend, revered, venerable* Γ 172, *chaste* Z 250, *noble* X 451.

αἰδομαι (*αἰδώς*), inf. *αἰδεσθαι* A 23, see *αἰδέομαι*.

"*Αἶδος* gen., Γ 322, "*Αἶδι* dat., A 3 (from an unused nom. "*Αἶς*): *Hades*, the god of the lower world; "*Αἰδώς*(ε) II 856: *to the house of Hades*.

ἄ-φιδρος (*ἀ(ν)* priv. + *φιδεῖν*): *a man of no understanding* Γ 219.

αἰδώς, -δος, ἡ: *honor, respect, reverence* Ω III, *shame* O 657, *nakedness, the secret parts, privates* B 262, X 75.

αἰεῖ (Αἰφεῖ) A 52, **αἰέν** A 290: *continually, ever, always* A 107, *at each moment* Φ 605.

αἰε-γενέτης (*γεννομαι*), pl. -ᾶων B 400, -ῶν Γ 296: *that live forever, that are*

for everlasting, everlasting Z 527, *eternal* II 93.

αἰέν A 290, see *αἰεῖ*.

αἰερός, ὁ (*avis*): *eagle* O 690.

αἰζήσιος, adj.: *strong man* P 520, see *αἰζήσιος*.

αἰζήσιος, adj.: lit. *very active*; hence *vigorous man, young man* Γ 26.

αἰθαλόεις, -εσσα, -εν (*αἶθω*): *dark* Σ 23, *sooty, smirched (blackened)* with smoke B 415.

αἶθε, used in wishes, like the Attic *εἴθε*, with the opt.: *O that, would that* A 415, Γ 40.

αἰθήρ, -έρος, ἡ (*αἶθω*): *the upper air* Σ 207, *air, ether* II 300, *heaven, heavens* B 412; *αἰθέρος ἐκ διης* II 365: lit. *out of the sacred air, i.e. out of and after a clear sky*.

Αἰθι-ωνες, -ῆας A 423, according to some from *αἶθω*, *burn*, + *ὤψ*, *face*, = *burnt faces*, i.e. *sun-burnt* (the Oriental word *Arab* also means *black*, but the word is probably the graecized form of some unknown foreign word): *Ethiopians*.

αἶθομαι, part. *αἰθόμενος* Z 182, *αἰθόμενον* II 293: *burning, blazing*.

αἶθουσα, ἡ (*αἶθω*, *burn*): lit. *the bright (sunlit) court* inside the house; hence *colonnade, portico, vestibule* Ω 238.

αἶθ-ος, -οπος (*αἶθω* + *ὄψ*): *sparkling, bright, gleaming* (of wine) A 462, *flashing* (of bronze) P 592.

Αἰθρη (*αἶθω*): *Aethra*, daughter of Pitheus, king of Troezen, mother of The-seus, slave of Helen Γ 144.

αἶθ-ρη, ἡ (*αἶθω*): *clear sky* P 646.

αἶθων, -ωνος (*αἶθω*): *fiery* Σ 161, *lustrous* O 690, *shining* Ω 233.

αἶ κε A 128, see *αἶ*.

αἶκή, ἡ (*ἀίσσω*): *flight, storm* O 709.

ἀ-ικῶς (*ἀ(ν)* priv. + *φελοσκω*): *foully* X 336.

αἶμα, τό: *blood* A 303; *αἶμα πιόντες*: *maddened with the taste of blood* X 70; *φόνον αἵματος* II 162: *bloody gore*.

αιματώδης, -εσσα, -εν (αἷμα): *bloody* B 267, *gory* Π 841.

Αἰμονίδης, -αο: *son of Iac'mon*, Laër'ces P 467.

αἰν-ἀρετή (αἰνός + AP, ἀρείων, ἀρετή), *voc.: terribly brave, brave to the hurting of others, fatally (dreadfully) valiant* Π 31.

Αἰνείας, -αο (αἶνος, *praise*, or αἰνός, *dreadful*): *Aene'as*, son of Anchis'es and Aphrodi'te, the bravest of the Trojans after Hector Z 75.

αἰνέω (αἶνος), *imperf. ἤνεον* Γ 461; *aor. ἤνεσ'* Ω 30: *approve, praise, prefer*.

αἰνό-μορος, -ον (αἰνός + μείρομαι, μόρος): *cruel-fated* X 481.

αἰνός, -ή, -όν: *dreadful* Γ 20, *dread* Z 1, *awful, mighty, mischievous* A 552, *terrible* Σ 171, *cruel* X 43; *adv. αἰνά:* *terribly, to my sorrow* A 414; **αἰνῶς**, *sorely* A 555, *mightily* Ω 198, *exceedingly* Ω 358, *amazingly, marvelously* Γ 158; *superl. αἰνώτατε* A 552, Π 440: *most dread*.

αἶξ, αἰγός, ὁ, ἡ: *goat* Γ 24.

αἶξας Ο 694, *see αἰσσω*.

Αἰολίδης (αἰόλος): *son of Ae'olus*, Sisyphus Z 154.

αἰολο-θώρηξ (αἰόλος + θώρηξ): *with flashing armor, of the glancing mail* Π 173.

αἰολό-πῳλος (αἰόλος + πῳλος): *of the fleet steeds, with swift horses* Γ 185.

αἰόλος, -η, -ον (ἀ- cop. + φελύω, volvo): *coiling, wriggling* X 509, *glittering* Π 107.

ἄιον Σ 222, *see αἰώ*.

αἰπεινός, -ή, -όν (αἶπος, cp. αἰπύς): *steep* Z 35.

αἰ-πόλιον, τό (αἶξ, *goat*, + πέλω): *herds of goats or sheep* B 474.

αἰ-πόλος, ὁ (αἶξ, *goat*, + πέλω): *lit. sheep-(goat-) herd, herder of sheep or goats* B 474.

αἰπύς, -εἰα, -ύ (αἶπος): *high* Z 327, *steep* B 811, *sheer* Z 57, *impending* Π 283.

αἰρέω (stems αἶρε, αἶρη, and FEA), αἰρεῖ Γ 446; *imperf. ἤρεον* B 154, *fut. αἰρήσομεν* B 141, *inf. αἰρήσειν* B 37, *αἰρησέμεν(αι)* P 488; *2d aor. (FEA, but usually without ς) εἶλε* Γ 35, *εἶλον* X 17, *ἔλε* A 197, *ἔλον* A 369, *subj. ἔλῃς* Π 725, *ἔλωμεν* B 228, *ἔλωσι* Π 128; *opt. φέλοιμι* X 253, *ἔλοι* B 12, *inf. ἔλειν* O 720, *part. ἐλών* A 139, *ἐλόντες* Γ 316, *ἐλοῦσα* A 501; *mid. 2d aor. ἐλετο* B 46, *ἐλετο* Π 58, *ἐλοντο* B 399, *subj. ἐλωμαι* A 137, *φέλωμεν* B 332, *φελονται* Π 82, *opt. ἐλοιτο* Γ 66, *φέλοιτο* X 253, *ἐλοιμεθα* B 127, *inf. ἐλέσθαι* Π 282, *iterat. ἐλεσκέ* Ω 752: *take hold of (on), catch hold of* Γ 446, Ω 5, *come upon, seize* B 34, *catch* Z 35, *have hold of* Γ 35, *take, capture* B 228, *seize, touch* A 501, *take, win, get* Γ 66, *obtain* X 119, *fall on (of sleep)* X 502, *slay, kill* Π 306, P 463; *mid. take for oneself* A 137, *choose* B 127, Π 353.

αἶρω (αἶρω), *part. αἶροντας* P 724: *lifting*.

αἶσα, ἡ: *lit. the decree of god, the decreed fate; hence share of life, duration of life, lot, fate, destiny* A 416, 418, *doom* X 61; **αἶσά** (ἔστι): *it is fated* Ω 224, Π 707, *κατ' αἶσαν: in measure, meetly, well* Γ 59, *ὑπὲρ αἶσαν: beyond measure, unmeetly* Γ 59, *beyond their doom* Π 780.

Αἰσηπος: *Aese'pus*, a Trojan Z 21.

ἀλ-σθω *part. ἀλσθων: breathe away* Π 468.

αἰσ-ιμος, -η, -ον (αἶσα): *fated, αἰσιμον ἡμαρ: day of doom* X 212, *righteous* Z 62.

αἰσιος, -ον (αἶσα): *sent by kind fate, bearer of good luck* Ω 376.

ἀίσσω, *part. ἀίσσων* P 460, *aor. subj. ἀίξωσι* P 726, *part. ἀίξας* Ο 694, *ἀίξατε* Z 232, *ἀίξαα* B 167; *mid. pres. ἀίσσοι-*

ται Z 510; aor. inf. ἀΐσθαι X 195; pass. aor. ἤλχθη Γ 368, ἤλχθην Ω 97, ἤλχθησαν Π 404: *start up, rush, dart* B 167, *rush up* Σ 212, *start* P 579, *spring* P 726, *swoop* P 460, *leap forth* Π 474, *fly* P 662, *speed* Ω 320; ἀΐσα Ω 121: *with rapid flight*; mid. float Z 510; pass. *leapt forth* Γ 368, *flew from*, *sped* Π 404.

Ἀλσῦήτης, -ᾱο: *Aesyletes*, a Trojan B 793.

αἰσυνμνητήρ, -ῆρος: *prince* Ω 347.

αἰσχος, τό (αἰσχόνω), plur. αἰσχεα: *scornings, insults*, i.e. *words of scorn (insult)* Γ 242, *reproachings* Z 351.

αἰσχρός, -ή, -όν (αἰσχος): *shameful* B 119, *injuriously, reproachful, scornful* Γ 38; *fépeσσ' αἰσχροῖσι*: *words of rebuke* Ω 238; superl. αἰσχρότος: *ugliest* B 216.

αἰσχύνω (αἰσχος), αἰσχύνει Ω 418, subj. αἰσχύνωσι X 75; imperf. ἥσχυνε Σ 24, inf. αἰσχυνέμεν(αι) Z 209; pass. perf. part. ἥσχυμένος Σ 180: *shame, put to shame* Z 209, *mar, defile* Σ 24.

αἰτέω, imper. αἰτέε Ω 292; imperf. ἦτεε Z 176: *ask of, ask one for* a thing.

αἰτιάομαι (αἰτίας), imperf. ἦτίεσθε Π 202: *accuse*.

αἰτιος, -η, -ον (cp. αἶσα): *guilty, blamable* A 153, *blameworthy, to blame* Γ 164.

αἰχμή, ἡ: *spear point* Γ 348, *spear* X 319.

αἰχμητής, ὁ (αἰχμή): *spearman, pregnant for doughty warrior* A 152, 290, plur. *fighting men* P 740.

αἰψα (αἰψρός), adv.: *anon, forthwith, straightway, instantly, quickly, speedily, with all speed* A 303.

αἰώ (AF, audio = avis dio), part. ἀλورتί Π 508, imperf. ἀίων Σ 222: *hear*.

αἰών, -ῶνος, ὁ (αἰεῖ): *life, lifetime* Π 453.

ἀκάκητα, ὁ (AK, sharp): *bearer of all things good, deliverer from evil* Π 185.

ἀ-κάμᾱς, -αντος (ἀ(ν) priv. + κάμνω): *tireless, untiring, unwearying* Π 176.

Ἀ-κάμᾱς, -αντος (ἀ(ν) priv. + κάμνω): *A'camas*, (1) prince of the Thracians Z 8, (2) son of Antenor, leader of the Dardanians Π 342.

ἀ-κάματος, -ον (ἀ(ν) priv. + κάμνω): *unwearied, unwearying* O 598.

ἀκ-αχίζω (redupl. AX, ἀχος), imper. ἀκαχίζω Z 486; 2d aor. ἤκαχε Π 822, mid. opt. ἀκαχοίμεθα Π 16, perf. ἀκηχέαι(αι) P 637, inf. ἀκηχέμεναι Σ 29, part. ἀκαχήμενος Ω 550, with irreg. accent: act. *cause sorrow, distress, afflict* Π 822; mid. *grieve, sorrow* Π 16, *be sorrowful* Z 486, ἀκαχήμενος Ω 550: *by mourning*.

ἀκέομαι (ἀκος) part. ἀκειόμενοι Π 29, imperf. ἀκέοντο X 2; aor. imper. ἀκεοσαι Π 523: *heal* Π 29, *assuage, slake (thirst)* X 2.

ἀκέων (ἀκήν) A 512, ἀκέουσα A 565, strictly a participle, but mostly used adverbially: *still, silent, in silence, silently*.

ἀ-κήδεστος, -ον (ἀ(ν) priv. + κῆδος): *uncared for* Z 60.

ἀ-κηδέστως (ἀ(ν) priv. + κῆδος): *recklessly* X 465.

ἀ-κηδής, -ες (ἀ(ν) priv. + κῆδος): *uncared for*, i.e. *unburied* Ω 554, *sorrowless* Ω 526.

ἀκήν (ἀκέων), adverbial acc. from the unused nom. ἀκή: *silence* Γ 95, ἀκήν σιωπῇ: *still and quiet*, i.e. *profoundly silent, hushed in silence*.

ἀ-κήρατος, -ον (ἀ(ν) priv. + κῆρ, sincerus): *inviolate, undefiled, pure* Ω 303.

ἀκηχέαι(αι) P 637, ἀκηχέμεναι Σ 29, see ἀκαχίζω.

ἄ-κλαυτος, -ον (ἀ(ν) priv. + κλαίω): *unwept* X 386.

ἀ-κλέως (ἀ(ν) priv. + κλέος): *ingloriously* X 304.

ἀ-κμής, -ήτος (ἀ(ν) priv. + κάμνω, cp. ἀκάματος), plur. ἀκμήτες II 44, -ήτας O 697: *unwearied, fresh*.

ἀ-κοιτις, -ιος, acc. -ιν, ἡ (ἀ- cop. + κοιτή): lit. *occupying the same bed*; hence *bed-fellow, wife* Γ 138, *bride* Ω 537.

ἀκοντίζω (ἀκων), aor. ἀκόντισε II 284, ἡκόντισαν II 336, inf. ἀκοντίσσαι II 359: *cast one's spear* II 284, 359, *hurl* at P 525.

ἀκοντιστής (ἀκων): lit. *javelin-hurler, warrior* II 328.

ἀ-κοσμος, -ον (ἀ(ν) priv. + κόσμος), adv. ἀκοσμα: *disorderly, indecorous, unbecoming* B 213.

ἀκοστᾶω (ἀκοστή), aor. part. ἀκοστήσας Z 506: lit. *barley-fed; stall-fed*.

ἀκουή, ἡ (ἀκούω): *sound, ὑλγεται ἀκ: ὡή* II 634: *the sound is heard*.

ἀκούω Z 524, imper. ἀκουε B 200, inf. ἀκούειν II 515, ἀκουέμεν(αι) A 547, part. ἀκούων Ω 490; imperf. ἀκούομεν Ω 543; aor. ἀκουσα A 396, ἡκουσεν A 381, ἀκούσαμεν B 194, ἀκουσαν II 211, opt. ἀκούσειαν B 98, imper. ἀκουσον Z 334, part. ἀκούσας Γ 76: *hear, hearken to, listen to, hear of*.

ἀ-κράντος, -ον (ἀ(ν) priv. + κραταίνω), verbal adj.: *unaccomplished*; with αὐ-τως: *wholly unaccomplished* B 138.

ἀκρη, ἡ (ἀκρος): lit. *peak, promontory*; κατ' ἀκρης X 411, κατ' ἀκρηθεν II 548: lit. *from the top, i.e. utterly*.

ἀκρηθεν II 548, see ἀκρη.

ἀ-κρητος, -ον (ἀ(ν) priv. + κεράννυμι): *unmixed, undiluted, pure* B 341.

ἀ-κριτό-μυθος, -ον (ἀ(ν) priv. + κρίνω + μυθος): *reckless (indiscriminating, undiscerning) in speech, reckless babbler* B 246.

ἀ-κριτος, -ον (ἀ(ν) priv. + κρίνω): lit. *impossible to distinguish (decide, tell)*; hence *untold, incessant* Γ 412, *countless, endless* B 796.

ἀκρος, -η, -ον (AK, *sharp, acer*): *topmost* or *nethermost* II 640, *upper* Z 88, *high* Z 512, *on the surface* II 162, *πῶλιν ἀκρην* X 383: *citadel, ἀκραι νῆες* O 653: *prows*; adv. ἀκρον P 599: *at the top*; superl. ἀκρότατος: *topmost, highest* A 499, *top of* B 793, *on the city heights* X 172.

ἀκτή, ἡ (AK, ἀκ-ωκή): *shore, headland* B 395.

Ἀκτορίδης, -ᾱο (ἀγω): *son of Act'or, E'checlus* II 189.

Ἀκτωρ, -ορος (ἀγω): *Act'or, father of Menoetius, grandfather of Patroclus* II 14.

ἀκ-ωκή, ἡ (AK, *sharp, acer, acus*): *point* II 323.

ἀκ-ων, -οντος, ὁ (AK, *sharp*): *javelin* O 646.

ἀλα-δε A 308, see ἀλς.

ἀλαλητός, ὁ (ἀλαλέω, cp. ὀλοόζω): *shout, cheer, cries, the alarm cry* "la-la-la" or "lu-lu-lu" B 149.

ἀλάλκουεν X 196, see ἀλέω.

ἀλάομαι (ἡλάσκω), imperf. ἀλάτο Z 201: *wandered*.

ἀλαπάξω, part. ἀλαπαζομένην Ω 245; fut. ἀλαπάξεις B 367: *take, capture, sack*.

ἀ-λαστος, -ον (ἀ(ν) priv. + λαθ-έσθαι): lit. *not to be forgotten, i.e. ever-hated one*; hence *madman* X 261, *violent* Ω 105.

ἀλγέω (ἀλγος), aor. part. ἀλγήσας B 269: *seized (struck) with pain*.

ἄλγος, τό (ἀλέγω): *grief, sorrow* Γ 97, *anguish* Z 450; usually plur. *woes* A 2, 110, *sorrows* B 375, *pain* Ω 742, *toils* II 55, *hardships* Γ 157.

ἀλεγυνός, -η, -όν (ἀλέγω): *grievous* Σ 17, *distressing* B 787, *perilous* X 457, *deadly* Ω 30, *wasting* P 749.

ἀλεγίζω A 180 (ἀλέγω), ἀλεγίζει A 160, always with a negative: *reck of, care for, take thought for*.

ἀ-λέγω (proth. ἀ- + ΛΕΓ, cp. *di-ligens*),
part. ἀλέγοντες Π 388: *reck of*.

ἀλεεῖνω (ἀλέομαι), ἀλεεῖνεις Π 36, part.
ἀλεεῖνων Γ 32, imper. ἀλέεινε Ζ 167:
avoid Π 36, *forbear* Ζ 167.

ἀλή, ἡ (ἀλόμαι): *way of escape*
X 301.

φαλεῖς Π 403, see φέλλω.

ἄλεισον, τό: *goblet* Ω 429.

ἀλείτης, ὁ (ἀλταίνω): *sinner, seducer*
Γ 28.

Ἄλεκτρον, ὄνος (ἀλέγω or ἀλέξω):
Alectryon, father of Leitus P 602.

Ἔάλεν X 12, φαλέντες Φ 534, φαλέντων
X 47, see φέλλω.

Ἄλεξανδρος (ἀλέξω + ἀνὴρ): *Alexan'der,*
Paris, son of Priam, husband of Helen
Γ 16.

ἀλέξω (ἀλκή), inf. ἀλεξέμεναι A 590,
ἀλεξέμεν Γ 9, subj. ἀλεξώμεσθα X
231; fut. part. ἀλεξήσονται Ζ 109;
aor. inf. ἀλέξασθαι Π 562; 2d aor. opt.
ἀδάλοικεν X 196: *keep off, save, ward*
off, give succor A 590, *bring succor* Ζ
109; mid. *defend* Π 562, *defend oneself*
X 231.

ἀλέομαι, ἀλεύομαι (ἡλάσκω), aor. ἡλεύατο
Π 610, ἀλεύατο Γ 360, imper. ἄλυναι
X 285, part. ἀλευόμενος Π 711: *avoid,*
try to escape, dodge.

ἀλεωρή, ἡ (ἀλόμαι): *shelter, retreat* Ω
216.

ἀ-ληθεῖη, ἡ (ἀ(ν) priv. + λήθω): *truth*
Ω 407.

ἀ-ληθής, -ες (ἀ(ν) priv. + λήθω): *true*
Ζ 382.

Ἄληιον (ἀλάομαι) πεδῖον: *Ale'ian plain*
Ζ 201.

φαλῆναι Π 714, see φέλλω.

ἀ-λαστος, -ον (ἀ(ν) priv. + λιάζομαι):
ceaseless, unceasing B 420, *incessant,*
without respite B 797, *unending*
Ω 760; neuter as adv.: *unabatingly*
Ω 549.

ἀ-λίγκιος, -ον (proth. ἀ- + ΛΙΚ, λιγκ, *be*
like): *like* Ζ 401.

(1) ἄλιος, -η, -ον (ἄλς): *of the sea* A
538.

(2) ἄλιος, -η, -ον: *void, vain, in vain,*
vainly Π 480.

ἀλιώω (ἄλιος, 2.), aor. ἀλίωσε Π 737: *was*
in vain.

φάλις (φέλλω): *in crowds, in swarms,*
in throngs B 90, *in a crowd* X 473,
good store of X 340, *a small thing,*
enough P 450.

ἀλίσκομαι, 2d aor. subj. φαλώη P 506,
opt. φαλοῖην X 253, part. φαλούσα B
374: *be captured, be slain, fall*.

ἀλταίνω (ἀλείτης), 2d aor. subj. ἀλτίνω-
μαι Ω 570, ἀλτίνηται Ω 586: *transgress*.
ἀλτήμων (ἀλταίνω): *wicked* Ω 157.

ἀλκή, ἡ (ἀλέξω), dat. ἀλκῇ Γ 45 and
ἀλκί P 728: *might* Ζ 265, *strength* Π 157,
strength for defense Φ 528, *prowess, cour-*
age, valor Γ 45.

ἀλκί P 728, see ἀλκή.

Ἄλκι-μέδων, -οντος (ἀλκή + μέδομαι):
Alci'medon, son of Laër'ces, chieftain
of the Myrmidons Π 197.

ἄλκ-ιμος, -η, -ον (ἀλκή): *strong* Γ 338,
stout Π 209, *valiant* Ζ 437.

Ἄλκ-ιμος (ἀλκή): *Al'cimus, an atten-*
dant of Achilles Ω 474.

ἀλκ-τήρ, -ῆρος, ὁ (ἀλκή): *defender; ἀρῆς*
ἀλκτῆρες: avengers of ruin Σ 213.

ἄλλ' A 24 = ἀλλά, ἄλλ' X 293 = ἄλλο.

ἄλλά (from ἄλλα): *but, moreover* A 62,
on the contrary A 25, *however* Z 16,
and although A 165, *however* A 135, *so*
then, so now A 274, *now* Z 172, *nay*
B 163, *yet* A 82, *then* Z 340, *after a*
cond. sentence: nevertheless, at least,
yet A 281.

ἄλλη, dat. fem. of ἄλλος used adverbially:
elsewhere, otherwhither A 120.

ἄ-λληκτος, -ον (ἀ(ν) priv. + λήγω):
without ceasing B 452.

ἀλλ-ήλοιν (ἄλλος, orig. ἀλλᾶλλος) dual
Π 765, plur. ἀλλήλων Z 3, ἀλλήλοισι (ι)
B 151, ἀλλήλους Γ 155: *each other, one another.*

ἄλλοδαπός, -ή, ὄν (ἄλλος, *alius*, + ἀπό, ἀπόδ-νος): *strange, alien, foreign* Ω 382; usually as a noun: *stranger, foreigner* Γ 48.

ἄλλοθεν (ἄλλος): *from another place*; ἄλλοθεν ἄλλος: *each from his own place* B 75.

ἄλλομαι (ΣΑΛ, *salio*), 2d aor. ἄλσο Π 754, ἄλτο A 532, Γ 29: *leap*.

ἄλλος, -η, -ο (orig. ἄλjos, *alius*): *another* B 80, *other* Γ 104, *everybody else* A 186, *besides, as well* B 271, ἄλλο: *another thing* A 297; plur. *others* A 174, *other* A 222, B 1, *others besides, others as well* B 191, *the rest of* A 17, *the rest* A 198, *all the* A 256, *all* Z 194; τᾶλλα: *all the rest* A 465; ἄλλος δ' ἅλλω θεῶν: *one to one god and another to another, i.e. each to one of the gods* B 400; ἄλλα μὲν . . . ἄλλα δέ: *some . . . others* O 714; πρὸς ἄλλης: *at the bidding of another woman*.

ἄλλο-τε (ἄλλος): *once, formerly* A 590, *at other times* X 171; ἄλλοτε . . . ἄλλοτε: *anon . . . anon; at times . . . at other times* Σ 159; ἄλλοτ' ἐπ' ἄλλον: (*leaping*) *from one (horse) to another* O 684; ἄλλοτε . . . ἄλλοτε δέ . . . ἄλλοτε δέ . . . τότε δέ: *now . . . now . . . now . . . and then anon* Ω 10.

ἄλλ-υδης (ἄλλος): *otherwith, elsewhere* ἄλλος: *here and there* Γ 729.

φαλοῖν X 253, φαλοῦσα B 374, see ἄλσκομαι.

ἄ-λοχος, ἡ (ἀ- cop. + λέχος, *bedfellow, bedmate*): *wife* A 114.

ἄλς, ἄλός, ἡ (ΣΑΛ, "*salt*"): *sea, salt sea* A 141, ἄλαδε: *to the sea* A 308.

ἄλσο Π 754, ἄλτο A 532, see ἄλ-λομαι.

Ἄλτης (*salire*): *Ates*, father of Laodol X 51.

ἀλυσκᾶν (ἀλύσκω): *shrink from, avoid* Z 443.

ἀλύσκω (ἀλέομαι), aor. inf. ἀλύξαι X 201: *escape*.

ἀλύσσω (ἀλύω), part. ἀλύσσοντες X 70: *maddened*.

ἀλύω (ἀλη), part. ἀλύων: *be beside oneself* Ω 12.

Ἀλώη P 506, see ἄλσκομαι.

ἄμ Z 71, ἄμ- in composition, assimilated form of ἀνά.

ἄμα (orig. σάμα, cp. ὁμός, *simul, semel, "same"*), (1) adv.: *together* B 281, *in company* A 495, *at once, at the same time* A 343, *therewithal* X 117, *close after, along with* Γ 376, *with (one)* Γ 447. (2) Prep. with dat.: *together with* A 226, *along with* A 158, *at the same time with* A 592, *by the side of* Π 8.

Ἀμαζόνες: *Am'azons*, warlike women of Cappadocia, probably priestesses of Ma Γ 189.

ἀ-μαι-μάκετος, -η, -ον (proth. d- + redupl. MAK): *invincible, unconquerable* Z 179, Π 329.

ἀ-μαλ-ός, -ή, -όν (μαλακός, *mollis*): *tender* X 310.

ἄμ-αξα, ἡ (ἄμα + ἄξω): *wagon* Ω 150.

ἄμαξ-ι-τός, -ον (ἄμαξα + εἶμι): *wagon track (road)* X 146, *supply* ὁδόν.

ἀμαρτάνω, imperf. ἡμάρτανε Ω 68; 2d aor. ἄμαρτε P 609, part. ἄμαρτών X 505; secondary 2d aor. ἡμβροτες X 279, ἡμβροτον Π 336: *fail of, fail in* Ω 68, *miss* P 609, X 279, ἀπό . . . ἄμαρτών: *deprived of* X 505.

ἀμάω (proth. ἀ- + MĀ, *meto, "mow"*), aor. part. ἀμήσαντες Ω 451: *mow, reap*.

ἀμ-βαλλώμεθα B 436, see ἀναβάλλω: *put off, postpone*.

ἀμ-βατός, -ον (ἀνά + βαλνω): *that may be scaled, scalable* Z 434.

ἀμ-βλή-δην (perhaps from ἀναβάλλω), adv.: lit. *bubbling up, with sudden bursts*; ἀμβλήδην γόδονσα X 476: *breaking out in lamentation*.

ἀμ-βροσίη, ἡ (ἀμβρόσιος): *ambrosia* II 670.

ἀμ-βρόσιος, -η, -ον (ἀν priv. + βροτός): *fragrant, perfumed* A 529, *immortal, divine* Ω 341, *sacred, fragrant* (of night) B 57, *god-sent, deep* (of sleep) B 19.

ἀμ-βροτος (ἀν priv. + μελομαι, μέλος, βροτός): *immortal* II 381, *that wax not old* Π 670.

ἀ-μείβω (ἀμοιβή), imperf. ἀμειβε Z 235, ἀμειβεταί O 684, ἀμειβόμενος Γ 437, imperf. ἡμειβετο A 292, Γ 171: lit. *make an exchange of words, i.e. answer, reply*; the secondary meaning (*answer*) has become so fixed that the verb takes the accusative A 121, *make answer* A 172, *make exchange* Z 235, *change one's stand* O 684, *sing alternately, in responsive strains* A 604.

ἀ-μειλιχος, -ον (ἀν priv. + μειλίσσω): *harsh* Ω 734.

ἀμείνων, -ον (*amoenus*), comparative of ἀγαθός: *better* A 116, *braver* B 239; ἀμεινον: *the better way* A 217, *more advantageous* Ω 52.

ἀ-μελέω (ἀν priv. + μέλει), aor. ἀμέλησε P 697: *disregard*.

ἀ-μέρδω (ἀν priv. + ΣΜΕΡ, μέρος, part.) aor. inf. ἀμέρσαι II 53: *rob*; pass. aor. subj. ἀμερῆς X 58: *is bereft*.

ἀ-μετρο-φειής, -ές (ἀν priv. + μέτρον + φέπος): lit. *unmeasured; uncontrolled of speech* B 212.

ἀ-μήχανος, -ον (ἀν priv. + μήχος, μηχανή): *unyielding, hard-headed, inextorable, hard to reconcile* II 29.

Ἀμισσάδαρος: *Amisodarus*, a king in Lycia II 328.

ἀ-μυτρο-χίτωνες (ἀν priv. + μύπη + χιτών): *wearing no miter with the chiton* II 419. If the initial α be a copulative, the meaning will be: *wearing miter and chiton*.

ἀ-μυχ-θαλόεις, -εσσα, -εν (proth. δ- + ΜΙΧ, cloud, + ΘΑΛ, blossom, cp. δμύχλη): *smoking* Ω 753.

ἄμμε A 59, ἔμμη A 384, for ἡμᾶς, ἡμῖν respectively, see D. 112, 115.

ἀμ-μίξας, aor. part. of ἀνα-μύγνυμι: *mingling, commingling* Ω 529.

ἄμ-μορος, -ον (ἀν priv. + μόρος): *hapless* Z 408.

ἄμμος, -ή, -ον: *our* (or *my*) Z 414, II 830.

ἄμολγός, ὁ: *darkness* X 28.

ἄμοτον, neuter adv.: *insatiably*; ἄμοτον μεμῶς: *all hot for* X 36.

ἀμπεύραντες B 426, see ἀναπεύρω, *pierce, put on spits*.

ἀμπελόεις, -εσσα, -εν (ἀμπελος): *land of vines, vine-clad* Γ 184.

ἀμ-πεπαλόν Γ 355, see ἀναπάλω.

ἀμ-πνεύσαι II 111, ἀμ-πνυο X 222, ἀμ-πνυο X 475, see ἀνα-πνέω.

ἄμπυξ, -υκος, ὁ (ἄγκος, ὄγκος): *diadem, frontlet* X 469.

Ἄμυδῶν, -ονος: *Am'ydon*, city of the Paeonians on the Axios II 288.

ἀ-μύμων, -ον (ἀν priv. + μῶμος, stain, blemish): lit. *without blemish* as to birth or body; hence *noble, goodly, princely* A 92, *faultless* Φ 546, *pious* A 423.

ἀμύναι A 67, ἀμύναι O 736, see ἀμύνω.

ἀμύντωρ, ὁ (μυ-νίω, ἀμύνω): *ally* O 610.

ἀμύνω (proth. δ-, μυνίω) II 835, ἀμύνει II 265, subj. ἀμύνῃς II 32, imperf. ἀμύνει X 84, inf. ἀμύνμεν(αι) O 688, ἀμύνειν Z 463, part. ἀμύνων Z 262; imperf. ἀμύνει O 731; aor. ἀμύνει P 615, opt. ἀμύναι O 736, imper. ἀμύνον A 456, inf. ἀμύναι A 67; mid. pres. inf. ἀμύνεσθαι II 556, part. ἀμύνόμενος II 622, -οι Σ 173, -ων II 561: *ward off* Z 463,

ward from Ω 489, drive from Ο 731, take away A 67, remove A 456, defend O 688, resist P 510, save from A 341, succor Π 522, aid P 703, guard P 615, shield P 563, fight for Z 262; ἀμυνόμενος Π 622: in battle.

ἀμύσσω (μυρο), fut. ἀμύξει A 243: scratch, tear, rend, wound.

ἀμφ-αγαπάω (ἀγάπη), part. -όμενος Π 192: loving dearly.

ἀμφ-αλείφω (ἀλοιφή), aor. inf. ἀμψε . . . ἀλείψαι Ω 582: anoint.

ἀμφ-αφάω (ἄπτω), inf. ἀμφαφέσθαι: handle X 373.

ἀμφεπιν Π 124, ἀμφεπον Ω 622, see ἀμφιέπω.

ἀμφεποτάτο B 315, imperf. of ἀμφιποτάομαι: kept hovering (fluttering) around.

ἀμφέσταν Σ 233, 2d aor. of ἀμφίσταμαι.

ἀμφέχυν(ο) B 41, see ἀμφιχέω.

ἀμφ-ηρέφης, -ές (ἐρέφω): lit. doubly closed, roofed at both ends, i.e. at top and bottom; hence covered A 45.

ἀμφί, (1) adv.: on both sides, around, all around on every side B 333, 384, round about A 481; (2) Prep. with gen. μάχεσθον πίδακος ἀμφ' ὀλίγης: fight round (about) a little well; with dat. about, round, on Γ 328, on Π 108, upon Γ 362, for (the sake of) Γ 70, 157, 254; with acc. round, about, on both sides of Π 290, X 381; ol ἀμφ' Αἰάντε δῶ: those with the two Aiantes, the two Aiantes and their suite Z 436; ἀμφί with περί P 760: round about.

ἀμφι-βαίνω, perf. ἀμφιβέβηκας A 37, ἀμφιβέβηκεν Π 66: bestride, stand over, protect, shield, guard A 37, surround Π 66, encompass, fill Z 355; plup. ἀμφεβεβήκει Π 777: was going about (mid-heaven) occupied.

ἀμφι-βάλλω, aor. ἀμφί . . . ἔβαλε Σ 204, ἀμφί . . . βάλον Ω 588, part. ἀμφιβα-

λόντε P 742: cast round, throw over; put on (great strength) P 742.

ἀμφι-βροτος, -η, -ον (μειρομαι, μόρος): lit. on both sides of a man, i.e. man-covering (encircling, protecting), an epithet of the huge Mycenaean shield, which completely covered the warrior from the neck to the ankles B 389.

ἀμφι-γυῖεις, -εσσα, -εν, a word of doubtful derivation and meaning: probably from γυῖον, which may mean leg or arm; hence (1) lame of both feet (legs), the lame god (the ancient interpretation), (2) strong in both arms (ambidextrous), strong of arm, as is natural in the case of blacksmiths (the modern interpretation) A 607.

ἀμφι-γυος, -ον (see last word): double-pointed, double-headed O 712, Π 637.

ἀμφι-δαίω, perf. ἀμφιδέθη Z 329: is kindled around (the city).

ἀμφί . . . ἐλήλαται Π 518, perf. pass. of ἐλαύνω: is thoroughly pierced with.

ἀμφι-φελισσα, -ης (φελίσσω), fem. adj., lit. wheeling (twisting, turning) both ways, i.e. easily turned, handy B 165, curved P 612.

ἀμφι-έπω, imperf. ἀμφεπεν Π 124: surrounded, begirt (of fire), ἀμφεπον Ω 622: made ready, ἀμφεπον τάφον Ω 804: held they funeral.

ἀμφι-ζάω, imperf. ἀμφίζανε Σ 25: fell, settled on.

ἀμφι-θαλής, -ες (θάλλω): lit. blooming on both sides, i.e. one whose father and mother are both living, orphaned X 496.

ἀμφι-καλύπτω, -ύπτει B 262; aor. ἀμφεκάλυψε Γ 442; cover B 262, cover one about (of the cloud of death) Π 350, envelop, becloud (of love) Γ 442.

"Αμφι-κλος (κλῆος): Am'phiclus, a Trojan Π 313.

ἀμφι-κομος, -ον (ἀμφί+κόμη): leafy P 677.

ἀμφι-κύπελλος, -ον (ΚΤΠ, *cupra*, in a supposed *κυπ-έλη* on the analogy of *νεφέλη*; connected with *κώπη*, *handle*): *goblet with handles on both sides, double-handled beaker (cup)* A 584.

ἀμφι-μάχομαι, -ονται Π 73, subj. -ωνται Σ 208, imperf. *ἀμφεμάχοντο* Ζ 461: *fight about, war around* Σ 20, *be-leaguer* Σ 208.

ἀμφι-μέλαινα (*melās*): *dark on both sides*, because hidden inside the body A 103; *φρένας ἀμφιμελαινας* P 499: *inmost heart*.

ἀμφι-ναίω, -ουσι Π 235: *dwell around*.

ἀμφι-νέομαι, -ονται Σ 186: *have their dwelling place in*.

ἀμφι-νέομαι, -ονται Π 28: *are busy about*.

ἀμφι-πολος, ἡ (πέλω): *serving maid* Ω 302, *handmaiden* Γ 143.

ἀμφι-ποτάομαι (πέτομαι), imperf. *ἀμφε-ποτάτο* Β 315: *hover (flutter) around*.

ἀμφίς, adv.: *on both (two) sides, diversely* Β 13, *besides* Χ 117, *round about, between* Γ 115, *apart from* Ο 709; *ἀμφίς φράζονται* Β 13: lit. *think diversely (in two ways), are in disagreement (of opposite minds), are divided in counsel (in hostile cliques)*.

ἀμφ-ίσταμαι, 2d aor. act. 3d plur. *ἀμφέ-σταν* Σ 233, imperf. *ἀμφίσταθ'* Ω 712: *stood around*.

ἀμφι-χέω, 2d aor. mid. *ἀμφέχυτο* Β 41: lit. *poured itself about him*, i.e. *resounded (rang) in his ears*; *ἀμφι...* 'χύτο Π 414: (*death*) *was poured about (him)*.

ἀμφότερος, -η, -ον (*ἀμφί, ἀμφω*): plur. *twain* Π 16, *both* Γ 85, *both (sides)* Γ 110, *both parties (peoples)* Γ 321; the sing. has only *ἀμφότερον* Γ 179 as adv.: *both*.

Ἀμφότερός (*ἀμφί*): *Amphoterus*, a Lycian Π 415.

ἀμφοτέρω-θεν: *on both sides* Π 563, *from either side* Ο 669.

ἀμφω (*ἀμφί, ἀμφο*): *both* Α 196.

ἀ(ν) priv., see *ἀ-1*.

ἀν Α 143, by apocope for *ἀνά*, adv.: *thereon*.

ἀν, modal adv., see *κε(ν)*.

ἀν, see *ἀ-1*, priv.

ἀνά Α 10, **ἀν** Α 143, (1) adv.: *thereon, on board, thereupon* Α 143, *up* Α 310; (2) prep. with dat.: *up along, high up on, on the upper part of* Α 15; with accus.: *up along, up through* Α 53, *along the line of* Α 10, *throughout* Α 384, *on* Β 250, *in* Β 36.

ἀνα Ζ 331, Σ 178, for *ἀνάσθη*: *up, arise*. **φάνα** Γ 351, voc. of *φάναξ*, for *φάνακ*.

ἀνα-βαίω, imperf. *ἀνά...* ἔβαινε P 541: *get him thereon*; 2d aor. *ἀνέβη* Α 497: *mounted up to, scaled, part. ἀναβάς* Α 611: *go up, ascend* Π 184, *leap (into, els διόπον)* Π 657, *ἀναβάντες* Α 312: *having embarked, having put out to sea*.

ἀνα-βάλλω, subj. mid. *ἀναβαλλόμεθα* Β 436: *delay, postpone*.

ἀνά-βλησις, ἡ (*ἀναβάλλω*): *delay, postponement, putting off* Β 380, Ω 655.

ἀναγκαίη, ἡ (*ἀνάγκη*): *necessity* Ζ 85.

ἀναγκαῖος, -η, -ον (*ἀνάγκη*): *constraining, ἡμαρ ἀναγκαῖον* Π 836: lit. *day of constraint, day of destiny (doom or subjection)*.

ἀνάγκη, ἡ (redupl. ΑΓΚ, ἔγκ, ἀ-αγκ, cp. ἐνεγκέιν): *constraint* Ζ 458, *necessity* Ο 655, *need* Ω 667; *ἀνάγκη* Π 305: *perforce*.

ἀνα-γνάμπτω, aor. pass. *ἀνεγνάμθη* Γ 348: *was turned (bent back)*.

ἀν-άγω, imperf. *ἀνήγες* Γ 48: *bring home (by sea)*, mid. *ἀνάγοντο* Α 478: *put out to sea*; 2d aor. *ἀνήγαγεν* Ζ 292: *brought home*.

ἀνα-δέσμη, ἡ (*δέω*): *band, fillet* Χ 469.

ἀνα-δύομαι (δύνω), mixed aor. ἀνέδυστο A 496: *rose up from*, 2d aor. act. ἀνέδν A 359: *arose (emerged) from*.

ἀνά . . . ἔλκετο X 77, see ἀνέλκομαι: *tore out*.

ἀνα-φέρω, aor. ἀφφέρυσαν A 459; B. 422, by apocope and assimilation (D. 31, 32) for ἀνεφέρυσαν: *lift up, draw up*.

ἀνα-θῆλλω (θάλλω): *bloom, sprout, grow green again* A 236.

ἀν-αἰδέη, ἡ (ἀ(ν) priv. + αἰδέομαι): *shamelessness* A 149.

ἀν-αἰδής, -ες (ἀ(ν) priv. + αἰδέομαι): *shameless* A 158.

ἀν-αιμωτί (ἀ(ν) priv. + αἷμα): *without blood* P 497.

ἀν-αίρῳ, 2d aor. part. ἀνελών A 301, 2d aor. mid. ἀνέλοντο A 449, subj. ἀνέληται Π 10, inf. ἀνέλεσθαι Π 8: *take up*.

ἀν-αἶσσω, -ουσι X 148; aor. part. ἀναΐξας A 584, opt. ἀναΐξειεν Γ 216: *rise (of springs)* X 148, *rise up* A 584, Γ 216, *leap on* U 440.

ἀνα-κυμβαλιάζω (κύμβαχος), imperf. ἀνecυμβαλίζον Π 379: *were overturned with a din of shattering (with a rattling noise)*.

ἀν-αλκείη, ἡ (ἀ(ν) priv. + ἀλκή): *weakness, fear*; ἀναλκείησι Z 74: *by weakness*.

ἀν-αλκίς, -ιδος (ἀ(ν) priv. + ἀλκή), adj.: *weakling* Π 656, *cowardly, no heart of courage* Π 355, *without a struggle* Φ 555.

ἀνα-μῖμνω (μένω), imperf. ἀνecμῖμνε: *abide* Π 363.

ἀνα-μίγνυμι (μίσγω), aor. part. ἀμμίξας Ω 529: *having mingled (commingled)*.

ἀνα-νέω, imperf. ἀνecνευε Z 311, X 205; aor. ἀνecνευσε Π 250: lit. *nod up*, i.e. *deny, refuse, make sign of denial*.

φάναξ, -ακτος, ὁ: *prince, lord, king, chief-tain, ruler* A 7. Voc. φάνα Γ 351 and φάναξ B 284.

ἀνα-οίγεσκον (οἶγνυμι) Ω 455, iterative imperf. of ἀνολίγω: *drew back*.

ἀνα-πάλλω, 2d aor. part. ἀμπεπαλὼν Γ 355: *having poised, after he had poised (swung back)* P 516.

ἀνα-παύω, aor. ἀνecπαυσεν P 550: *made to cease*.

ἀνα-πείρω, aor. part. ἀμπείραντες B 426: *spit, place on spits*.

ἀνα-πετάννυμι (πέττημι), aor. ἀνά . . . ἐπέτασαν A 480: *spread forth*.

ἀνά-πνευσις, ἡ (πνέω): *breathing, breathing time* Π 43.

ἀνα-πνέω, aor. ἀνecπνευσαν Π 302, subj. ἀναπνεύσωσι Π 42, inf. ἀμπνεύσαι Π 111; mid. 2d aor. ἀμπνυτο X 475, imper. ἀμπνυ X 222: *take breath, draw breath, recover breath*; mid. *come to oneself*.

ἀν-άποινος, -ον (ἀ(ν) priv. + ἀπό + ποινή, but see ἀποινα): *without ransom, unransomed* A 99.

ἀν-αρπάξω (ἀνά + ἀ- proth. + ΠΕΙ, *rapere*, ἄρπη), aor. ἀνά δ' ἤπασε X 276, part. ἀναρπάξας Π 437: *snatch up, catch up*.

ἀν-άριστος, -ον (ἀ(ν) priv. + ΑΡ, ἀραρίσκω): *hostile*; δυσμενές καὶ ἀνάριστοι Ω 365: *bitter foes*.

φανάσσω, φανάσσεις A 38, imper. φάνασσε A 180, inf. φανάσσειν B 108, part. φανάσων Z 397; imperf. ἐφάνασσε A 252: *be fánaξ over (among)*, *be chief-tain (king, ruler, master) among*; *play the fánaξ among (for, to)* A 38, 180, *rule over*.

ἀνα-στάς A 387, **ἀνα-στήσειεν** A 191, see ἀνίστημι.

ἀνα-σχεῖν Z 257, **ἀνα-σχέμεν(αι)** Ω 301, **ἀνά-σχω** A 586, **ἀνα-σχάν** A 450, see ἀνέχω.

ἀνάσχετος, -ον: *unendurable, overpowering* Ω 708.

ἀνα-τίθημι, fut. ἀναθήσει X 100: *bring against, heap upon*.

ἀνα-τρέπω, aor. ἀντρέπετ(ο) Z 64: *was overthrow.*

ἀνα-τρέχω, aor. ἀνέδραμε II 813: *ran back.*

ἀνα-φαίλω, ἀναφαίνεις A 87: *declare, reveal.*

ἀνα-φανδόν (ἀνά + φαίλω): *openly* II 178.

ἀνα-χάζομαι, imperf. ἀνεχάζετο O 728: *withdrew, retreated, gave back.*

ἀνα-χωρέω, aor. ἀνεχώρησεν Γ 35: *retreat.*

φανδάνω (ΣFΔΔ, φῆδ-ομαι, *suādeo, swa(d)vis, "sweet"*), imperf. φάνδανε A 24, 378, O 674, ἐφάνδανεν Ω 25; 2d aor. ἐφφάδεν P 647 (ΣFΔΔ augmented = ἐσφαδ-ε, which assimilated = ἐφφαδε, and vocalized = εὔαδε MSS.), inf. φαδέειν Γ 173: *please, seem good to; τοι ἐφφαδεν: it is thy good pleasure* P 647.

ἀν-διχα (δύο, "two"): *asunder, in twain* II 412.

ἀνδρο-κτασίη, ἡ (κτείνω): *pl. manslaughter* 548.

Ἄνδρο-μάχη (μάχομαι): *Andromache, wife of Hector* Z 377.

ἀνδρό-μεος, -η, -ον (ἀνῆρ): *of men, human* P 571.

ἀνδρο-φόνος, -ον (ΦΕΝ, *slay*): *man-slaying, murderous* A 242.

ἀνέδραμε II 813, see ἀνατρέχω, *ran back.*

ἀνέδν A 359, see ἀναδύω.

ἀν-εφέργω (ἀνά + φέρω), imperf. ἀνέφεργε Γ 77, ἀνέφεργον P 752: *keep back, restrain, press back.*

ἀν-εἶη X 346, see ἀνίημι.

ἀν-εἶμι (εἶμι), ἀνέισι X 492, part. ἀνιόντος X 135, -όντα Z 480: *seek, go (as a suppliant) to X 492, rise (of the sun) X 135, return, come back (from war) Z 480.*

ἀν-εἶρομαι, -εαι Γ 177: *ask, inquire.*

ἀν-εκτός, -όν (ἐχω): *to be endured, endurable* A 573.

ἀν-έλκομαι (ἐλκω), imperf. ἀνά . . . ἐλκετο X 77: *lore out.*

ἀνελίσθαι II 8, ἀνέληται II 10, ἀνέλοντο A 449, ἀνελών A 301, see ἀναρέω: *take up.*

ἄνεμος, ὁ (ANE, *breathe, animus*): *wind* A 481.

ἀνεμο-σκεπής, -ες (σκεπας): *to keep away the wind* II 224.

ἀνεμο-τρέφής, -ές (τρέφω): *reared of the winds* O 625.

ἀν-έρχομαι, part. -μένω Z 187: *return.*

ἄνεσαν Φ 537, see ἀνίημι.

ἀνέστην A 533, ἀνέστη A 68, see ἀνίστημι.

ἀνέσχον Γ 318, Z 301, see ἀνέχω.

ἀνευ-θεν (ἀνευ), adv.: *afar, apart* B 27, *to one side* X 368; *prep. + gen.: apart from* II 89, *far away from* X 88, *far off* X 300; ἀνευθ' ἄλλων: *with none beside thee* X 39.

ἀν-έχω, 2d aor. ἀνέσχε X 80, ἀνέσχον Γ 318, part. ἀνασχών Γ 275, inf. ἀνασχεῖν Z 257, ἀνασχεμέν(αι) Ω 301; mid. 2d aor. ind. ἀνσχεο Ω 518 (apocope for ἀνάσχεο, the unaugmented form for ἀνέσχεο, 2d pers. sing.), part. ἀνασχεόμενος Γ 362, imper. ἀνάσχεο A 586 and ἀνσχεο Ω 549; verbal adj. ἀνεκτά A 573: *lift up, stretch forth* A 450, Z 257, *lift* Z 301, *show* X 80; mid.: *draw oneself up* Γ 362, *raise (one's hands)* X 34, *hold oneself up, i.e. bear up, endure* A 586, Ω 518; *keep courage* Ω 549.

ἀνεχώρησεν Γ 35, see ἀναχωρέω.

ἀ-νεψιός, ὁ (ἀ- cop. + NEIIT, νέποδες, *nepos, "nephew"*): *lit. from the same forefather, i.e. cousin* II 573.

ἀνέργεν II 221, see ἀνολγω.

ἄν-εως, plur. ἄνεφ (ἀ(ν) priv. + ἄλω, ἀν-αφ-ος) : *speechless, mute, silent* B 323; Γ 84.

ἀνῆγγες Γ 48, see ἀνάγω.

ἀνήη B 34, ἀνήκεν B 71, see ἀνίημι.

ἀν-ηκουστέω (ἀ(ν) priv. + ἀκούω), aor. ἀνηκούστησεν II 676: *was disobedient.*

ἀνὴρ, ἀνδρὸς ἀνέρος, ἀνδράσι ἀνδρέσσι, ὁ: man A 7, hero A 151, warrior Z 7, warlike man II 492, foe, foeman Z 56, 70, fellow A 287, husband Γ 140; Σλυτῆς ἀνδρες A 594: *Sintian men*.

ἀνῆσει B 276, see ἀνέμω.

ἀνθεμόεις, -εσσα, -εν (ΑΝΘ, ἀνθος): *flowery* B 467.

ἀνθεράων, -ῶνος, ὁ (perhaps from ἀνθος): chin A 501, Γ 372.

ἀνθ-ίσταμαι, imperf. ἀνθίσταντο II 305: *stood up against*.

ἄνθος, τό: *flower* B 89.

ἀνθρωπος, ὁ: man A 250, fellow Z 14; ἀνθρωπος ὁδότης II 263: *wayfaring man*.

ἀνιδῶ (ἀνίη): aor. pass. part. ἀνιθέτω A 291: *be disheartened (dejected, vexed, wearied, disgusted)*.

ἀν-έμω, fut. ἀνῆσει B 276: *set on, let loose, prompt*, aor. ἀνῆκεν: left B 71; *hath brought* Z 256; *bids, urges* X 252; *had sent* P 705; ἀνεσαν Φ 537: *opened*; 2d aor. subj. ἀνῆη B 34: *let loose, set free, leave*, opt. ἀνέη X 346: *bid*; mid. pres. part. ἀνιέμενη X 80: *loosen, open*.

ἀνιόντα Z 480, ἀνιόντος X 135, see ἀνέμω.

ἀ-νιπτό-πους (ἀ(ν) priv. + νίπτω + πούς), adj.: *with unwashed feet* II 235.

ἀ-νιπτος, -ον (ἀ(ν) priv. + νίπτω): *unwashed* Z 266.

ἀν-ίστημι, imperf. ἀνίστη Ω 515: *raised* Ω 689: *roused*; fut. ἀνστήσεις Ω 551: *bring back to life*; 1st aor. ἀνέστησεν Ω 756: *brought to life again*, opt. ἀναστήσειεν A 191: *drive (them from their seats), make them get out (of his way), break up (the assembly)*; mid. pres. part. ἀνιστάμενος A 58: *arising*; 2d aor. act. ἀνέστη A 68: *had arisen*, ἀνά . . . ἔστη B 278: *up rose*, dual ἀνστήτην A 305 (apocope for ἀνέστητην): *rose up*, ἀνέστην A 533: *arose*, part.

ἀναστás A 387: *stand up, arise*, ἀναστάντες B 398 (apocope for ἀναστάντες): *stand up*.

ἀν-ίχνεω (ἀνά + ἵχνος), part. ἀνιχνεύων X 192: *scenting (it) out*.

ἀν-όγω (ἀνά + ὀλγνύμι), imperf. ἀνέωγεν II 221, iterative ἀναόλγεσκον Ω 455: *open*; *draw back*.

ἀν-ορούω (ἀνά + ὀρνύμι), aor. ἀνόρουσε A 248: *sprang up*.

ἀν-ούτητι (ἀ(ν) priv. + ούτρώ), adv.: *without wounding (him)* X 371.

ἀνστήσεις Ω 551, ἀνστήτην A 305, see ἀνίστημι.

ἀνσχεο Ω 518, 549, see ἀνέχω.

ἀντ-α (properly an accusative, cp. ἀντ-ι), adv.: *opposite, face to face, in countenance* Ω 630, against II 621; ἀνταφιδών: *keeping a forward watch* II 610, *looking straight forward, watching the coming thereof* X 274.

ἀντ-άξιος, -ον (ἀντλ + άξιος, άγω weigh): *equivalent* A 136.

ἀντάω (ἀντα), fut. ἀντήσω II 423, ἡντησ(ε) Z 399: *meet, encounter*.

Ἀντεία (ἀντλ): *Ante'ia*, wife of Proetus Z 160.

ἀντην (ἀντα, properly an accusative), adv.: *in one's presence, man to man, face to face* A 187, *openly* Ω 464, against O 621, (*fighting*) *man to man* X 109.

Ἀντηνοπίδης, -ᾱο (ἀντλ + ἀνῆρ): *son of Ante'nor, Helica'on* Γ 122-123.

Ἀντήνωρ, -οπος (ἀντλ + ἀνῆρ): *Ante'nor*, son of Aesye'tes, husband of Theanno Γ 148.

ἀντ-ι (locative D. 66, cp. *ant-e*), prep. + gen.: *in the stead of* Ω 254.

ἀντλα, neuter of ἀντλος as adv. Γ 425: *over against, opposite*.

ἀντι-άμειρα (ἀνῆρ), fem. adj. epithet of the Amazons: *peers (equals) of men, match for men* Γ 189, Z 186.

ἀντιάω (ἀντλος), aor. part. ἀντιδίας A 67: *approach, meet with, partake of, accept the savor of.*

ἀντίος (ἀντλος), ἀντιδουσι Z 127: *face, part.* ἀντιδουσαν A 31: *presenting herself (to me in the matter of my couch, serving (my bed));* imperf. ἤντιδεσθε: *took part in, came to* Ω 62.

ἀντίβιος, -η, -ον (βία): *violent (of words)* A 304; **ἀντίβιον** and **ἀντιβίην** are used adverbially: *violently, might against might, man to man, hand to hand* A 278, Γ 20.

ἀντιβολέω (βάλλω), aor. ἀντεβόλησε Π 790, -ησαν Π 847, inf. ἀντιβολήσασθαι Ω 375: *meet.*

ἀντίθεος, -η, -ον: *godlike* A 264, *match for a god* Γ 186.

ἀντι-κρύ(ς) (ΚΕΡ, κέρας): *opposite; right on* Γ 359, *straight over* Π 380, *straight into* Π 285, *right through* X 327, *clean away* Π 116, *clean through* Π 346, *right off* Π 116.

Ἀντί-λοχος (λέχος): *Antil'ochus*, son of Nestor Γ 32.

ἀντίος, -η, -ον (ἀντί): *over against, before* A 535, *against* Φ 539, *in front of* Γ 425, *into the presence of, to meet* B 185, *right on (it)* O 694; **ἀντίον** used adverbially: *contrary to, unpleasing to* A 230, *before, in the presence of* Γ 203 (though ἀντίον ἦδα together mean simply *replied to*); **ἀντία** Γ 425 (with gen.): *before.*

ἀν-τιτος, -ον (ἀνά + τίτω), with φέρω: *acts of retribution (requital, vengeance)* Ω 213.

ἀντι-φέρομαι, inf. -εσθαι A 589: *set oneself against, cope with, face.*

Ἀντί-φονος (ΦΕΝ, slay): *Antiph'onus*, son of Priam Ω 250.

ἄντομαι (ἀντί, ἀντα), inf. ἀντεσθ(αι) O 698; fut. ἀντήσω Π 423; imperf.

ἤντετο Π 788: *meet* O 698, *come nigh to* X 203, *encounter* Π 423.

ἄντυξ, -υγος, ἡ: *rim (of a shield or of the body of a chariot)* Z 118, O 645.

ἄνυσσις, ἡ (ἀνύω): *accomplishment, fulfillment* B 347.

ἄνω (ἀνά): *upward (toward the north)* Ω 544.

ἀνώγω, **ἀνώγεις** of the pres. and **ἄνωγε** of the imper. are not found in Homer, their places being taken by forms of the perfect **ἄνωγα**; **ἄνωγας** Z 382, **ἀνώγει** Z 439, O 725, Π 8, subj. **ἀνώγη** X 351; imperf. **ἄνωγε** A 313, Ω 90; perf. **ἄνωγας** Z 382, Ω 670, with the meaning of the present, **ἄνωγε** Ω 198; plup. **ἠνώγει** Z 170, **ἀνώγει** B 280: *bid* A 313, *charge* Z 382, *command* O 725.

φάξαν(ε) Z 40, Π 371, **φᾶξον** Z 306, see φάγνυμι.

ἄξιμεν(αι) Π 832, **ἄξιτε** Γ 105, Ω 778, see ἄγω.

ἄξινη, ἡ (ΑΚ, ὀξ-ύς, ac-utus): *hatchet* O 711.

ἄξιος, -η, -ον (ἄγω): *worthy* Z 46, *dear* O 719.

Ἀξίος: *Ax'ius*, river in Paeonia Π 288.

Ἀξυλος (ἀ(ν) priv. + ξύλον): *Ax'ylus*, son of Teuthras Z 12.

ἄξων, -ονος, ὁ (axis): *axle tree* Π 378.

δοιδή, ἡ (ἀείδω): *song, lay* Ω 721.

δοιδιμος, -ον (δοιδή): *a song, subject for song, hymned in song* Z 358.

δοιδός, ὁ (ἀείδω): *minstrel, bard* Ω 720.

ἀ-φολλής, -ές (ἀ- cop. + φέλλω): *all in a mass* Π 276, *all together, with one voice* O 718, *in a body* Π 601.

ἀ-φολλίζω, (ἀ- cop. + φέλλω), aor. ἀφόλλισσαν Z 287, part. ἀφολλίσσασα Z 270: *gather together.*

ἄορ, -ος, τό (ἀείρω): *sword* Π 115, 473.

ἄορτο Γ 272, see ἀείρω: *hung, dangled.*

δοοσητήρ, -ήρος, ὁ: *comrade (in arms)* X 333; pl. *allies* O 735.

ἀπ-αγγέλλω, aor. opt. ἀπαγγέλλειε P 640: *carry tidings*.

ἀπ-άγω, 2d aor. ἀπήγαγε O 706: *brought back*.

ἀπ-αίρομαι, part. -όμενον Φ 563: lit. *taking myself away, as I get me from (the city)*.

ἀπ-αίνυμαι, imperf. ἀπίνυτο O 595: *take away*.

ἀπ-αλέξω, 1st aor. opt. ἀπαλεξήσαιμι Ω 371; 2d aor. opt. ἀπαλάλκοι X 348: *ward off, keep off*.

ἀπαλός, -ή, -όν: *soft, tender* Γ 371.

ἀπ-αμείβομαι, part. ἀπαμειβόμενος A 84: lit. *making an exchange in (of) words, i.e. answering, replying*.

ἀπ-αμύνω, mid. aor. opt. ἀπαμυνάμεσθ(α) O 738, inf. ἀπαμύνασθαι Ω 369: *make defense, defend oneself*.

ἀπ-άνευ-θε(ν), (1) adv.: *apart, far from* A 35, Ω 473, *at a distance* B 812; (2) prep. + gen.: *apart (aloof) from* A 48, *without the knowledge of* A 549.

ἀπ-αράσσω, aor. ἀπάραξε Π 116: *break off, shear off, tear off*.

ἀ-πᾶς, πᾶσα, πᾶν (ἀ- cop. + πᾶς): *all* A 535.

ἀπ-άτερ-θε(ν), adv.: *afar off* Σ 217.

ἀπάτη, ἡ (ἀ(ν) priv. + ΠΕΝΤ): *deceit, wile* B 114.

ἀπατηλός, -όν (ἀπάτη): *deceitful, false* A 526.

ἀπιβή Z 116, **ἀπιβήθετο** A 428, B 35, see ἀποβαίνω.

ἀπ-εδέξατο (ο) A 95, see ἀποδέχομαι.

ἀπ-εφέργαθε Φ 599, see ἀποφεργάθω.

ἀπ-εφέργω Ω 238, see ἀποφέργω.

ἀπ-εφερσε Z 348, see ἀποφέρρω.

ἀπ-εφρᾶν (ἀπό + FEP, φρᾶ, *take away, ferry*) is a 2d aor. of FPA I 131; 3d sing. ἀπέφρα Z 17, Π 828, part. ἀποφράς A 356, B 240, Z 455; fut. ἀποφρήσουσιν X 489; imperf. ἀπέφραον A 430 (with

auristic sense; though it may be ἀπέφρασαν, a true aorist): *take from, wrest away, seize, rob*.

ἀπιθήκ(ε) Π 254, see ἀποτίθημι.

ἀπειλέω, ἀπειλείς A 161; imperf. ἀπειλέετε Π 201; aor. ἠπείλησεν A 388; fut. ἀπειλήσω A 181: *threaten, utter a threatening speech*.

ἀπειλή, ἡ, always plural ἀπειλαί: *threats* Π 200.

ἀπ-εἰμι (εἰμί), part. ἀπόντος Z 362: *absent*. **ἀ-πείρων**, -ονος (ἀ(ν) priv. + περῶν, πείραρ, πέρας): lit. *without limit, boundless, vast, great* A 350, Ω 342.

ἀπέκτανε Z 414, see ἀποκτείνω.

ἀ-περείσιος (ἀ(ν) priv. + περῶν, πείραρ, πέρας): lit. *without end (limit); hence boundless, countless, beyond the telling, untold, immense* A 13.

ἀπελήλυθα Ω 766, ἀπέρχομαι.

ἀπμνήσαντο Ω 428, see ἀπομνησκόμαι.

ἀπ-ερύκω, pres. opt. ἀπερύκοι P 562: *keep off, fut. ἀπό . . . ἐρύξει* Ω 156: *scare away*.

ἀπ-έρχομαι, aor. ἀπῆλθεν P 703; perf. ἀπελήλυθα Ω 766: *go away, be gone from*.

ἀπερωτέω (ἀπό + PHF, ρωφ with proth. ἐ-), aor. opt. ἀπερωθήσεις Π 723: *stand aloof from*.

ἀπέσσυτο Z 390, see ἀποσέβομαι.

ἀπίστη Γ 33, see ἀφίστημαι.

ἀπιστυφέλιξε Π 703, see ἀποστυφέλιξω.

ἀπ-εχθαίρω (ἐχθος), aor. subj. ἀπεχθήρω Γ 415: *hate*.

ἀπ-εχθάνομαι (ἐχθος), aor. ἀπῆχθετο Z 140, Γ 454: *became hateful to, came to be hated, was hated*.

ἀπεχθήρω Γ 415, see ἀπεχθαίρω.

ἀπ-έχω, imperf. ἀπεχε Ω 19; 2d aor. subj. ἀπόσχω Z 96, 277; mid. ἀπόσχωνται Π 41: *keep away from* Ω 19, *hold back* Z 96; mid.: *abstain from* Π 41, *refrain themselves* Σ 199.

ἀπεψύχοντο X 2, see ἀποψύχω.

ἀπήγαγε O 706, see ἀπάγω.

ἀπήμβροτεν II 466, see ἀφάμαρτάνω.

ἀ-πήμων, -ονος (ἀ(ν) priv. + πῆμα):
griefless A 415.

ἀπήνη, ἡ: wagon Ω 275.

ἀπ-ηής, -ές (ἀπό + stem ἀν-ο, face), gen.
ἀπηνέος A 340: cruel, hard-hearted, un-
toward II 35.

ἀ-πιθέω, fut. ἀπιθήσω Ω 300; aor. ἀπι-
θησε(ν) A 220: disregard, disobey
B 166.

ἄπιος, -η, -ον ((I) from ἀπό (ᾱ): far,
distant; hence from a distant land
afar; (2) from Ἄπις (ā), a king of
Argolis; hence from the Apian land
afar; (3) from Sanscrit *apya*s, Lat.
aqua (ᾱ); hence Waterland, the sea-
girt land of Pelops. No etymology is
certain, but most commentators prefer
the first): far, distant A 270.

ἄ-πιστος, -ον (ἀ(ν) priv. + πειθω): faith-
less Γ 106, ill-trusted Ω 207.

ἀ-πλοῖς, -ίδος, ἡ (ἀ- cop. + ΠΙΕΛ, πλα, pli-
care, πλός, "ply"): of a single fold
Ω 230.

ἀπό A 67, ἀπ' A 530, ἀφ' II 297 (*apud*,
ad), adv. and prep. with the gen.: from,
away from, far from A 98, often, from
a position on A 532; ἀποκρό: far away
II 669.

ἀπο-αίρέομαι, imper. ἀποαίρεο A 275, inf.
ἀποαίρεσθαι A 230: take from, seize
from, seize for oneself; usually written
ἀφαίρεομαι.

ἀπό . . . ἄμαρτε P 609, see ἀφάμαρτάνω.

ἀπο-βαίνω, imperf. ἀπέβαινεν Ω 459; fut.
ἀποβήσομαι P 480; mixed aor. mid.
ἀπεβήσετο A 428; 2d aor. act. ἀπέβη Z
116, part. ἀποβάντες Γ 265: depart B
35; Z 369, go one's way Σ 202, descend
Γ 265, get me down from P 480.

ἀπο-βάλλω, aor. ἀπό . . . βάλε B 183:
throw off, cast from one.

ἀπό-βλητος, -ον (verbal adj. of βάλλω):
to be rejected, to be flung aside (refused,
spurned); hence contemptible Γ 65.

ἀπο-γυῖω (γυῖον, limb), aor. subj. ἀπο-
γυῖωσθης Z 265: cripple.

ἀπο-δατέομαι, fut. ἀποδάσσομαι Ω 595,
inf. ἀποδάσσεσθαι X 118: share, divide
in half, give the due part, deal a share.

ἀπο-δέχομαι, aor. ἀπεδέξα(ο) A 95:
accepted.

ἀπο-δίδωμι, 2d aor. inf. ἀποδοῦναι A 134,
Γ 285, ἀπό . . . δοῦναι A 98: restore,
give back, surrender.

ἀπο-δρῶφω, opt. ἀποδρόφου Ω 21: tear,
skin.

ἀπο-δύω, fut. ἀπό . . . δύσω B 261: strip
from; 2d aor. subj. ἀπό . . . δύω X 125:
put off.

ἀπο-φέλω, imper. ἀπόφευγε Γ 406: re-
nounce.

ἀπό-φει(ε) A 515, 2d aor. imper. of
ἀπέφειπον: refuse, deny, say no.

ἀπο-φεργάθω (ἐφέρω, φέρω), imperf.
ἀπεφέρατο Φ 599: kept him away.

ἀπο-φέρω (ἐφέρω), imperf. ἀπέφεργε
Ω 238: drove out.

ἀπο-φέρρω (φέρω, verro), aor. ἀπέφερσε
Z 348: swept away.

ἀπο-θέσθαι Γ 89, see ἀποτίσθαι.

ἀπο-θνήσκω, perf. part. ἀποτεθνήκως X
432: die, be slain; perf. be dead.

ἀπο-θρόψω, part. ἀποθρόψκων II 748,
ἀπό . . . θρόντες II 773: leap from.

ἄ-ποινα, τὰ (1) according to some from
ἀ- cop. + ποιή: same as (equivalent
of) the penalty; (2) according to
others by apocope and assimilation
(D. 31, 32) from ἀπό + ποιή: the
off-penalty, i.e. that which ransoms;
ransom A 13.

ἀπό-καπύω (καπνός), aor. ἀπό . . . ἐκά-
πυσσε X 467: gasped forth.

ἀπο-κόπτω, aor. ἀπέκοψε II 474: cut
adrift, cut loose.

- ἀπο-κτείνω**, 2d aor. ἀπέκτανε Z 414, X 423; mid. in passive sense ἀπέκτατο P 472: *slay, kill*.
- ἀπο-λάμπω**, imperf. ἀπέλαμπε X 319, Z 295: *shine, flash forth* Z 295, *gleam from* X 319.
- ἀπο-λήγω**, ἀπολήγει Z 149, imperf. ἀπέληγεν Ω 475: *cease from* P 565, *was (had) ceased from* Ω 475.
- ἀπ-όλλυμι**, aor. ἀπώλεσεν Ω 44, ἀπόλεσαν A 268, opt. ἀπό . . . ὀλέσσαι Π 861; mid. 2d aor. ἀπώλετο Z 223, ἀπόλοντο B 162, opt. ἀπολοίμην X 304, ἀπόλοιτο Z 170, εξαπολοίατο(ο) (Z 60), inf. ἀπολέσθαι (A 117); act. *lose* Π 861, *destroy* A 268, Ω 609, *cast out* Ω 44, *slay, kill* (Ω 260); mid. *die, perish* A 117, *be slain* Z 170.
- Ἀπόλλων**, -ωνος A 43: *Apol'lo*, son of Zeus and Leto, brother of Artemis; he is the sun god, the giver of light, health, and life, or the sender of sudden death and pestilence. In art he is depicted as an archer, his arrows representing the rays of the sun. As the sun god he sees everything, knows everything; he is, therefore, the god of prophecy; he is the god of truth; he removes the plague by his purifying rays, and he cures the sinner of his guilt; he is the god of song, carries the phorminx, and leads the choir of the Muses.
- ἀπο-λύμαινομαι**, inf. -αινεσθαι A 313, imperf. ἀπελυμαίνετο A 314: *purify oneself by washing or bathing*.
- ἀπο-λύω**, aor. ἀπέλυσας Ω 136, ἀέλυσε A 95, subj. ἀπό . . . λύσῃ Ω 76; mid. fut. ἀπολυσόμεθα(α) X 50: *set free, release, give back*; mid. *ransom*.
- ἀπο-μνησκόμαι**, aor. ἀπεμνήσαντο Ω 428: *have remembered (this for him)*.
- ἀπο-μόργνυμι**, aor. ἀπομόρξατο B 269: *wipe away*.
- ἀπόναιο** Ω 556, see ἀπονίναμαι.
- ἀπο-ναίω**, aor. subj. ἀπονάσσωσι Π 86: *remove back again to another dwelling (from her present dwelling), send back, take away*.
- ἀπο-νέομαι**, inf. ἀπονέεσθαι B 113, imperf. ἀπένεοντο Γ 313: *go back, return* Π 252, *depart* Γ 313.
- ἀπ-ονίναμαι**, 2d aor. opt. ἀπόναιο Ω 556: *have pleasure in*.
- ἀπο-νοστήω**, fut. inf. ἀπονοστήσειν A 60: *return home*.
- ἀπο-νόσφι(ν)** A 541: *far from, apart from, afar*.
- ἀπο-παύομαι**, ἀποπαύεαι Π 721, imper. ἀποπαύεο A 422: *refrain from, cease from*.
- ἀπο-πέτομαι**, 2d aor. ἀπό . . . ἔπτατο Π 469, ἀποπτάμενος B 71: *fly away* B 71, *flee away* Π 469.
- ἀπο-πλάζω**, aor. pass. ἀπεπλάγχθη X 291: *leapt back*.
- ἀπο-πνέω**, part. ἀποπνεύουσα Z 182: *breathe, breathe forth*.
- ἀπο-πρό** Π 669, 679: *far away*.
- ἀπό-προ-θεν** P 501: *far from*.
- ἀποπτάμενος** B 71, see ἀποπέτομαι.
- ἀπ-όρνυμι**, aor. ἀπό . . . ὤρτο Ω 515: *sprang from*.
- ἀπ-ορούω**, aor. ἀπό . . . ὄρουσεν Π 615: *leaped down* P 483, *rebounded* Φ 593, *had sped from* Π 615.
- ἀπο-φρήγνυμι**, aor. ἀπό . . . ἔφρηξεν Π 587, part. ἀποφρήξας Z 507: *break, break away (off)*.
- ἀπο-(ρ)ρίπτω**, aor. ἀπό . . . ἔρριψε X 406, inf. ἀποφρίψαι Π 282: *cast away (from), lay aside*.
- ἀπο-σείομαι**, 2d aor. ἀπέσυστο Z 390: *rushed away, hastened away*.
- ἀπο-σκυδμάλω**, imper. ἀποσκύδμαινε Ω 65: *turn away in wrath, be wroth*.
- ἀπο-στείχω**, 2d aor. imper. ἀπόστιχε A 522: *depart*.

ἀπο-στυφέλιζω, aor. ἀπεστυφέλιξεν Π 703, Σ 158: *force back, beat off*.

ἀπόσχη Ζ 96, 277, ἀπόσχωνται Π 41, see ἀπέχω.

ἀπο-τάμνω, 2d aor. ἀπό . . . τάμε Γ 292: *cut open*; pres. part. mid. ἀποταμνόμενον Χ 347: *carve*.

ἀποτινῆναι Χ 432, see ἀποτνήσκω.

ἀπο-τίθημι, aor. ἀπέθηκ(ε) Π 254: *put (place) away, put back*; mid. 2d aor. inf. ἀποθέσθαι Γ 89: *lay down, lay off (aside)*.

ἀπο-τίνυμι, imperf. ἀπετίνυτο Π 398: *exacted satisfaction for, avenge*.

ἀπο-τίνω, inf. ἀποτινέμεν(αι) Γ 286, 459, fut. ἀποτίσεις Χ 271, ἀποτίσομεν Α 128: *pay back, make good, pay in full*.

ἀπο-τμήγω, -γούσι Π 390, aor. part. ἀποτμήγας Χ 456: *cut off, tear away*.

ἀ-ποτμος, -ον (ἀν) priv. + πίπτω): *hapless* Π 388.

ἀπο-τρέπω, iterat. aor. ἀπετρέφασκε Χ 197: *would turn him away*.

ἀπο-φθινύω, -θούσι Π 540: *breathe away*.

ἀπο-φθίνω, 2d aor. part. mid. ἀποφθιμενον Γ 322: *die, be dead*.

ἀπο-ψύχω, pass. imperf. ἀπεψύχοντο Χ 2: *were cooling off*; aor. part. ἀποψύχθεις Φ 561: *was cooling off the sweat, letting it dry off*.

ἀ-πρήκτος, -ον (ἀν) priv. + πρήσσω): *fruitless, useless* Β 376; ἀπρηκτον Β 121, adverbially: *fruitlessly, without result*.

ἀ-πριάτην (ἀν) priv. + πριάμαι, adv.: *without ransom, without purchase, unbought* Α 99.

ἀ-πτόλεμος, -ον (ἀν) priv.): *unwarlike* Β 201.

ἀπτω, mid. ἀπτεται Ρ 631: *strike, hit*; imperf. ἤπτετο Π 778: *were striking (laying hold of their victims)*, imper. ἀπτέσθω Β 358: *touch, part. ἀπτό-*

μενον Π 577: *laying hold of, ἀπτομένη Π 9: snatching*, inf. ἀπτεσθαι Β 152: *lay hands on, seize*; aor. ἤψατο: *clashed* Α 512, seized Ο 704, part. ἀψάμενος Ω 508, -οι Ω 357: *touching*; primary meaning: *fasten*.

ἀπ-ώθω, fut. ἀπώσει Α 97; aor. ἀπώσεν Ρ 649, ἀπώσαν Φ 537; mid. aor. ἀπώσατο Ω 508, ἀπό . . . ώσατο Ζ 62, inf. ἀπώσασθαι Π 251, part. ἀπώσάμενον Σ 13, ἀπώσάμενοι Π 301: lit. *push away a heavy burden, remove from* Α 97, *drive away (from)* Π 251, *thrust back* Ω 446, *move back, remove* Ω 508.

ἀπώλεσεν Ω 44, see ἀπόλλυμι.

ἀπώσάμενον Σ 13, ἀπώσαν Φ 537, ἀπώσασθαι Π 251, ἀπώσατο Ω 508, ἀπώσει Α 97, ἀπώσεν Ρ 649, see ἀπώθω.

ἄρα Α 308, ἄρ' Α 46, ἄρ Α 8, ῥα Α 56, ῥ' Α 458 ('ΑΡ, ἀραρίσκω, ergo): lit. *fittingly*; hence *accordingly* Α 65, 68, 599, or the inferential *so, then* Α 8; it recapitulates: *so then, you see, you know, naturally, as you may imagine, for this reason then it was that* Α 96, 115; temporal: *then, straightway then it was that* Α 46, *then, thereupon, next in turn* Β 103, *then, just at that moment* Γ 374.

φαραιός, -ή, -όν, φαιαῖσιν Π 161: *thin*.

ἄραομαι (ἀρή), imperf. ἤρᾱτ(ο) Α 35; aor. ἤρήσατο Α 351, ἤρήσαντο Γ 318, inf. ἀρήσασθαι Ζ 115: *pray*.

ἄρ-αρ-ίσκω (redupl. 'ΑΡ, ἀρς, ἄρμα, ἄρτο): lit. *fit, suit*, 1st aor. part. ἄρσαντες: *having suited it to my mind* Α 136; 2d aor. ind. ἄραρον intrans.: *were closely joined together* Π 214, subj. ἀράρη trans.: *builds* Π 212; 2d perf. part. intrans. ἀρηρός Ω 269, ἀραρυῖα Ο 737, Ω 318, ἀραρυίας Γ 331, Π 132: *arrayed with, filled with, ἀρηρότες Ο 618: closely joined together, embattled*;

- plup. intrans. ἀρήρει Γ 338: *fitted*;
aor. pass. ἤρθεν II 211: *were serried*
(*pressed close together*).
- ἀράσσω, aor. ἀραξε II 324: *break*.
- ἀργαλέος, -η, -ον (ἀλγος) A 589: *hard*,
cruel, difficult, grievous.
- Ἀργεάδης: son of Ar'geas, Polymel'us II
417.
- Ἀργεῖος, Ἀργεῖη, Ἀργεῖον (from Ἀργέ-
ιος, Argivus): *Argive*, epithet of
Helen B 161. Plur. Ἀργεῖοι B 159:
Argives, Greeks.
- Ἀργεῖ-φόντης (from ἀργεῖ, locative of
ἀργής + φαίνω), an epithet of Hermes
B 103: lit. *he who appears in bright-
ness (swiftness)*, i.e. *swift appearing*
one, swift messenger. He is the dawn
whose coming quenches the stars of
night (i.e. the eyes of Argus). It is
usually translated "slayer of Argus,"
following the false etymology from
Ἄργος + ΦΕΝ, found in φονεύω, *kill*.
It is better to leave the word untrans-
lated, using it as a proper name.
- ἀργεννός, -ή, -όν (ἀργεσ-νός, ἀργής):
white, white-fleeced (of sheep) Γ 198,
Z 424, *shining* (of linen) Γ 141.
- ἀργής, dat. ἀργήτι Γ 419 (ἀργός, cp. ar-
gentum) adj.: *bright, white*.
- ἀργι-κέραυνος (ἀργής + κεραυνός), found
only in the vocative X 178: *Lord of*
the bright lightning.
- ἀργί-πους, -ποδος (ἀργής + πούς): *fleet-*
footed Ω 211.
- *Ἄργος, -εος: Ar'gos, see note on A 30.
- ἀργός, -ή, -όν (ἀργυρος, argentum): lit.
bright-white, glancing, glittering, twin-
kling; hence, of dogs, *swift, fleet, stick-*
ering-footed A 50.
- ἀργυρείος, -η, -όν (ἀργυρος): *of silver*,
silver A 49, *silver-studded* A 219.
- ἀργυρό-ηλος, -ον (ἥλος): *silver-studded*,
with studs of silver; see notes on B 45,
A 219, 246.
- ἀργυρό-πεζα (πέζα, a supposed secondary
form of ποῦς): *with feet white as silver*,
silver-footed A 538, an epithet of Thetis.
- ἀργυρό-τοξος, -ον: *bearing the silver bow*;
as a noun *lord (god) of the silver bow*
A 37, an epithet of Apollo.
- ἄργυ-φος, -η, -ον (ἀργός + suffix φο,
applied to animals): *pure white* Ω 621.
- ἀρειή, ἡ (ἀρή): *chiding* P 431.
- ἀρείων, ἀρειον (ἌΡ, ἀρ-ε, ἀρετή), com-
parative of ἀγαθός: *better, more war-*
like A 260, *more martial* O 736.
- ἀρέσθαι II 88, see ἀρνευμαι.
- ἀρέσκω (ἀρ-αίσχω), fut. mid. ἀρεσσο-
μῶ(α) Z 526: *will make good, will*
make up for.
- *Ἀρετῶν, -ονος: Areta'on, a Trojan Z 31.
- ἀρετή, ἡ (ἀρ-αίσχω, ἀέλων, ἀριστος):
prowess in war X 268; plur. *excel-*
lence O 642.
- (1) ἀρή, ἡ (ἀράομαι): *prayer* O 598.
- (2) ἀρή ἡ (*Ἀρης): *ruin, destruction*,
calamity II 512, Σ 213.
- ἄρηαι II 84, see ἀρνευμαι.
- ἀρήγω (ἀρωγός), -γει P 630, subj. ἀρήγη
B 363, inf. ἀρήγειν A 521, part. ἀρήγων
Π 701; fut. inf. ἀρήξειν A 77; aor. inf.
ἀρήξαι A 408: *aid, help, succor, give*
aid to.
- ἀρηι-κτάμενος (*Ἀρης + κτείνω): *fallen in*
battle X 72.
- *Ἀρηι-λῦκος (*Ἀρης + λύκος): *Arēi'lycus*,
a Trojan Π 308.
- ἀρήιος, -ον (*Ἀρης): *warlike* Γ 339, Π
42, *of war, martial* Z 340.
- ἀρηι-φάτος, -ον (*Ἀρης + ΦΕΝ): *slain*
in war Ω 415.
- ἀρηι-φίλος, -ον (*Ἀρης + φίλος): *dear to*
Ares, fondling of Ares Γ 21.
- ἀρήξαι A 408, ἀρήξειν A 77, see ἀρήγω.
- ἀρήρει Γ 338, ἀρηρός Ω 269, ἀρηρότες O
618, see ἀραισχω.
- *Ἄρης, -ηος (see D. 85): *A'res*, son of
Zeus and Hera, god of the wild moil

of war B 110; by metonymy: *war, conflict, battle* B 381, 440.

ἀρητήρ, -ήρος, ὁ (ἀράομαι): *one who prays, prayer, priest* A 11, 94.

ἀρπητός, -ή, -όν (verbal adj. of ἀράω): *accursed, execrable* Ω 741.

Ἄρητος (ἀράομαι): *Are'tus*, son of Priam P 494.

ἀρι- (cp. ἔρι-) ('AP, ἀρίων, ἀριστος, ἀρετή), an inseparable particle intensifying the word with which it is compounded (*very much*); see the following word and D. 110.

ἀρί-ζηλος, -ον and -ος, -η, -ον (ἀρι- + δη-λος): *very clear, plainly seen* Σ 219.

ἀριθμός (ἀριθμός), aor. pass. inf. ἀριθμηθήμεναι B 124: *number themselves, be numbered*.

Ἄριμοι: *Ar'imi*, a people in Cilicia B 783.

ἀρι-πρεπής, -ές (ἀρι- + πρέπω): *preëminent* Z 477; ἀριπρεπές Σ 207, adv.: *conspicuously*.

Ἄριςβη: *Aris'be*, a city in the Troad Z 13.

ἀριστερός, -ή, -όν: *left* Π 106.

ἀριστεύς, -ήος, ὁ dat. plur. ἀριστῆσσι A 227 (ἀριστος): *best, noblest, prince* Γ 44; in plur. *princes, champion warriors* B 404.

ἀριστεύω (ἀριστος), inf. ἀριστεύειν Z 207; iterat. imperf. ἀριστεύεσκε Z 460: *be the best, be the foremost in battle* Π 292; ἀριστεύεσκε μάχεσθαι: *was ever the best warrior* Π 551.

ἀριστον, τό (ἥρι): *early meal* Ω 124.

ἄριστος, -η, -ον (AP, ἀρ-ε, ἀρετή), superl. of ἀγαθός: *best* A 244, *bravest* Z 188, *greatest, mightiest* A 91, *foremost* Z 78, *chiefest* Z 7, *most excellent* A 69, *fairest* Γ 39, 124, *of the noblest blood* Z 209; plur. *chieftains, princes* Γ 19; *ἀριστα* Z 56: *excellent deeds*.

ἀρκέω (ἀρκιος), aor. ἤρκεε Z 16: *keep off, save from*.

ἀρκιος, -η, -ον (ἀρκέω): *certain* B 393, lit. *it will not be certain for him to escape*, i.e. *he will surely not escape*.

ἄρμα, τό (ἀραπλῶω): *car, chariot* B 384; ἀναΐτας ἄρμα καὶ ἵππους Ω 440: *leaped on the chariot behind the horses*.

ἀρμόζω (ἀραπλῶω), aor. ἤρμουε Γ 333, trans.: *he fitted it to himself*.

ἀρμονίη, ἡ (ἀραπλῶω, ἀρμόζω), plur.: *covenants, agreements* X 255.

φάρνα (ἀρήν), acc. sing. Γ 119, X 310; dual φάρνε Γ 246; plur. φάρνες X 263, φαρῶν A 66, φάρνεσσι Π 352, φάρνας Γ 117: *lamb, sheep*.

ἀρνιεύς, ὁ (though from φάρνα it preserves no trace of the φ): *ram* Γ 197.

ἀρνευτήρ, -ήρος, ὁ: *diver* Π 742.

ἀρνευμαι (Engl. "earn"), part. conative in force, ἀρνύμενος Z 446, ἀρνύμενοι A 159; imperf. dual (conative), ἡρνούσθην X 160; 2d aor. ἤρето Γ 373, ἡρόμεθα X 393, subj. ἄρῃαι Π 84, opt. ἀροίτο X 207, inf. ἀρέσθαι Π 88: *gain, win, earn*; conative, *strive to gain, win, earn*.

ἀροίτο X 207, ἀρέσθαι Π 88, see ἀρνευμαι.

ἄρουρα, ἡ (ἀρόω, arvum): lit. *plow-land; field* Z 142, *lands* X 490, *earth* Γ 246, *space* Γ 115.

ἀρπάζω (ἀ- proth. + ἀρπη, rapio), fut. part. ἀρπάξων X 310; aor. ἤρπασε X 276, part. ἀρπάξας Γ 444: *seize, snatch, draw forth*.

ἀρπακτήρ, ὁ (ἀρπάζω): *robber, plunderer* Ω 262.

ἄρπυια, ἡ (ἀρπάζω): lit. *snatcher*, said of the storm gust; hence *storm goddess, bride of the storm, storm mare* Π 150.

ἄρσαντες A 136, see ἀραπλῶω.

Ἄρτεμις: *Ar'temis*, daughter of Zeus and Leto, sister of Apollo, goddess of the chase Z 205.

ἀρτι-φρήης, -ἐς (ἀραρίσκω + φρέος):
clever of speech, glib of tongue X 281.

ἀραρίσκω (ἀραρίσκω, ἀραρίσκω), imperf. mid.
ἤρτυετο B 55: lit. put in order for
himself, i.e. unfolded his cunning plan.

ἀρχεύω (ἀρχός, ἀρχή), imper. ἀρχεῖ B
345: lead, be commander.

ἀρχή, ἡ (ἀρχω): beginning Γ 100.

ἀρχός, ὁ (ἀρχω): leader, captain A 144.

ἀρχω (ἀρχός), ἀρχεῖ B 805; imper. ἀρχε
Π 65, imperf. ἤρχε A 495: be the first
B 378, lead the way A 495, Γ 420, be
leader of, command B 805, begin in
advance of others A 571, B 84, 433,
set on foot P 597, lead Π 65.

ἄσαι X 267, see ἄω.

ἄσβεστος, -η, -ον (ἀ(ν) priv. + σβέν-
νυμι): inextinguishable, unquenchable
A 599.

ἄσεσθε Ω 717, see ἄω.

ἄσθμα, τό (AN, breathe): breath Π 109.

ἄσθμαίνω (ἄσθμα), part. (πολλά) ἄσθμαλ-
ιόντα Π 826: that draws difficult breath.

Ἀσιάδης: son of A'sius P 583.

Ἄσιος: A'sius, son of Dymas, brother
of Hecabe Π 717.

Ἄσιος adj.: Asian B 461, the Asian mead
in Lydia.

ἀσκέω, imperf. ἤσκεεν Γ 388: was wont
to work with skill.

ἀσκηθής, -ἐς (ἀ(ν) priv. + a supposed
σκῆθος = "scathe," Germ. Schaden):
uninjured, scathless Π 247.

ἄσκοπος, -ον (ἀ(ν) priv. + σκοπέω): un-
foreseeing Ω 157.

ἀσκός, ὁ: bottle (skin of an animal) Γ 247.

ἀσπαίρω (ἀ-prothetic + ΣΠΑΡ, sperno),
part. ἀσπαίροντας Γ 293: gasping.

ἀσπασίως (ἀσπάσιος): with joy Σ 232.

ἀσπερχές (ἀ-proth. + σπέρχω), neuter
as adv.: forever, without ceasing Π 61,
vehemently X 10, 188.

ἄσπετος, -ον (ἀ(ν) priv. + ΣΕΠ, say, cp.
ἔσπετε): lit. unspeakable, unutterable

Γ 373; hence unspeakably great, end-
less, boundless B 455, infinite Π 300,
great store of Ω 784, firm Ω 738.

ἀσπιδιώτης (ἀσπίς): plur. bearing shields,
targeteers Π 167.

ἀσπίς, -ιδος, ἡ: shield B 389.

ἀσπιστής (ἀσπίς), gen. plur. -ῶν Π 490:
shieldmen.

ἀσπυδία (ἀ(ν) priv. + σπυδή): with-
out a struggle X 304.

ἄσφα A 554 = ἄττα = ἄ τινα, see δο τις
and D. 135.

ἄσσον (ἄγχι, ἄγχιον) A 335, compara-
tive of ἄγχι, see D. 109 bis: nearer
A 567.

ἄσπαυς (ἀ-proth. + σπάυς): heads of
grain B 148: and the plowed field
nods (to the breeze) with its heads of
wheat (or barley).

ἀσπεμής, -ἐς (ἀ(ν) priv. + στέμβω, press,
our "stamp"): lit. not to be pressed;
hence steadfast, firm, stiff, unmoved
Γ 219, B 344.

ἀστερόεις, -εσσα, -εν (ἀστήρ): starry Z
108; ποικίλον ἀστερόεντα Π 134: parti-
colored and bestarred.

ἀστεροπητής, ὁ (ἀ-prothetic + στεροπή
+ suffix -της of the agent): lit. the
lightener; hurler of the lightning, lord
of the lightning A 580, 609.

ἀστήρ, -έρος, ὁ (ἀ-prothetic + ΣΤΕΡ
strew, stella, "star"): star Z 295.

ἀστράπτω (cp. ἀστεροπή), part. ἀστρά-
πτων B 353; aor. part. ἀστράψας P 595:
lighten, hurl the lightning.

φάστν, -εος, -τό: city, town B 332; κατὰ
φάστν X 1: throughout the city; φάστν-
δε Ω 778: to the city.

φαστύ-φαλος: Asty'alaus, a Trojan Z 29.

φαστυ-φάναξ, -ακτος (φάστν + φάναξ):
Asty'anax, son of Hector and Androma-
che Z 403.

φαστυ-βοήτης (φάστν + βοάω): crier to
the town, town crier Ω 701.

ἀ-σώφηλος, -ον (ἀ(ν) priv. + σοφός): lit. *unintelligent; despiteful, insulting* Ω 767.

ἀ-σφαλής, -ές (ἀ(ν) priv. + σφάλω), neuter as adv.: *without faltering* O 683; ἀσφαλές P 436: *immovably*.

ἀ-σφάραγος, ὁ (ἀ- proth. + ΣΦΡΕΓΓ, *swallow*): *windpipe* X 328.

ἀ-σχαλάω (ἀ(ν) priv. + σχαλ from ΣΕΧ, *endure*), ἀσχαλάει B 293, ἀσχαλάουσι Ω 403, inf. ἀσχαλάειν B 297, part. ἀσχαλάοντα X 412: *chafe, fret, be annoyed, be impatient (fretted), be beside oneself*.

ἀ-σχετος, -ον (ἀ(ν) priv. + ἔχω): *ungovernable* Π 549.

ἀ-τάλαντος, -ον (ἀ- cop. + τάλαντον): lit. *of the same balance (weight)*; hence *equal in weight (value), peer of* B 169.

ἀταλά-φρων, -ονος (ἀταλός, *youthful + φρήν*): *tender* Z 400.

ἀτάρ, at the beginning of the sentence, introducing a transition to a new thought: *but, yet* A 166, often simply and Γ 268, 270, for A 506.

ἀ-τάρβητος, -ον (ἀ(ν) priv. + ταρβέω): *undaunted, unrelenting* Γ 63.

ἀ-ταρπός, ἡ (ἀ- proth. + τρέπω): *track, path* P 743.

ἀταρτηρός, -όν: *harsh, bitter, injurious, insulting* A 223.

ἀτασθαλῆαι, αἱ (ἀτάσθαλος): *wantonness* X 104.

ἀτάσθαλος, -ον: *accursed* X 418.

ἀ-τεϊφής, -ές (ἀ(ν) priv. + τεῖπω): lit. *not to be rubbed away*; hence (1) *firm, lasting, enduring*. (2) *unwearied, unwearied, indefatigable, unconquerable, unyielding* Γ 60, P 555, *unworn* O 697.

ἀ-τελεύτητος, -ον (ἀ(ν) priv. + τέλος, *τελευτάω*): *unaccomplished, unfulfilled* A 527.

ἄτερ + gen.: *apart from* A 498.

ἄτη, ἡ (δάτη, δάω): *folly, madness, infatuation, blindness of soul* A 412, *blindness* Π 805, *sin* Ω 28, *curse* Ω 480.

ἀ-τιμάζω (ἀτιμάω), aor. ἤτιμασεν A 11: *dishonor, slight, treat with disrespect*.

ἀ-τιμάω (ἀ(ν) priv. + τιμή, *δτιμος*), aor. ἤτιμησεν A 356, opt. ἀτιμήσειε Z 522: *do despite to, dishonor* A 94, *make light of* Z 522.

ἀ-τιμητος, -ον (ἀ(ν) priv. + τιμή, *τιμάω*): *dishonored* Π 59.

ἄ-τιμος, -ον (ἀ(ν) priv. + τιμή): *dishonored* A 171. Comp. ἀτιμότερον Π 90: *minished of honor*. Superl. ἀτιμωτάτη A 516: *least in honor, most dishonored*.

ἀτιτάλλω (ἀταλός, the *τι* being reduplication, ἀτάλλω), imperf. ἀτίτallen Π 191, Ω 280; aor. ἀτίτληα Ω 60: *rear, nourish tenderly*.

Ἀτρεΐδης, -ῶ (ἀ(ν) priv. + τρέω): *son of A'treus*, Agamemnon A 7, or Menelaus P 580; dual Ἀτρεΐδα A 16; plur. Ἀτρεΐδας Z 437.

Ἀτρεΐων, -ωνος (ἀ(ν) priv. + τρέω): *son of A'treus* A 387, Agamemnon.

ἀ-τρεκής, -ές (ἀ(ν) priv. + τρέπω, *torqueo, twist*): lit. *not twisted; undistorted*; adv. ἀτρεκέως: *exactly, accurately, truly* B 10, Ω 380.

ἀ-τρέμας (ἀ(ν) priv. + τρέμω), adv.: lit. *without trembling*; hence *still, quiet, motionless* B 200.

Ἀ-τρεύς (ἀ(ν) priv. + τρέω, *Dauntless*): *A'treus*, son of Pelops, father of Agamemnon and Menelaus B 23.

ἄ-τρομος (ἀ(ν) priv. + τρέμω): *fearless, steadfast* Π 163.

ἀ-τρώγετος, -ον (etymology uncertain; some derive it from ἀ(ν) priv. + τρώγη (*καρπός*) = ἀκαρπός): lit. *that produces no vintage (wine harvest)*; hence *barren, unvintaged, desert* A 316. Others derive it more correctly from

ἀ(ν) priv. + τρώω, *rub, wear away*; hence *restless*. Epithet of the sea A 316, 327 and the air P 425.

ἀ-τρῦτόνῃ (ἀ(ν) priv. + τρώω, *rub, wear out, waste*): lit. *not to be rubbed away (wearied out)*; hence *untiring, unwearied, indomitable, indefatigable* B 157. Epithet of Athene.

ἄττα: *father*, pet name of endearment P 561.

ἀτόξομαι, part. ἀνυζομένω Z 38, ἀνυζόμενοι Z 41, ἀνυζομένην X 474: aor. part. pass. ἀνυχθεῖς Z 468: *bewildered, dazed, frightened, distracted, dismayed* Z 41, X 474, *fly in rout* Σ 7, *take flight* Z 38; ἀνυζομένην ἀπολέσθαι X 474: *terror-stricken to the point of death*.

Ἀτύμνιος: *Atym'n'ius*, a Lycian II 317.

αὔ: *again* A 540, *now, in turn, in his turn* Γ 200, *on the other hand* B 198.

αὐγή, ἡ: *bright light, gleam* X 134, *glare* Σ 211, *blaze* B 456; plur. *rays* II 188.

αὐδάω (αὐδή), imperf. ἤδα A 92; aor. part. αὐδήσαντος II 76: *speak, shout*; ἀντλον ἤδα Γ 203: *replied*.

αὐδή, ἡ (αἰδω): *speech, voice* A 249.

αὔθ' A 370, see ἀθρε.

αὐθι (αὐτός, αὐτό-θι): *right there, in his place* A 492, Ω 470, *on the spot* Z 281, *here* B 435, *there* B 328, Γ 244.

αὐλή, ἡ (aula): *court, courtyard* Z 247.

Αὐλῆς (αὐλῆς camp): *Aul'is* B 303.

αὐλ-ῶπις, -ιδος (αὐλός + ὦψ): *with up, right socket* (to receive the plume or crest of the helmet) II 795.

αὖτος, -η, -ον (αὖω): *dry, dried* P 493.

ἀύρας Z 110, ἀύσαντες II 566, ἀυσάντων II 277, αὔσε Γ 81, see αὖω.

αὐτ' A 202, see ἀθρε.

αὐτ-άρ (αἷτε + ἄρα). (1) adversative conjunction of contrast, stronger than δέ: *but* A 51, 127, *still, yet, however, only* A 118, Γ 1, 18. (2) conjunction

of transition: *now* A 464, *then, further* A 348, *may* A 282, *in that case* Γ 290, *on the contrary* X 390; often simply and B 105, 218.

αὐ-τε A 206, αὐτ' A 202, αὔθ' A 370 (autem): lit. *and again; again* A 237, *on the other hand* A 202, *then, in turn* A 206, *in his turn* Γ 225, *besides, further* Γ 180, *in answer* Z 381, *now* Γ 67, *hereafter* A 340.

αὐτή, ἡ (αἰω, cry): lit. *clamor* B 97, *noise* B 153; but usually: *battle cry, war cry* A 492; sometimes: *battle* O 718.

αὐτ-ήμερ (αὐτός + ἡμερ): lit. *for the day itself* (see note on A 53), i.e. *for the one day, for the moment, for the time being* A 81.

αὐτίκα A 199, αὐτίκ' A 386, αὐτίχ A 118 (αὐτός): *instantly, straightway* A 199, 539, *forthwith* A 386, *on the instant* A 118, *with all speed* Ω 226.

αὐ-τις (cp. αὐ-τε): *again* A 513, *back, back again* A 27, *now again* Σ 153, *a second time* B 276, *another time, some day* A 140, Γ 440.

αὐτό-θι (αὐτός): *on this very spot, right here* B 332, *here* B 237, *there* Γ 428.

αὐτο-κασί-γνητος, ὁ (αὐτός + κάσις + γίγνομαι): *own brother, own brother born, uterine brother* Γ 238.

αὐτό-ματος, -η, -ον (αὐτός + ΜΕΝ, μα, μέμα-α): *of one's own accord* B 408.

Αὐτο-μέδων, -οντος (αὐτός + μέδομαι): *Auton'edon*, son of Diore, charioteer of Achilles II 684, of Patroclus II 145.

Αὐτό-νοος (αὐτός + νόος): *Auton'ous*, a Trojan II 694.

αὐτός, -η, -ός: (1) reflexive: *self; myself, thyself, himself, herself* A 420; plur. *themselves; own, their own* Z 439, *theirs* Γ 301, *mine own* Z 446. (2) intensive: *myself, etc. i.e. in person, with mine own hands* A 137, 161, 185, *in real presence* Φ 600, *by (of) one's own act,*

- of one's own authority A 356; plur. *they themselves*, i.e. *the men* A 51, Z 40, Ω 499; *the bodies* A 4; αὐτὸς ἀπονόσφι B 233: *for thyself alone*; σ' αὐτὸν X 351: *thy body*; κατ' ἐμ' αὐτὸν A 271: *by myself, on my own account, played my part* (in the fight). Often it is merely a pronoun of the third person: *he* A 47, *him* A 218, *her* Γ 458, Z 91, *it* Γ 362, *them* A 461; ἐπ' αὐτῶν X 153: *hard by them*.
- αὐτο-σχεδὰ (αὐτὸς + ἔχω) *hard at hand, very near* Π 319.
- αὐτο-σχεδόν (see last word): *hand to hand, in close combat* O 707, *at close quarters* O 746.
- αὐτως (αὐτὸς): lit. *in the very way, just so* B 138, Γ 339, *just so, i.e. vainly* B 342, *just so, i.e. as before, unchanged, even as he fell* Ω 413, *just so, i.e. empty-handed* A 133, *just as I am* X 125, *as thou art* Σ 198, *as it is* A 520, *just, a mere* Γ 220, *simply, no more than* Π 117, *only* P 633.
- αὐχὴν, -ένος, ὁ: *neck* Z 117.
- αὐώ, aor. ἦυσ' Σ 217, αὖσε Γ 81, part. ἀώσας Z 110, X 294, ἀώσαντες Π 566, αὖσαντων B 334, Π 277: *cry, shout aloud*; μακρὸν αὖσας X 294: *with a loud shout*.
- ἀφαιρέομαι, ἀφαιρέεται A 182, inf. ἀποαιρεῖσθαι A 230, imper. ἀποαίρεο A 275, fut. inf. ἀφαιρήσεσθαι A 161; 2d aor. ἀφείλετο Π 689, ἀπὸ . . . εἴλετο Γ 294, ἀπὸ . . . ἔλοντο Π 663, subj. ἀφέλωμαι X 257, ἀπὸ . . . ἔλωται Π 82, opt. ἀφελόμεθα Π 560, ἀπὸ . . . ἔλοιτο Π 650, 655, inf. ἀφελέσθαι Π 54, imper. ἀφείλεο X 18, ἀφέλεσθε A 299: *seize from, take from* A 275, *take away* A 161, *bereave* A 182, *strip from* Π 650, 663, *strip of* Π 545, *rob of* Π 655.
- ἀφ-αμαρτάνω, 2d aor. ἀφάμαρτε X 290, ἀπὸ . . . ἀμαρτε P 609, part. ἀπὸ . . . ἀμαρτῶν X 505, ἀφάμαρτούση Z 411, secondary 2d aor. ἀφήμβροτε Π 466: *'miss* (an object aimed at) Π 322, *lose* Z 411.
- ἀφ-αμαρτο-φειής, -ες (ἀπό + ἀμαρτάνω + φέω): lit. *missing the point in speech*; *rambling speaker, blunderer* Γ 215.
- ἀφάοντα Z 322, see ἀφάω.
- ἄ-φαντος, -ον (ἀ(ν) priv. + φάνω): lit. *invisible*; *unknown* Z 60.
- ἄφαρ: *at once, instantly* A 349, 594, *straightway* B 453.
- ἀ-φασίη (ἀ(ν) priv. + φημί, φάναι): *speechlessness* P 695.
- ἀφάω (ἄπτω), part. ἀφάοντα Z 322: *handle*.
- ἀφείη Π 590, ἀφείη Γ 317, see ἀφίημι.
- ἀφείλεο X 18, ἀφείλετο Π 689, ἀφελέσθαι Π 54, see ἀφαιρέομαι.
- ἄφενος, τό: *wealth* A 171.
- ἀφέστασαν. O 675, see ἀφίστημι.
- ἀφήη P 631, ἀφήσω B 263, see ἀφίημι.
- ἄ-φθιτος, -ον (ἀ(ν) priv. + φθίω): *imperishable, unchangeable, immortal* B 46.
- ἀφ-ίημι, imperf. ἀφiei A 25, 379, fut. ἀφήσω B 263; 2d aor. subj. ἀφήη P 631, ἀφείη Π 590, opt. ἀφείη Γ 317: *send away, dismiss, give dismissal to* A 25, B 263; *take away* Π 613; *cast, hurl* Γ 317, Π 590.
- ἀφ-ικάνω, ἀφικάνει Z 388: *is (has) come*.
- ἀφ-ικνέομαι, 2d aor. ἀφίκοντο X 208, Ω 329, subj. ἀφίκωμαι Ω 431, ἀφίκηται Π 63, ἀφίκωνται P 454: *come, reach*.
- ἀφ-ίστημι, 2d aor. ἀπέστη Γ 33; plur. ἀφέστασαν Q 672, 675: *step away, spring back* Γ 33, *withdraw* O 672.
- ἄφλαστον, τό: *ensign or knob on the stern of the ship* O 717.
- ἀφλοισμός, ὁ (ἀ- proth. + φλιδάω): *foam* O 607.
- ἀφνειός, -ον (ἀφενος): *rich* Z 47.

ἀφορμάομαι, aor. opt. pass. *ἀφορμηθεῖεν* B 794: *sally forth*.

ἀφραδής, -ές (ἀ(ν) priv. + φράζω), adv. *ἀφραδῆς* Γ 436: *inconsiderately, recklessly*.

ἀφραδίη, ἡ (ἀ(ν) + φράζω): *unskillfulness* B 368; *ἀφραδίῃ* Π 354: *by the witlessness*.

ἀφραίνω (ἀ(ν) priv. + φράν), part. *ἀφραίνοντα* B 258: *rave, talk folly, be foolish*.

Ἀφροδίτη: *Aphrodite*, daughter of Zeus and Dione, goddess of love and beauty, wherewith she endows the women she loves. In the *Iliad* she is mated with Ares; in the *Odyssey* she is the wife of Hephaestus; possessed by many, she bore Golgus and Beroe to Adonis, Priapus to Ares and Adonis, Hermaphroditus to Hermes, Eryx to Butes, Rhodus to Poseidon, Aeneas to Anchises. She is a patroness of the Trojans, especially of Hector, Paris, and her son Aeneas Γ 54.

ἄφρων, -ον (ἀ(ν) priv. + φράν): *senseless, witless* Π 842, Ω 157, *fool* Γ 220.

ἄφυλλος, -ον (ἀ(ν) priv. + φύλλω): *leafless, stript of leaves, dry* B 425.

ἀφύσσω, part. *ἀφύσσων* A 598; fut. inf. *ἀφύσειν* A 171; mid. pres. part. *ἀφυσόμενοι* Γ 295; aor. *ἀφύσσατο* Π 230: lit. *ladle out* wine from a mixing bowl A 598, *draw* Γ 295, Π 230; then in a transferred sense: *heap up* A 171.

Ἀχαιῆς, -ίδος, ἡ: *Achaean land* (γαῖη understood) A 254; plur. *Ἀχαιῆδες* B 235: *women of Achaea* (Greece).

Ἀχαιῶς, -ή, -όν, with *ἄρῃ* Γ 167, 226: *Achae'an* (Greek); usually plur. *Ἀχαιοί* A 2: *Achae'ans* (Greeks), the name of a tribe which resided in Thessaly, from whom the name spread over all Greece. See note on A 2.

Ἀχελῷος: *Achelo'us*, not the famous river in western Greece between Aetolia and Acarnania, but one in Phrygia Ω 616.

ἀχερωῖς, -ίδος, ἡ: *silver poplar* Π 482.

ἀχέω (ἄχος, ἀχομαι), part. *ἀχέων* Ω 128: *having woe for, with woe*.

Ἀχιλεὺς A 199, **Ἀχιλλεύς** A 7, gen. *Ἀχιλλῆος* A 1, *Ἀχιλλῆος* A 240, dat. *Ἀχιλλῇ* A 319, *Ἀχιλλῇ* A 283, acc. *Ἀχιλλῆα* A 558, *Ἀχιλλῆα* Φ 550, voc. *Ἀχιλεῦ* A 74, *Ἀχιλλεῦ* A 131: *Achilles*, son of Pe'leus and The'tis (a goddess of the sea), grandson of Ae'acus; he was therefore prince of the Myrmidons and the Hellenes in Thessaly. At his birth his mother, wishing to make him invulnerable, plunged him into the river Styx, but she held him by the heel, which, being unwetted by the water of Styx, remained vulnerable and finally received the wound which caused his death. He took part in the expedition against Troy, not because he had been one of the suitors for Helen, but because Calchas had foretold that Troy could not be taken without him. But Thetis, knowing that he would perish at Troy, secreted him in the garb of a young lady at the court of Lycomedes, king of the island of Scyros. There he was known as Pyrrha, and by Deidamia, one of the daughters of Lycomedes, he there begat Pyrrhus, also called Neoptolemus, who, after his father's death, was brought to Troy and assisted in the destruction and sack of Troy. When the whereabouts of Achilles became known, Odysseus went as a peddler to the court of Lycomedes where he displayed jewelry and arms to the ladies of the palace. Achilles, disguised as Pyrrha, could not conceal his enthusiasm at the sight of the arms, and

being detected in this way was forced to go to the war. He was the biggest, the bravest, and the most handsome of the Achæan heroes. The story of his deeds began in the lost *Cypria* (an epic poem by Stasinus of Cyprus), it fills a great part of the *Iliad* of Homer, and was continued in the lost *Aethiopis* (an epic poem by Arctinus of Miletus). After the death of Hector, with the story of whose ransom and burial the *Iliad* closes, Achilles was killed by a wound in the heel, caused by an arrow from the bow of Paris. In spite of fierce fighting for it on the part of the Achæans, the Trojans secured his corpse, which was ransomed by the Achæans at the price paid by Priam for Hector's body. His ashes were buried at the promontory of Sigeum, where a funeral mound was erected by the side of that of Patroclus. His shade resided in the island of Leuce (in the Black Sea) along with those of other darlings of the gods. There he met the shade of Helen later on, and by her he begat Euphron. Achilles was worshiped as a hero (demi-god) throughout Greece down to a late period. Alexander the Great claimed descent from him and, in company with all his generals, marched round the barrow of the hero, pouring a solemn drink offering in his honor.

ἀχλὺς, -ύος, ἡ: *mist* O 668.

ἀχνη, ἡ: *foam* O 626.

ἀχνομαι (ἀχος, *pain*, ἀχομαι), ἀχυνται Z 524, part. ἀχυνόμενος A 103: *grieve, be distressed, be in sorrow (pain)* O 651; ἀχυνμένη κῆρ Ω 773: *with pain at heart*; ἀχυνόμενος A 103: *sore displeased*, ἀχυνμένοι B 270: *vexed*.

ἄχος, -εος, τό: *grief, pain* A 188, *sorrow*

B 171, *calamity* Π 22; plur. ἄχρα: *griefs, remorse, penitence* Γ 412.

ἀχρεῖον (ἀ(ν) priv. + χρεός, *debt, need*), neuter as adv.: *uselessly, helplessly*; ἀχρεῖον ἰδὼν B 269: lit. *having seen a useless sight, with useless look, i.e. with embarrassed (helpless, silly) look*.

ἄχρῃς (μέχρῃς): *utterly, altogether* P 599; *utterly struck away the bone, i.e. the arm came clean off* Π 324.

ἄψ (ἀπὸ): *back* A 220, *behind him* Γ 325, *backward* Σ 224, *again* A 60, *afterwards* Z 427.

ἀψάμενος Ω 508, ἀψάμενοι Ω 357, see ἀπτω.

ἄψορρος, -ον: *back, back again* Γ 313, Ω 330; ἀψορρον Π 376, neuter as adv.: *back*.

ἄω (ΣΑ, *satiare, sa-tur*; the first syllable is *anceps*), fut. ἀσεσθε Ω 717; aor. inf. ἄσαι X 267, Ω 211: *sate, have one's fill, glut* (with blood).

B

B = *Iliad* ii.

βάζω, imperf. ἐβάζετε Π 207: *clamor against*.

βαθυ-δινήεις, -εσσα, -εν (βαθός + δινέω): *deep-eddying* Φ 603.

Βαθυ-κλῆς (βαθός + κλέος): *Bath'ycles, a Myrmidon* Π 594.

βαθύ-κολπος, -ον (βαθός + κόλπος): *deep-bosomed* Ω 215.

βαθός, -εία, -ύ: *deep* A 532, *low-lying* B 92, *deep-standing, i.e. high*, B 147.

βαίην Ω 246, see βαλνω.

βαίνω (βαν-ζω, *venio*), part. βαίνων Π 503, imperf. ἐβαίνε P 541, 'βαίνε Φ 529, ἐβαίνον A 437; fut. βήσεται B 339; 1 aor. 'βῆσε A 310, 'βῆσαν A 438, subj. βήσομεν A 144; mid. mixed aor. 'βήστρο Γ 262; 2d aor. ἐβην Ω 766, ἐβη A 311, 'βῆ A 34, ἐβήτην Z 40, ἐβάτην A 327, 'βήτην Π 327, ἐβαν A 391,

'βάν Π 552, subj. βῆω Z 113, opt. βαίην Ω 246, part. βάς Z 65, inf. βήμεναι P 504; perf. βέθηκε Π 69, βεβάσσι B 134, inf. βεβάμεν P 510; plup. ἐβεθήκει A 221: *go, go forth* A 437, *set out, fare* A 34, *depart* Z 113, *sail away* B 351, *flee* X 137, *climb* Π 702; ἐβεθήκει used as plup.: *strode* Z 513, *was gone* X 21, but used as imperf.: *was in the act to go, started to go, took her way* A 221; 'βῆσεν is transitive: *cast down* Π 810, and causative: *caused to go* A 310; 'βῆστρο διφρον: *mount* Γ 262; βάς: *having trod upon (set one's heel on)* Z 65; 'βῆ δὲ μετὰ: *followed (went after)* Z 21; 'βῆ δ' ἔμεναι: *went forth, went on his way* Ω 95; βεβάσσι ἐνιαυτοί: *have passed away* B 134; 'βῆ δὲ κατὰ + gen.: *set out down from* A 44; πῇ βήσεται: *what in the world will become of* B 339.

Βαλῖος (βαλῖος *dappled*): *Bal'ius, Piebald*, the name of a horse of Achilles Π 149.

βάλλω (βαλ-ῶ), βάλλει B 376, imper. βάλλετε Γ 82, imperf. 'βαλλ'(ε) A 52, ἐβαλλον A 314, part. βάλλοντες Π 104; fut. βαλῶ P 451; 2d aor. ἐβαλον Π 618, ἐβαλε Z 9, 'βάλε A 245, 'βάλεν Γ 347, ἐβαλον A 436, 'βάλον Ω 588, part. βαλόν Z 7, βαλόντε P 457, subj. βάλησιν Φ 576, opt. βάλοιμι Π 623, inf. βαλέμεν B 414; plup. 'βεβλήκει P 606; mid. imperf. βάλλεο A 297, part. βαλλομένη Π 105, βαλλόμενα X 64; imperf. 'βάλλετο B 43; 2d aor. 'βάλετο B 45, syncop. 2d aor. ἐβλητο Π 753, 'βλητο Π 570, in a passive sense, part. βλημένον Φ 594, βλημένω P 726; pass. perf. βέβληται Π 25, part. βεβλημένον Π 819, βεβλημένοι Π 24: *cast* B 376, *hurl* X 64, *throw* X 68, *throw on, cast round oneself* B 43, 45, *strike* Γ 347, *smite* Z 7, *hit* Γ 80, *shake* P 457, *shoot* Γ 82, *clash* Π 768,

let fall X 468; 'βλήτο: *was smitten* P 570; βάλλοντες: *with their shafts* Π 104; βεβλημένοι: *smitten* Π 24; βλημένω *wounded* P 726.

'βάν Π 552, see βαίνω.

βαρύθω (βαρύς), βαρύθει Π 519: *is burdened, weighed down (pained)* by the wound.

βαρύς, -εία, -ύ (*gravis*): *heavy, violent* A 89, *grievous* B 111; neuter as adv.: *heavily* A 364.

βάς Z 65, see βαίνω.

βασιλεύς A 80, -ῆος A 340, -ῆι A 9, -ῆα A 331, -ῆες B 445, -ῆων B 98, -εῦσιν B 247, -ῆας B 250, ὁ: *king*; plur. *princes, lords*.

Βασιλεύω, subj. βασιλεύη B 206; imperf. 'βασιλευεν Z 425; fut. βασιλεύσομεν B 203: *be king* B 206, *be queen* Z 425.

Βασιλῆς, -ίδος, fem. adj.: *royal* Z 193.

βάσκε B 8, imper. of βάσκω, a secondary form of βαίνω; βάσκέ' ἔθι: lit. *go, go!* = *up!* *up, go!* *go quickly* B 8, *go forth* Ω 144.

Βατίεα, ἡ (βάτος, *thorn, bramble*): *Thorn Hill, Bramble Hill*, a hill near Troy B 813.

βεβάσσι B 134, **βεβάμεν** P 510, see βαίνω.

βέθηκε Π 69, see βαίνω.

βέθηκε Π 22, see βιάω.

βεβλαμμένον Π 660, see βλάπτω.

βεβλημένοι Π 24, **βεβλημένον** Π 819, **βέβληται** Π 25, see βάλλω.

βέβριθε Π 384, see βρίθω.

βεβρυχώς Π 486, see βρυχάομαι.

βεβρωκώς X 94, see βιβρώσκω.

βέλεμνον, τό (βάλλω): *dart* X 206.

Βελλερο-φόντης: *Bellerophon*, son of Glaucus Z 155.

βέλος, τό (βάλλω): *arrow, bolt, dart, shaft* A 42, 51, *cast* Π 737.

βέλτερος, -η, -ον (βούλομαι), comparative of ἀγαθός: *better* X 129.

βένθος, τό (βαθύς), dat. plur. βένθεσσιν
A 358 : *depths* (of the sea).

βῆ A 34, see βαίνω.

βηλός, ὁ (βαίνω) : *threshold* A 591.

βήμεναι P 504, **ῥήσαν** A 438, **ῥήσε** A 310, **βήσομεν** A 144, see βαίνω.

βήσσα, ἡ (βαθύς, βηθ-ja) : *dell, glade*,
gίεν Γ 34.

βιάζομαι (βίη), βιάζεται X 229; imperf.
ἐβιάζετο O 727 : *press hard, do violence*
to X 229; *pass. was driven back* O 727.

βιάω (βίη), perf. βεβίηκεν II 22 : *has beset*;
aor. mid. ἐβίησατο II 823 : *has over-*
come.

βιβάντα Γ 22, **βιβάς** O 686, see βίβημι.

βιβάσθω (redupl. BA, βαίνω), part. βιβά-
σθων O 676; *μακρὰ βιβάσθων* : *with*
long strides II 534.

βίβημι (redupl. BA, βαίνω), part. βιβάς
O 686, **βιβάντα** Γ 22 : *stride*; *μακρὰ*
βιβάς : *with long strides*.

βιβράσκω (redupl. BOP, βρω, devoro),
perf. part. βεβρωκώς X 94 : *having fed*
on.

βίη, ἡ : *strength, force, might* Γ 45;
βίη : *in might* A 404, *by violence* A 430,
forcefully II 387; *instrumental*
βίηφι : *by force* O 614; *ῥῆφι βίηφι* :
in his own might X 107; *βλας*
ἀνέμων ἀλεελων : *to avoid the might*
(violent assaults) of the winds II 213;
βίη *Ἡρακλεείη* : *to the mighty Heracles*
O 640; *Πριάμοιο βίηη* : *the might of P.*,
i.e. *the mighty P.* Γ 105.

βίωμαι (BI, βίος) is a future : *shall live*
X 431, *βλέ(αι)* : *shalt be left alive* II
852, Ω 131.

βίος, -οῖο, ὁ : *bow* A 49.

βίωτος, ὁ (βίος) : *life* Π 787, *livelihood*,
substance, means Z 14.

βλάπτω, imperf. βλάπτει O 724; aor.
ἔβλαψ X 15; *pass. perf. part. βε-*
βλαμμένον II 660; aor. part. βλαφθεῖς
O 647, βλαφθέντα II 331, βλαφθέντε

Z 39 : *foil, balk* X 15, *harm, weaken*,
blind our wits O 724; βλαφθεῖς : *stum-*
bled O 647; βλαφθέντε : *lit. were hin-*
dered, i.e. were entangled Z 39; βλα-
φθέντα *entangled, i.e. overpowered in*
the press II 331; βεβλαμμένον : *stricken*
II 660.

βλέφαρον, τό (βλέπω), plur. : *eyelids* P
438; ὑπὸ βλεφάροισι : *beneath their*
lids Ω 637.

βλήτο II 570, see βάλλω.

βλήτρον, τό (βάλλω), plur. : *rings, bands*
O 678.

βλοσυρός, -ή, -όν : *dreadful* O 608.

βλωθρός, -ή, -όν : *slim, tall* II 483.

βλώσκω, aor. subj. μόλη Ω 781, part. μο-
λούσα Z 286, μολούσαι O 720 : *come*.

βοάω (βοή), part. βοάων O 687, βοῶν B
224, βοδόντα B 198, βοδόντες B 97;
aor. ἐβόησαν P 607 : *cry, shout*.

βοήη, ἡ (βοῦς) : *an oxhide* P 492.

βόειος, -η, -ον and βόεος, -η, -ον (βοῦς) :
of oxhide X 159, 397.

βοή, ἡ (βοή, bouare) : *war cry* B 408,
crying Z 465; *βοὴν ἀγαθὴν* : *good at*
the war cry Γ 96.

βοη-θός, -ον (θέω, βοηθεῖς) : *swift to*
aid, swift in battle P 481.

Βοιωτίας, adj. : *Boeo'tian* P 597.

βομβέω, aor. βόμβησε II 118 : *lit. ring,*
boom; βόμβησε πεσοῦσα : *fell with a*
crash, fell ringing.

βόσκομαι, part. βοσκομένη II 151, βοσκο-
μενών O 691 : *feed, graze*.

βοτρυ-δόν (βότρυς, cluster of grapes),
adv. : *in clusters, clusteringly* B 89.

βού-βρωστις, ἡ (βοῦς + βιβρώσκω, eat) :
gadfly Ω 532.

Βούδειον : *Bude'um*, a city of Thessaly
II 572.

Βου-κollων -ωνος (βοῦς + πέλω, colo) :
Buco'lion, son of Laom'edon Z 23.

βουλευτής (βουλευώ) : *of the council* Z
114.

βουλεύω (βουλή), βουλεύουσι Ω 652, subj. βουλεύωσ' (ι) B 347; fut. βουλεύσομεν B 379; aor. part. βουλεύσαντε A 531; aor. mid. βουλεύσατο B 114: *take counsel, plan*.

βουλή, ἡ: (1) *deliberation* A 258, B 143. (2) *will, purpose, plan, device, counsel* (of the gods) A 5, B 5, 344, also in the plur. A 273, 540, B 273. (3) *privy council, assembly* (of the princes preliminary to the meeting of the ἀγορή) B 53, 84; ἐν βουλή: *in the privy council* B 194; βουλὰς βουλεύωσι: *take counsel* Ω 652.

βουλη-φόρος, -ον (βουλή + φέρω): *member of the βουλή, counselor* A 144.

βούλομαι (volo) A 112, βούλομ' (αι) A 117, subj. βούληται A 67, opt. βουλοίμην Γ 41; imperf. ἐβούλετο O 596, βούλετο Π 121: *wish, prefer, would rather, desire*; βούλομαι in the apodosis Ω 226: *so would I have it*; ἐβούλετο: *was set* O 596.

βου-λῦτόν-δε (βοῦς + λύω): *lit. toward the time of the loosing of oxen, i.e. toward evening* Π 779.

βου-πλήξ, -ήγος (βοῦς + πλήσσω): *ox-goad or poleax* Z 135.

βοῦς, ὁ, ἡ (BOF, *bos*) B 480, βοῦς Γ 375, βοῦν B 402, βοῶν Π 636, βοῦσιν O 630, βεοσσι B 481, βόας Ω 782, βοῦς A 154: *ox, bull, cow*; plur. *oxen, cattle*: *ox-hide* Γ 375; *oxhide shield* Π 636.

βο-ώπις (βοῦς + ὤψ): *lit. ox-eyed, i.e. large-eyed, great-eyed* A 551.

βραχίων (*brachium*) -ονος, ὁ: *arm* Π 323.

βράχω, a supposed present; 2d aor. ἐβραχε: *rang* Π 566; *shrieked* Π 468.

βρέμω (βρόμος, βροντή, *fremo*), mid. βρέμεται B 210: *roar* (of the sea).

Βριάρεως (βριαρός, βρήμη): *Bria'reos* A 403.

βριαρός, -ή, -όν (βρί-θω): *heavy, strong* Π 413, *stout* X 112.

βριθός, -εία, -ύ (βρίθω): *heavy* Π 141.

βρίθω, aor. ἐβρίσαν Π 512: *are pressing hard*; perf. βέβριθε Π 384: *is oppressed, i.e. is inundated*.

Βρισηύς, ἦος: *Bri'seus*, father of Briseis and priest in Lyrnessus A 392.

Βρισηίς, -ιδος A 184: *Brise'is, woman of Brisa*, her real name is said to have been Hippodamia, see D. 88 c.

βρομέω (βρέμω, βρόμος, *noise*), subj. βρομέωσι Π 642: *buzz*.

βροτός, -έσσα, -εν (βρότος, *blood*): *bloody, gory, blood-stained* Z 480.

βροτός, ὁ (for μορτός, *mortalis*), adj. used as subst.: *mortal* Γ 223; plur.: *men* A 272, *mortals* Z 142.

βρυχάομαι, perf. act. part. βεβρυχώς Π 486: *moan aloud*.

βυσσός, ὁ (βαθύς, βυθ-*jos*): *bottom* (of the sea) Ω 80.

βωμός, ὁ (βαίνω, βῆμα, *step, raised place*): *altar* A 440.

Βώρυς: *Bo'rus*, son of Perie'us Π 177.

βωπι-άνειρα (βόσκω + ἀνήρ): *nurse of heroes* A 155.

Γ

Γ = Iliad iii.

γ' A 65, see γε.

γαῖα, γαίης, ἡ (Γᾶ, γεν, γίγνομαι, nom. γᾶ-*ja*): *earth* A 245, *land* A 254, *country* Γ 49, O 706, *clay* (of the human body) Ω 54.

γαίω (γαφ-*jw*, gau-*deo*), part. γαίων A 405: *rejoice*.

γαλόως, ἡ, (γλός, γαλόφως), dat. sing. γαλόω Γ 122, gen. plur. γαλόων Z 378: *husband's sister, sister-in-law*.

γαμβρός, ὁ (γαμέω, γάμος, *gener*): *son-in-law* Z 177; plur. *marriage kin* Ω 331.

γάμος, ὁ: *bridal, marriage* Ω 62.

γαμφηλαί, αἱ (γαμφή, *jaw*, cp. γόμφος, *bol*): *jaws* Π 489

γαμψ-ώνυξ, -υχος (γνάμπω, κάμπω + δνυξ): of crooked talons Π 428.

γάρ (γε + ἀρα), conjunction, always post-positive: for A 12, since, because B 803, certainly, only A 295, yea O 613; γάρ δὲ B 301: for verily; γάρ τε B 481 = Lat. *namque*; καὶ γὰρ νῦν X 46: for even now; ἢ γάρ A 293; yes doubtless, for surely, namely; for αὖ γάρ B 371, see under αὖ.

γαστήρ, ἡ Π 163, -ἐρι Z 58, -τρί P 519, -τέρα Π 465: belly Π 163, womb Z 58.

γε A 60, γ' A 65, postpositive enclitic particle which intensifies the preceding word A 65, 174, etc.: even, at least, certainly A 286, at all events A 60, only B 379, precisely B 802.

γέγωνα, 2d perf. used as a pres.; plup. ἐγεγώνει X 34: cry aloud.

γίνομαι (γίγνομαι, γένος), aor. 'γείνατο A 280: bore, gave birth to.

γέλω (γέλος, γελάσσω), aor. ἐγέλασσε Z 471, 'γέλασαν B 270, part. γελάσασα Z 484: laugh, smile.

γελοῖος, -η, -ον (γέλος): laughable, ridiculous B 215.

γέλος, ὁ: laughter A 599.

γενεή, ἡ (γίγνομαι, γένος): generation A 250, birth Z 24, lineage Z 151, 211.

γένειον, τό (γένυς, chin): beard X 74, Ω 516.

'γένετ' A 49, see γίγνομαι.

γενετή, ἡ (γένος): birth Ω 535.

γενέσθαι Γ 323, 'γένετ(ο) Z 153, γένηται A 341, γενόλατο B 340, γένοιτο Π 746, see γίγνομαι.

γένος, -εος, τό (γίγνομαι): race, stock, lineage Z 209, birth Z 180; γένε(ι): in birth (age, years) Γ 215.

γένωμαι Π 39, γενώμεθα P 636, γένωνται B 397, see γίγνομαι.

γεραιός, -ή, -όν (γῆρας): aged P 561; commonly used as a subst.: old man A 35, old father Ω 618; γεραιός: aged

wives Z 87; comp. γεραῖτερος: elder Ω 149.

γέρανός, ἡ ("crane," Germ. *Kranich*): crane B 460, Γ 3.

γεραρός, -ή, -όν (γέρας): lit. one who holds a γέρας; hence stately, majestic, royal Γ 170; comp. γεραρότερος Γ 211.

γέρας, τό: meed of honor, prize, prize of honor A 118, due (of the dead) Π 457; acc. plur. γέρα B 237.

Γερήνιος: Gere'nian, of Gere'nia or Gere'ne, an epithet of Nestor B 336.

γερούσιος, -η, -ον (γέρων): of the elders X 119.

γέρων, -οντος, ὁ (an old present participle, γῆρας, γεραῖος), voc. γέρον A 286; subst.: old man A 33, the Ancient (= Nereus) A 538; plur. old men, elders, princes, chieftains B 53.

Γῆ, ἡ (= γαῖα, Γᾶ, γεν, γίγνομαι): the Earth, considered as a goddess Γ 104.

γηθέω (γαίω), aor. ἐγήθησεν Z 212, 'γήθησεν A 330, 'γήθησαν Ω 321, opt. γηθήσαι A 255: be glad, rejoice.

γῆρας, -ας, τό (belongs to γέρων; the reason for lengthening the vowel is not clear): old age A 29; ἐπὶ γῆραος οὐδῶ: in the path of old age X 60.

γηράσκω (γῆρας), part. γηράσκοντα Ω 541, grow old.

γίγνομαι (redupl. ΓΕΝ, γένος, γίγνο), γίγνεται B 468, part. γιγνόμενῳ Ω 210; imperf. ἐγίγνετο O 607, 'γίγνεται Π 302, 'γίγνεται Φ 529, 'γιγνόμεθ' X 477; 2d aor. ἐγένετο Π 366, 'γένετ' A 49, ἐγένεσθε B 323, ἐγένοντο A 57, subj. γένωμαι Π 39, γένηται A 341, γενώμεθα P 636, γένωνται B 397, opt. γένοιτο Π 746, γενόλατο B 340, inf. γενέσθαι Γ 323: be born A 251, be sprung Z 206, rise B 397, come on A 188, come A 341, become B 323, be made Z 82, ensue, arise, be made A 49, grow

Ο 607, *come to pass* Z 348, *prove to be* Z 476, *be so* Γ 176, *be* B 468; *γίγνομένω*: *at his birth* Ω 210.

γινώσκω (*nosco, -gnosco, "know"*) Ω 563, *γινώσκεις* P 623, *inf. γινώσκειν* P 688, *part. γινώσκων* X 356; *imperf. γίνωσκε* Z 191, *fut. γνώσεται* B 367, *γνώσέ* B 365, *γνώσεσθε* Ω 242; *2d aor. ξγnows* X 10, *ξγνω* A 199, *γνώ* Π 119, *subj. γνώη* Ω 688, *γνώμεν* X 382, *γνώωσι* A 302, *γνώωσ'* Z 231, *opt. γνώην* Γ 235, *γνούς* Γ 53, *γνολή* P 630, *inf. γνώμεναι* B 349; *know* A 333, *see* A 302, *recognize* A 199, *perceive* A 411, *find out, realize* Γ 53, *be aware of* Ω 688.

γίνωσκε Z 191, *γινώσκειν* P 688, *γινώσκεις* P 626, *see γιγνώσκω*.

γάλας, τό (ΓΑΛΓ, from γάλακτ-*os*, *cp. lact-is*): *milk* B 471.

Γλαυκος (γλαυκός): *Glauc'us*: (1) son of Sisyphus, father of Bellerophon Z 154; (2) son of Hippolochus; a chieftain of the Lycians Z 119.

γλαυκός, -ή, -όν: *shimmering, gray* Π 34.

γλαυκῶπις, -ώπιδος (γλαυκός + ΟΠ, *ὀπωπή*): *gray-eyed, bright-eyed, gleaming-eyed, flashing-eyed, fierce-eyed* A 206.

γλαφυρός, -ή, -όν (γλάφω, *hollow out*): *hollow* B 88.

γλήϊνος, τό (from a supposed ΓΛΗ, *shine*): *jewel, treasure* Ω 192.

γλυκερός, -ή, -όν (γλυκός): *sweet* Ω 3.

γλυκός, -εία, -ός: *sweet* A 598; *comp. γλυκίων* A 249.

γλώσσα, ή (γλωχίς, γλωχ-*ja*, *a projecting point*): *tongue* A 249, *language* B 804, Π 161.

γλωχίς, -ίως, ή (cp. γλώσσα): *the end of the yoke strap* Ω 274.

γναβμός, ό (γένυς): *jaw* Π 405.

γναμπτός, -ή, -όν (γνάμπω): *to be turned away* Ω 41, *bowed, bent* (with age or fear) Ω 359.

γνολήν Γ 235, **γνούς** Γ 53, **γνολή** P 630, **γνώ** Π 119, **γνώσέ** B 365, **γνώσεται** B 367, **γνώμεν** X 382, **γνώμεναι** B 349, **γνώη** Ω 688, **γνώσεσθε** Ω 242, **γνώωσι** A 302, *see γιγνώσκω*.

γνωτός, -ή, -όν (1. ΓΝΩ, *γινώσκω, gnōtus, notus*): *known*; (2. ΓΕΝ, *γίγνομαι, gnatus, natus, cp. cognatus*), as *subst. in plur.*: *kinsfolk, brothers* Γ 174, X 234.

γνώωσι A 302, *see γιγνώσκω*.

γόαω (γός), *opt. γοόομεν* Ω 664, *part. γοόουσα* Z 373; *2d aor. γόνω* Z 500; *fut. γοήσεται* X 353: *mourn, wail, make moan*; *ἀμβλήθην γοόουσα*: *with deep sobs* X 476.

γονή, ή (γίγνομαι): *offspring* Ω 539.

γόνος, ό (γίγνομαι): *offspring* Z 191, *child* Ω 59.

γόνυ, τό (genū), *γούνατος* Φ 591; *plur. γούνα* Z 511, *γούνατ(a)* X 388, *γούνων* A 407, *γούνεσι* P 451, *γούνασι* P 514: *knee*.

γόνω Z 500, *see γοάω*.

γός, -οιο, ό (γόςος): *lamentation, moan, lament* Z 499.

γούνα Z 511, **γούνατα** X 388, *see γόνυ*.

γουνάξομαι (γόνυ, genū), *imper. γουνάξω* X 345; *fut. γουνάσομαι* A 427: *kneel to, embrace one's knees, beseech, supplicate* (entreat) one by one's knees.

γουνόομαι (γόνυ, genū), *part. γουνούμενος* O 660, *γουνώμενοι* X 240: *supplicate* (entreat, beseech) one by one's knees.

γράφω: *γράφην* P 599, *scratch*; *γράφας* Z 169, *engrave*.

γρήψ, ή (γραῖα, γεραιός), *dat. γρηί* Γ 386: *old woman*.

γυῖα, τά (γυῖαλον, *a hollow*): *limbs* Z 27, *legs* Γ 34.

γυμνόομαι (γυμνός), *aor. pass. part. γυμνωθέντα* Π 312: *uncover, leave bare*.

γυμνός, -ή, -όν: *naked* P 693, *unarmed* Π 815.

γυναι-μανής, -es (γυνή + μαίνομαι):
woman-mad Γ 39.

γυνή, ἡ (Skt. *gnā*, goddess, Goth. *gūno*,
Eng. *queen*, perhaps connected with
ΓΕΝ, γίγνομαι) A 348, γυναικός A
429, γυναικί Γ 254, γυναικα B 232,
γύναι Γ 204; γυναικες B 226, γυναι-
κῶν Γ 171, γυναιξί Z 323, γυναικας Π
831: woman A 348, lady Γ 204, wife
Z 160, concubine B 232, female slave X
164.

γύψ, γυπός, ὁ: vulture Π 836.

Δ

Δ = Iliad iv.

δ' A 3 = δέ.

ΔΑ (δαη, defective stem = learn, teach,
cp. redupl. stem of διδάσκω), 2d aor.
pass. ἐδάην Γ 208: learned to know, subj.
δαήω Π 423, δαῶμεν B 299: *know*, inf.
δαήμεναι Z 150: learn, have an an-
swer.

δαήμεναι Z 150, see ΔΑ.

δαήρ, -έρος, ὁ (δαίηρ, Skt. *daivar*) Γ
180, voc. δαέρ Z 344, gen. plur. δαέρων
Ω 762: brother-in-law, husband's
brother.

δαήω B 299, see ΔΑ.

δαί Ω 739, dat. of δαίς, ἡ: fray, battle
turmoil.

δαι-δάλεος, -η, -ον (redupl. ΔΑΔ, δαι-
δάλλω): well wrought, cunningly
wrought Π 222, graven X 314, inlaid
Z 418.

δαίζω (δαλομαι), part. δαίζων Σ 27; aor.
inf. δαίξαι B 416; pass. imperf. ἐδαί-
ζετο O 629; perf. part. δεδαίγμένω X
72, δεδαίγμενον P 535: tear, cleave,
pierce; δεδαίγμενον: mangled, torn.

δαιμόνιος, -η, -ον, adj. used as a subst.
in the voc. alone: lit. possessed of a
δαίμων; Sir B 200, good Sir B 190, Z
326, 521, dear One Z 486, madam (in
scornful address), presumptuous (per-

verse) One, strange queen, goddess in-
fatuate A 561, I' 399.

δαίμων, -ονος, ὁ, ἡ: deity, divinity Γ 420,
whether god or goddess A 222.

δαίνυμι (δαλομαι, apportion), mid. opt.
δαινύτο Ω 665; imperf. 'δαινύσ' (ο)
Ω 63, 'δαινύντ' (ο) A 468: feast.

δαίξαι B 416, see δαίζω.

δαίς, δαιτός, ἡ (ΔΑΙ, apportion, δαινύμι):
lit. portion, feast, banquet, meal of gods
or men A 5, 424, 467.

δαιτός, -ύος, ἡ (δαλομαι): feast X 496.

δαί-φρων (δαίω + φρήν): lit. fiery-hearted;
then wise, prudent, experienced, efficient,
skillful B 23, Z 162, Π 727.

δαίω (δαί-φω), imperf. ἔδαε Σ 227, 'δαίε
Σ 206: made to blaze, kindled; plup.
ἐδέθει B 93: lit. was ablaze, spread like
wild fire; pres. part. pass. δαίμενον Σ
227: blazing.

δάκνω, 2d aor. inf. δακήμεν P 572: bite.

δάκρυ, τό (lacruma for *dacruma*), plur.
δάκρυα A 2: tear; the sing. is used
collectively for plur.: tears A 413;
δάκρυ χέουσα: tearfully X 79.

δάκρυ-δεις, -εσσα, -εν (δάκρυ): tearful,
dolorous Π 436, weeping Z 455, tear-
fully Z 484.

δάκρυν, τό (δάκρυ): tear, gen. δακρυόφι
P 696: with tears.

δακρύω (δάκρυ), aor. part. δακρύσας A
349; mid. perf. δεδάκρυσαι Π 7, δεδα-
κρύσται X 491: weep; δεδακρύσται πα-
ρειαί: cheeks are wet with tears X 491.

δάμαρ, -αρτος, ἡ (δαμνάω, "tame"): wife,
spouse Γ 122.

Δαμαστορίδης (δαμνάω, "tame"): son
of Damas'tor, Tlepol'emus Π 416.

δαμνάω, δάμνημι (domare, "tame"),
imperf. 'δάμνα Π 103; fut. δαμεί A
61, X 271, δαμῶνσι Z 368; aor. ἐδά-
μασσα Γ 368, ἐδάμασσε Z 159, 'δάμασ'
Π 543, 'δάμασε X 446, subj. δαμάσω
Π 438, δαμάσομεν X 176; mid. aor.

inf. *δαμάσασθαι* X 379, opt. *δαμασαίμεθα* II 561; pass. aor. part. *δαμασθῆς* II 816; 2d aor. subj. *δαμήης* I 436, *δαμήη* X 246, opt. *δαμείην* I 301, inf. *δαμήναι* I 352, II 434, part. *δαμῆς* I 429, X 40, *δαμέντε* II 326, *δαμέντες* Z 74, *δαμέντας* II 420; perf. part. *δεδημημένοι* Ω 678; plup. *'δεδημηάτο* I 183; act. *slay* X 176, *subdue* I 352, *lay low* A 61, *overthrow* Z 368, *overcome* II 813, *make subject* I 159; mid. *vanquish for oneself* X 379; pass. *be slain, be subdued, vanquished, conquered; be tamed, i.e. be ravished* I 301, *be subject to* I 183, *be overcome by sleep* Ω 678.

Δαναοί, oi: *Dan'aans*, the Greeks encamped before Troy A 42.

δάος, τό (δαῶν): torch Ω 647.

δάπτω (daps), δάπτουσιν II 159: *rend piecemeal*.

Δαρδανίδης: son or descendant of Dardanus, son of Zeus and remote ancestor of Priam I 303, Ω 354.

Δαρδάνιαι (supply *πύλαι*): *Darda'nian (gate)* X 194.

Δάρδανοι, oi: *Darda'nians*, inhabitants of Darda'nia, clansmen and allies of the Trojans I 456.

Δάρδανος II 807, sing. of *Δάρδανοι*.

δάσσεσθαι X 120, see *δατέομαι*.

δασμός, ὁ (δατέομαι): division, distribution, apportioning A 166.

'δάσαντο A 368, *δάσσονται* X 354, see *δατέομαι*.

δατέομαι (δαλομαι), fut. δάσσονται X 354, inf. *δάσσεσθαι* X 120; aor. *'δάσαντο* A 368; perf. pass. *δέδασται* A 125: *divide, apportion*.

δα-φινός, -όν (δα-, thoroughly, cp. δάσκιος + φινός, red): thoroughly blood red, all blood red B 308.

δαῶμεν B 299, see *ΔΑ*.

-δε, enclitic suffix, see *D. 67*.

δέ: (1) *and* A 134, 175, etc. (2) *but* A 83, 172, etc.; *resuming for; (I say) for* A 228, 520, etc. (3) *in parataxis, so that* B 210. (4) *while* X 12. (5) *now* (narrative B 311). (6) *in the apodosis, then* A 58, 137, etc.

δέγμενος B 794, see *δέχομαι*.

δεδαίγμενον Σ 236, *δεδαίγμενος* X 72, see *δαίω*.

δέδασται A 125, see *δατέομαι*.

δεδεγμένος O 745, see *δέχομαι*.

δεδφέμονες (ΔΦΕΙ), adj.: lit. *timid*; plur. *cowards* I 56.

δέδεξο X 340, see *δέχομαι*.

'δεδφέχατ' X 435, see *δεδφέσκομαι*.

δέδφια X 455, see *ΔΦΕΙ*.

δεδφέλασθαι Σ 164, see *δεδφέσκομαι*.

δεδφιώτα Z 137, *δεδφιώτες* I 242, see *ΔΦΕΙ*.

δεδφέσκομαι (redupl. ΔΦΙ = *δε-δφλ-σκομαι*), plur. *'δεδφέχατ(ο)* X 435: *greet, salute, pledge, welcome*.

δεδφέσκομαι (redupl. ΔΦΙ, *δεδφλ-κ-ομαι*), inf. *δεδφέσσεσθαι* B 190: *be scared, be terrified*; aor. inf. *δεδφέλασθαι* Σ 164: *scare*.

δέδφοικα A 555, see *ΔΦΕΙ*.

δέδλασι Ω 663, see *ΔΦΕΙ*.

'δεδημήατο I 183, see *δαμνάω*.

1. *δεδημημένοι* Z 245, 249, see *δέμω*.

2. *δεδημημένοι* Ω 678, see *δαμνάω*.

δεδοκήμενος O 730, see *δοκέομαι*.

δέδορκε X 95, see *δέρκομαι*.

δεδραγμένος II 486, see *δράσσομαι*.

ΔΦΕΙ, δφοι, δφι, aor. ξδφισας X 19, *ξδφισεν* A 33, I 418, subj. *δφελῃ* Ω 116, *δφελῃ(ε)* Ω 779, opt. *δφελσει(ε)* Ω 672, part. *δφελσας* I 37; perf. with present meaning *δέδφοικα* (ΔΦΟΙ) A 555, *δέδφια* (ΔΦΙ) Φ 536, X 455, *δέδλασι* Ω 663 (with negl. *φ*), part. *δεδφιώτα* Z 137, *δεδφιώτες* I 242, O 628; 2d aor. *ξδφιε* Ω 358, *'δφλον* X 251, *'δφλε* P 666; plup. *έδεδφμεν* Z 99, *έδεδφσαν* O 652:

fear, be afraid, be dismayed: 'δφλον X 251: *fled fearing*.
δεικνύμι (*dico*), aor. inf. δείξαι Γ 452, Z 170: *show, point out*.
δφειλός, -ή, -όν (ΔΦΕΙ): *coward, weakling, wretch* A 293, II 837, *hapless one* P 670, Ω 518; ἄ δφειλώ: *ah, hapless pair!* P 443.
δφεινός, -ή, -όν (ΔΦΕΙ): *dread, dreadful, terrible, awful, awesome* A 49, 200, B 321; neuter sing. and plur. as adv., **δφεινόν**: *fiercely* Γ 342, Z 470, **δφεινά**: *terribly* II 706.
δείπνον, τό: *dinner* B 381, 399; *feed, fodder* B 383.
δερή, ή (dorsum): *neck* Γ 396, Σ 177, *throat* Γ 371.
δφρίσας Γ 37, **δφρίσει** Ω 672, **δφρίση** Ω 116, **δφρίσητε** Ω 779, see ΔΦΕΙ.
δέκα (*decem*): *ten* B 372.
δεκάκις: *ten times, tenfold* X 349.
δεκάς, -άδος, ή: *decad, company of ten*; ἐς δεκάδας: *in companies of ten, by tens* B 126.
δέκατος, -η, -ον: *tenth* A 54.
δέμας, τό (δέμω): *lit. build, then height, stature, figure* A 115, *shape* P 555, *form* Ω 376; as adv.: *in the likeness of* Σ 1.
δέμνια, τά (δέμω): *bedstead* Ω 644.
δέμω (*domus, "tim-ber"*): *build*; perf. pass. part. **δεδημημένοι** Z 245, 249: *built*.
δέν-δρεον, τό (perhaps redupl. ΔΡΥ, δρύς, cp. δέν-δλλον): *tree* Γ 152.
δέξασθαι A 112, **δέξατο** B 186, **δέξε** Z 46, **δέξομαι** X 365, see δέχομαι.
δεξιός, -ή, -όν: *right*, as contradistinguished from the left II 343, X 133; *appearing upon the right hand, on the right hand*, said of birds of omen Ω 294, 320; **δεξιά** (χείρες): *lit. right hands, i.e. hand claspings, pledges, treaty* B 341.
δεξιτερος, -η, -ον (a comparative forma-

tion like ἀπστερος; *dextera, dextra*) = **δεξιός**: *right* II 405; **δεξιτερή**: *with her right hand* A 501; **δεξιτερήφι**: *in her right hand* Ω 284.
δφρός, τό (ΔΦΕΙ, δφρεjos): *fear, cause for fear* A 515.
δέπας, τό, dat. plur. **δεπάσσειν** A 471, Γ 295: *cup, goblet, beaker* A 584.
δέρκομαι, inf. **δέρκεσθαι** P 675, part. **δερκόμενοι** A 88, **δερκόμενοι** Γ 342; perf. **δέδορκε** X 95: *lit. behold the light, have the eyes open*, hence *live* A 88; **δερκόμενοι**: *glancing* Γ 342; **δέδορκε**: *glares* X 95.
δέρμα, -ατος, τό (δέρω): *skin* II 341, *hide* Z 117.
δέρω, imperf. **έδερων** Ω 622; aor. **έδειραν** A 459: *skin, flay*.
δέσμα, -ατος, τό (δέω *bind*): *attire, attiring*, general term for the articles of the headdress, hence *headgear* X 468.
δεσμός, ό (δέω, *bind*): *bond, chain* A 401, *lether* Z 507.
δερή, ή (δέω, *bind*), plur. **δερά**: *fire-brands* P 663.
Δευκαλίδης, -αο: son of Deuca'lon, i.e. Idom'eneus P 608.
δουλοάτο B 128, see δούω (2).
δούρο A 153, **δούρω** Γ 240: *hither, hitherward*.
δούτε: *up! come hither!* X 450.
δούτερος, -η, -ον: *lit. second*; hence *next* Γ 332, *in turn* II 467; neuter as adv. **δούτερον**: *for a second time* A 513; Γ 191.
1. **δούω**, **δούει** B 471: *moisten, drench, fill* II 643.
2. **δούω** pass. pres. opt. **δουλοάτο** B 128, part. **δουόμενος** X 492, **δουόμενον** A 134; imperf. **έδούετο** (A 468: *was stinted of*): *lack, be bereft of, be deprived of*; **δουόμενος** Γ 294: *lacking, being bereft of*; **δουόμενος** X 492: *famishing, in his need*.

δέχθαι A 23, see *δέχομαι*.

δέχομαι, inf. *δέχεσθαι* A 20; fut. *δέξομαι* X 365, *δέξε'* (αι) Z 46; aor. *έδέξατο* A 446, *έδέξατο* B 186, inf. *δέξασθαι* A 112; 2d aor. *έδεκτο* B 420, inf. *δέχθαι* A 23, part. *δέγμενος* B 794; perf. imper. *δέδεξο* X 340, part. *δεδεγμένος* O 745: *take, accept, receive* A 20, *await* O 745, *welcome* Σ 238.

δέω, aor. *έδησε* X 398, *έδησαν* A 406, *έδησαν* Ω 267, part. *δήσας* B 231, inf. *δησαι* Ω 190; mid. aor. *έδησατο* B 44; iterat. aor. *δησάσκετο* Ω 15 = *would bind: bind, bind on, lash, tie; δήσας: make fast, take prisoner* B 231.

δή, a postpositive particle: *now, indeed, in particular, as we all know, as all men know* A 6, 286, 340; equivalent to *ήδη* (see D. 238, 7, c): *now* A 432, *already* A 161, *ere now* A 394, B 798, *just now* A 388, *by this time* X 12, *finally* A 92, at length Γ 209, *forsooth* Γ 403, *in sooth* Z 98, *really, after all, as appears* A 61, *in truth* B 337, *in very truth* A 110, *assuredly* B 301, *certainly* X 76, *surely, as it turns out* A 235, *verily* Π 424, *clearly* X 300; *ως δή: how that in very truth, how that surely* A 110; *then, in that case, accordingly* B 330; *δη τότε: just now* Γ 403; *οί δή νύν: these now, I say* Γ 134. *δή* intensifies the superlative, so *κάριστοι δή: the very mightiest* A 266. *δή + imperative: up, now; come, now; I pray* A 295, *I pray you, I beseech you* A 62, *I pray thee, only* A 131, 545.

δφηθά, δφηθ' (*δφην, δφηρόν*) B 435: *long time, for a long time*.

δηθύω (*δφηθά*), part. *δηθύων* Z 519, *δηθύοντ(α)* A 27; imperf. *έδηθουν* Z 503: *tarry, linger*.

δήϊος, -η, -ον (*δαίω, burn*): *blazing, burning* B 415, *consuming* Π 127; *destructive*,

deadly, of the foe, hostile Σ 13; in plur.: *foes, foemen, enemy* Z 82, 481.

δηϊότης, -ήτος, ή (*δαίω, δήϊος destructive, deadly*): *deadly combat, mortal struggle* Γ 20, *war* X 64, *strife* Π 91.

δηϊώω (*δαίω, δήϊος*), part. *δηϊών* Σ 195; *slay, deal death, war on, make havoc*.

Δηϊφωβος (*δαίω, δήϊος + φόβομαι*): *Deiphobus*, son of Priam, who after the death of Paris became the husband of Helen X 227.

δηλέομαι (*dēleo*), aor. *έδηλήσαντ(ο)* A 156, subj. *δηλήσεται* Γ 107: *destroy, lay waste (crops); do violence to, offend against (oaths)*.

δηλήμων, -ονος (*δηλέομαι*), adj.: *cruel* Ω 33. **δημο-βόρος, -ον** (*δήμος + βιβρώσκω*): *devourer of the common stock (stores)* A 231.

δημο-γέρων, -οντος, ό (*δήμος, country, not people, + γέρων*): lit. *state elders, oldest in the community* Γ 149.

δήμος, ό (*δαίωμαι*): primarily the portion of land allotted to a community of people; hence (1) *land, country, realm, nation* Γ 50, 201; (2) *commonalty, people* B 198, P 577, especially as contrasted with the chieftains; hence *host, army* O 738.

δημός, ό: *fat; πλοια δημόν: exuberant fat, fat flesh* X 501.

δφην, adv.: *for long, long time* A 512.

δφώ (*ΔΑΦ, δαίω, δήϊος*), imperf. *έδηον* O 708, Π 771; aor. opt. *δφώσει(ε)* Π 650, part. *δφωσαντε* X 218, *δφωσαντες* Π 158: *slay, deal death, war on, make havoc*.

δηριόομαι (*δφης, battle*), inf. *δηριέσθαι* Π 96: *fight, do battle* P 734.

δφης, -ιος, ή: *strife* Π 756.

δφηρός, -ή, -όν (*δφην*), neuter *δφηρόν* as adv.: *long, for long* B 298.

δφσαι Ω 190, *δήσας* B 231, *έδησάσκετο* Ω 15, see *δέω*.

δηώσαντε X 218, δηώσαντες II 158, δηώσαι' (ε) II 650, see δηώω.

δια Γ 423, see διός.

Δία A 394, see Ζεύς.

διά, (1) adv. in more or less independent association with both verb and noun II 405, P 618, *through, in two*. (2) prep. (a) with gen.: *through B 458, amid Z 226*; (b) with acc.: *through, i.e. in the way of, by means of, by the help of A 72, B 40, throughout, up and down A 600, during B 57*; διαπρό: *clean through II 309*.

δια-θρύπτω, 2d aor. part. pass. διατρυφέν Γ 363: *shattered*.

δαίνω (διαν-ζω), aor. έδληνε X 495: *moisten*.

δια-κοσμέω, imperf. διεκόσμεον B 476; pass. aor. inf. διακοσμηθήμεναι B 126: *marshal, distribute, arrange*.

δια-κρίνω, subj. διακρίνωσιν B 475; fut. διακρίνεται B 387; aor. διέκριναν P 531; pass. aor. διέκριθεν B 815, inf. διακριν-θμεναι Γ 98, opt. διακρινθείτε Γ 102: *separate, part, divide into companies, marshal*.

δι-άκτορος, ό (probably διά + άγω): *helper, guide, conductor of souls to Hades; epithet of Hermes B 103, Ω 339*.

δια-λέγομαι, aor. διελέξατο Φ 562: *converse with, hold converse with, debate X 122*.

δι-αμάω, aor. διάμησε Γ 359: lit. *move through, cut through*, but when used of a spear: *pierce through*.

δια-μετρέω, imperf. διεμέτρεον Γ 315: *measure off*.

δια-μετρητός, -ή, -όν: *measured Γ 344*.

δι-αμ-περές (διά + άνδ + πέρας), adv.: *wholly II 640, forever II 499, 618, continually X 264*.

δι-άν-διχα (διά + άνδ + δύο, δίχα), adv.: *in two ways A 189*.

δια-πέρθω, 2d aor. διαπράθομεν A 367: *lay waste, waste utterly, destroy, sack*.

δια-πρήσσω, part. διαπρήσσουσα A 483; imperf. διέπρησσον B 785, Γ 14: lit. *pass over, advance over, march over, make one's way over, accomplish*.

δια-πρό: *clean through, right through II 309, 821*.

δια-πρύσιον neuter as adv. with τετυχη-κώς P 748: *stretch all its length, reach far and wide over*.

δι-αρπάξω, διαρπάξουσιν II 355: *harry*.

δια-ρραίω, aor. inf. διαρραΐσαι B 473, P 727; mid. fut. in passive sense διαρραΐσθαι Ω 355: *rend asunder, rend in pieces*.

δια-σέυομαι, 2d aor. διέσσυτο B 450: *passed through, sped (flew) through X 460*.

δια-σχίζω, aor. pass. διεσχίσθη II 316: *were rent*.

δια-τάμνω, 2d aor. διά . . . 'τάμε P 618: *cleave asunder*.

δια-τμήγω, 2d aor. pass. διέτμαγεν (= διετμάγησαν), A 531, II 354: *were scattered, were separated (parted)*.

διατρυφέν Γ 363, see διαθρύπτω.

δια-τρέω, aor. διά . . . έτρεσαν P 729: *shrank back*.

δια-φράζω, redupl. 2d aor. διεπέφραδε Σ 9: *revealed*.

δι-δά-σκω (for δι-δακ-σκω, redupl. ΔΑΚ, cp. doc-eo), part. διδασκόμενος II 811: *be taught, learn the lesson (of war)*.

διδυμάων, -ονος, only in dual (διδυμάοι Z 26) and dat. plur. (διδυμάοσιν II 672): *twin brethren*.

'δίδου Z 192, διδοῖσι B 255, see δίδωμι.

δί-δω-μι (redupl. ΔΩ, do), δίδωσι Ω 528, δίδομεν B 228, 3d plur. διδοῦσιν B 255 (as if from διδῶ), inf. διδοῦναι Ω 425; imperf. 'δίδου Z 192; fut. δώσω X 259, δώσει A 96, δώσουσι A 123, inf. δώσειν Z 53, δωσέμεν (αι) X 117; aor. έδωκας Ω

685, ἔδωκε A 96, ἔδωκε A 347, ἔδωμεν P 443, ἔδωκαν X 379, ὅδσαν A 162, subj. 3d sing. δώρσιν A 324, δῶσι A 129, δῶρ Z 527, II 88, 3d plur. δώωσιν A 137, δῶσι Γ 66, opt. δόιης II 625, δόιη Ω 581, δοῖεν A 18, imper. δός A 338, δότω B 383, δότε Z 476, inf. δόμεναι A 98, 116, part. δόντες A 299: *give* A 96, *grant* A 18, *vouchsafe* Γ 322, *bestow gifts* Ω 528, *offer, plight* Z 192, *bring on* B 375.

ἔδμε P 666, ἔδμεν X 251, see ΔFEI.

δι-έρομαι (διά + EP, *ask*), imperf. διέρω A 550: *ask in detail, question closely*.

διελθέμεναι Ω 716, see διέρχομαι.

διεμαι, subj. διηται O 681, II 246, inf. διεσθαι Σ 162: *hunt, drive, chase, chase away* X 189, 456.

διαμέτρεω Γ 315, see διαμετρέω.

δι-έ-ειμι (εἶμι), inf. διεξιμεναι Z 393: *issue*.

διεπέφραδε Σ 9, see διαφράζω.

διεπράδομεν A 367, see διαπέρθω.

διέρρησσαν B 785, see διαπρήσσω.

δι-έτω (διά + ΣΕΠ, *sequor*), διέπουσι A 166, imperf. διέτω B 207, διέπ' Ω 247: *accomplish, bring to pass* A 166, *hasten through, stride through* B 207, *chase forth* Ω 247.

διέρχομαι, διέρχεται Γ 198, part. διερχόμενος Z 392; aor. inf. διελθέμεν(αι) Ω 716: *pass through, order*.

διεσθαι Σ 162, see διεμαι.

διεστήτην A 6, see δισταμαι.

διέσσυτο B 450, see διασέομαι.

διέτμαγεν A 531, see διατμήγω.

διηται O 681, see διεμαι.

δριζώ (δύο; δφο), imperf. δριζε II 713: *ponder*.

Δι A 419, see Ζεύς.

διῦ-πέτης, -ές (ΔΙF + πιπτω): *that falleth from Zeus* Π 174.

δι-ίσταμαι, 2d aor. διεστήτην A 6, II 470, διέστησαν Ω 718: *separate, part* A 6, *reared this way and that* II 470, *parted asunder* Ω 718.

διτ-φίλος (ΔΙF + φίλος), adj.: *dear to Zeus* A 74.

δικάζω (δίκη, cp. δεικνῦμι), inf. δικαζέμεν(αι) A 542: *give judgments (dooms)*.

δικασ-πόλος, ὁ (irregularly formed from the acc. plur. δίκας + πέλω): plur., *men who exercise justice, judges* A 238.

δίκη, ἡ (ΔΕΙΚ, δεικνῦμι): *justice* II 388; plur.: *dooms, judgments* II 542.

δινεύω (δίνη, whirlpool), iterat. imperf. δινέεσκ(ε) Ω 12: *wander about*.

δινέω (δίνη, whirlpool), mid. imperf. 3d dual ἐδινέσθην P 680; pass. aor. δινηθήτην X 165: *range, circle, wander about*.

δινή-εις, -εσσα, -εν (δίνη, whirlpool): *eddy-ing, deep-eddy-ing* X 148, Ω 693.

δινηθήτην X 165, see δινέω.

διν-ωτός, -ή, -όν (δίνη, whirlpool): *adorned with spirals, inlaid* (said of wood) Γ 391.

διο-γενής, -ές (ΔΙF + γίνομαι): *Zeus-sprung, descendant of Zeus, of the seed of Zeus, heaven-sprung* A 337, 489, B 173.

Διό-θεν (ΔΙF): *from Zeus* Ω 194.

Διο-μήδης, -εος (ΔΙF + μήδομαι): *Dion-eides, son of Ty'deus, and king of Argos* Z 12.

ἔδμεν X 251, see ΔFEI: *fled fearing*.

δῖος, δῖα, δῖον (ΔΙF, δις, divus): applied to goddesses: δῖα θεῶν Ω 93: *the noble goddess, the fair goddess, fair among goddesses* Z 305; also to women δῖα γυναικῶν: *the fair woman, fairest of women* Γ 423; it refers to high birth, hence *noble, illustrious, goodly, princely, glorious, great*, but it must not be translated by *godlike* or *divine*, which would be θεῖος.

Δῖος (ΔΙF): *Di'us, son of Priam* Ω 251.

Δῖός A 5, see Ζεύς.

διο-τρέφής, -ές (ΔΙF + τρέφω): *Zeus-nurtured, Zeus-fostered, fosterling of Zeus, heaven-fostered* A 176.

δί-πλαξ, -ακος (ΔΦΙ, cp. *δφδ*, *δύο*, *δῖς* + *πλέω plicare*): lit. *double-folded*, but used as a substantive: *double cloak (mantle)* Γ 126.

δί-πτυχα (ΔΦΙ, cp. *δφδ*, *δύο*, *δῖς* + *πτύσσω*, *fold*), a metaplastic acc. sing. fem. from the unused nom. *διπτύξ*: lit. *double fold*, i.e. *making a double layer (of fat)* Α 461.

δίφω, part. *διφών* Π 747: *seek for*.

δίφρος, *δ* (ΔΦΙ, *δύο* + *φέρω*): *chariot bed, chariot body* Γ 310; *car, chariot* Γ 262; *chair* Ω 578, *stool* Γ 424, *bench* Ζ 354.

διχθά (ΔΦΙ, *δύο*, *δῖς*, *δίχα*), adv.: *in two ways* Π 435.

δίψα, *ή* (*διψ-σα*): *thirst* Χ 2.

διώκω (*διεμαι*), *διώκει* Χ 8, *διώκει* Χ 173, inf. *διώκειν* Ρ 463, part. *διώκων* Π 598; imperf. *διώκε* Χ 158; pass. pres. part. *διωκόμενον* Χ 168; imperf. *διώκετο* Φ 602: *pursue, chase*.

Διό-νυσος for *Διό-νῦσος*: *Dionysus*, son of Zeus and Sem'ele Γ 132.

Διόρης, -εος: *Diores*, father of Autom'e-don Ρ 429.

δμήσις, *ή* (ΔΑΜ, *δαμνάω*, *tame*): *taming* Ρ 476.

δμφή, *ή* (ΔΑΜ, *δμώς*, *δαμνάω*, *tame*, *δμώφια*), only in plur.: *maids, serving women, handmaidens* Ζ 323.

δνοφερός, -ή, -όν (ΣqNEΦ, cp. *κνέφας*, *twilight*): *cloudy* Π 4.

δοιεν Α 18, *δοιη* Ω 581, *δοιης* Π 625, see *δίδωμι*.

δοιοί Ω 527, *δοιοί* Χ 148, dual *δοιοί* Γ 236 (*δύο*, "two"): *two*.

δοκέομαι (*δοκή*, cp. *δοκάειν*, *be on the watch*), perf. part. *δεδοκήμενος* Ο 730: *on the watch*.

δοκεύω (*δοκή*, cp. *δοκάειν*, *be on the watch*), aor. part. *δοκεύσας* Π 313: *watch*.

δοκέω (*δοκή*, *seeming, fancy*, pres. *δοκέει* Ζ 90, 338): *deem, seem*.

δοκός, *ή* (*δέχομαι*): *beam* Ρ 744.

δολιχός, -ή, -όν: *long* Ρ 607.

δολιχό-σκιος, -η, -ον (*δολιχός* + *σκιά*): *long-shadowing, far-shadowing, casting a long shadow* Γ 346, Χ 273.

δολο-μήτης (*δόλος* + *μήτις*), voc. *δολομήτα* Α 540: *crafty-minded, crafty of mind*.

δόλος, *δ* (*dolus*): *wile, craft, cunning* Γ 202; *δόλω*: *by a stratagem* Φ 599.

δολο-φρονέω (*δόλος* + *φρήν*), part. *δολο-φρονέουσα* Γ 405: *with guileful intent*.

δόμναι Α 116, see *δίδωμι*.

δόμος, *δ* (*δέωμ*, *domus*): *house, abode* Γ 322, *palace* Γ 421; *δόμονδε*: *to his house* Π 445.

δόντες Α 299, see *δίδωμι*.

δόρπον, τό: *supper* Ω 2.

δόρυ, τό (*δέρω*, *split, skin*) Β 382, gen. *δοῦρος* Γ 61, dat. *δοῦρι* Α 303; dual *δοῦρε* Γ 18; plur. *δοῦρα* Β 135: lit. *tree, wood*, then (1) *beam* Γ 61, *timber* Ω 450; *δοῦρα νεῶν*: *ship's timbers* Β 135; *δόρυ μέγα νήων*: *huge ship timber* Ρ 744; (2) *spear* Α 303, Β 382, *javelin* Ζ 3.

δός Α 338, *δόσαν* Α 162, *δότε* Ζ 476, *δότη* Β 383, see *δίδωμι*.

δούλη, *ή*: lit. *slave woman*, therefore *concubine* Γ 409.

δούλιος, -η, -ον (*δοῦλος*): *slavish*; *δούλιον ἡμαρ*: *day of thralldom* Ζ 463.

δουλιχό-δειρος, -ον (*δολιχός* + *δειρή*): *long-necked* Β 460.

δουπέω (*γδουπέω*, *δοῦπος*), aor. *δοῦπησεν* Π 325: *crashed*; *δοῦπησε πεσών*: *fell with a crash*.

δοῦπος, *δ* (*γδοῦπος*): *noise* Π 361.

δοῦρα Β 135, *δοῦρι* Α 303, *δοῦρός* Γ 61, see *δόρυ*.

δοῦρι-κλυτός, -όν (*δόρυ* + *κλύω*): *spearman renowned* Π 472.

δράκων, -οντος, *δ* (*δέρκομαι*): *dragon, snake, serpent* Β 308.

δράσσομαι, perf. part. *δεδραγμένος*: *clutching at* Π 486.

Δρήσος (ΔΡᾶ, *run*, δι-δρά-σκω) : *Dres'us*, a Trojan Z 20.

δριμύς, -εία, -ύ : *sharp, keen, fierce* O 696.

Δρύῳς, -αῖτος (δρύς) : *Dry'as* : (1) a La'pith A 263; (2) father of Lycurgus Z 130.

δρύς, -υός, ἡ ("tree") : *oak, oak tree* Π 482, X 126.

δρυτόμος, -ον (δρύς + τέμνω), *δρυτόμος ἀνὴρ* : *woodcutter* Π 633.

δρύφω, aor. 'δρύψ(ε) Π 324 : *tear off, rend*.

δύ Γ 143, see **δύο**.

Δύμας, -αῖτος : *Dy'mas*, father of Hecabe Π 718.

δύμεναι Z 185, **δύναι** Γ 322, see **δύω** (2).

δύναμαι Γ 236, **δύνασαι** A 393, **δύναται** Z 101, **δυνάμεσθα** B 343, **δύνανται** Σ 161 subj. **δύνηται** Z 229; imperf. 'δύνατο Γ 451, **ἐδύναντο** Π 107; fut. **δυνήσομαι** A 588, **δυνήσεται** A 562 : *be able, have power, can, avail, may*.

δύνω (δύω (2)), imperf. **ἔδυνεν** Γ 332, 339 : *donned, put on*.

δύο A 250, **δύω** A 16, **δύ'** Γ 143 (ΔΤ, δφ, duo, "two") : *two*.

δυσ-άμ-μορος, -ον (δυσ- + ἀνά + μέλομαι, μοῖρα) : *unhappy* X 485, *ill-fated* Ω 727, to (her) *ill hap* X 428.

'δύσεθ' Z 136, Π 729, see **δύω**, 2.

δυσ-Φηχίης, -ές (δυσ- + φηχίη) : *ill-sounding* X 180, *of evil name* Π 442.

δυσ-θαλπής, -ές (δυσ- + θάλπος) : lit. *ill-warming, shivering cold, chilling* P 549.

δυσ-κλάδος, -ον (δυσ- + κλάδος, noise) : *ill-sounding* Π 357.

δυσ-κλέης, -ές (δυσ- + κλέος) : *inglorious, dishonored* B 115.

δυσ-μενής, -ές (δυσ- + μένος) : *hostile*, only in plur. : *foes, foemen, enemies* Γ 51.

δύσ-μορος, -ον (δυσ- + μέλομαι, μοῖρα) : *ill-fated* X 60.

Δύσ-παρις (δυσ- + Πάρις), voc. **Δύσπαρι**

Γ 39 : *good-for-nothing Paris, hateful (wretched, accursed) Paris*.

δυσ-πέμφελος, -ον : *stormy, stormy weather* Π 748.

δύστηνος, -ον : *woeful, helpless, ill-fated, luckless* Z 127.

δυσ-χείμαρος, -ον (δυσ- + χεῖμα, χιών) : *wintery* Π 234.

δυσ-ώνυμος, -ον (δυσ- + ὄνομα) : *name of evil, ill-omened, hateful* Z 255.

(1) **δύω** A 16, **δύο** A 250, **δύ'** Γ 143 (ΔΤ, δφ, δφω, duo, "two") : *two*.

(2) **δύω** (ΔΤ, enter, cp. δένω), fut. **δύσω** B 261; 2d aor. **ἔδυν** Γ 36, **ἐδδτην** Z 19, subj. **δύω** Z 340, **δθή** P 455, inf. **δόμεναι** Z 185, **δύναι** B 413, imper. **δύθι** Π 64; mid. mixed aor. **ἐδδσετο** Γ 328, 'δδσεθ' Π 729, imper. **δδσεο** Π 129 : (1) *go into, enter* Γ 322, *pass, pass into* Z 19, *sink in* Π 340, *go down to* Z 411, *set* P 455, *plunge into* Z 136, *shrink (into)* Γ 36; (2) *put on, do on, don* (of armor) Γ 328, Π 129.

δυσ-δέκατος, -η, -ον : *twelfth* A 493.

δυσ-και-Φεικοσί-πηχυς, -υ : *twenty-two cubits in length* O 678.

δῶ, τό (for *δῶμ, cp. δῶμος) : *house, mansion* A 426.

δῶδεκα (= δφῶδεκα, from **δύο** + **δέκα**) : *twelve* Z 248.

δωδεκάτῃ : *on the twelfth day* A 425.

Δωδωναίος, -η, -ον; *Dodonaean, belonging to (of) Dodona* Π 233.

Δωδώνη : *Dodo'na*, seat of a most ancient oracle of Zeus in Epi'rus, not far from Yan'ina Π 234.

δῶη Z 527, **δῶησιν** A 324, 'δῶκε A 347, see **δίδωμι**.

δῶμα, -ατος, τό (ΔΕΜ, δέμω) : lit. *chamber, room* A 533, 607; plur. *mansions, halls*, but as a house is a collection of chambers the plural usually means simply : *palace, hall* A 222.

δῶρον, τό : *gift* A 213; plur. *prize, meed of honor* A 230; *offerings* Ω 425.

δόσει A 96, δώσειν Z 53, δωσέμεναι X 117, δῶσι A 129, δώσουσι A 123, δώσω X 259, δώωσι A 137, see δίδωμι.

E

E = Iliad v.

Fe (A 113, and often), Fe' Π 531, see φοῦ and D. 112. 3.

F' A 25 = Fe, see φοῦ and D. 118.

F' Z 25 = φοι, see φοῦ and D. 119.

ἔα' A 276, ἔα B 165, see ἔαω.

ἐφάγη P 607, see φάγνυμι.

ἔφφαδε P 647, see φανδάνω.

ἐφάνδανε Ω 25, see φανδάνω.

φεᾶνός, ὁ (orig. φεσανός, from FES, φέσθος, φέννυμι, vestis): *vesture, vestment, raiment, gown* Γ 385.

Φεαρ, τό (orig. φέσαρ, ver): *spring* (the season) Z 148.

ἔασας Ω 557, see ἔαω.

ἔασι B 125, 3d plur. pres. ind. of εἰμι.

ἔαται Γ 134, see ἤμαι: *are inactive*.

ἔαω (stem σεφα, σεφα-ῖω), ἔδουσι' B 132, subj. ἔαμεν B 236, imper. ἔα' (ε) A 276, B 165, 181, inf. ἔδειν Π 96; imperf. εἶαε Π 396, Σ 189, Ω 395, ἔα (ε) Π 371, X 206, iterat. imperf. εἶασκε Ω 17; fut. ἔάσω P 449; aor. ἔασας Ω 557, εἶασεν Ω 684, ἔασεν X 398, subj. ἔασω Ω 569, ἔδομεν Π 60, imper. ἔασον Π 451, ἔδσατε X 416: *permit, suffer, allow* B 132, 165, *leave* A 276, *let be* Π 731, *leave in peace* Ω 569; οὐ . . . ἔαε X 206: *forbade*.

ἔαων (ῆς, ἐός), Ω 528: *blessings*, see ῆς.

ἔβαν A 391, ἐβάτην A 327, see βαίνω.

ἔβδομος, -η, -ον (ἐπτά, septem): *seventh* Ω 399.

ἐβεβήκει A 221, ἔβη A 311, ἔβην Ω 766, ἐβήτην Z 40, see βαίνω.

ἔβλητο Π 753, see βάλλω.

ἔβραχε, 2d aor. (no pres.): *rang* P 566, *shrieked* Π 468.

ἔβρισαν P 512, see βρίθω.

ἐγγεγάσσι Z 493, see ἐγγίγνομαι.

ἐγ-γίγνομαι, perf. ἐγγεγάσσι Z 493: *be born in*.

ἐγγυαλίξω (ἐν + γυαλον), aor. ἤγγυαλίξε O, 644, P 613, inf. ἐγγυαλίξαι A 353: *lit. place in the hollow* (γυαλον) *of the hand, therefore give, grant, bestow* A 353; *yield* O 644.

ἐγγύθεν (ἐγγύς): *near, hard by, hard at hand* Z 316; *close behind* (it) X 141, ἤντετο ἐγγύθεν X 203: *stood at his side*.

ἐγγύ-θι (ἐγγύς): *nigh, near by* Z 317; Π 71.

ἐγγύς: *near, hard by* Γ 344.

ἐγεγῶναι X 34, see γέγωνα.

ἐγείρω, ἐγείρει Ω 344; imperf. ἔγειρε O 594; aor. ἔγειρε Z 105, subj. ἐγείρομεν B 440; mid. 2d aor. ἤγειρετο B 41: *rouse, wake up, arouse; mid. awoke*.

ἐγέοντο A 57, see γίγνομαι.

ἐγ-κειμαι, fut. ἐγκεῖσθαι X 513: *shalt lie* (there) in.

ἐγ-κέφαλος, ὁ (ἐν + κεφαλῇ): *brain* Π 347, *brains* Γ 300.

ἐγ-κλίνω, perf. pass. ἐγκέκλιται Z 78: *lie on, depend on*.

ἐγ-κονέω, part. ἐγκονέουσαι Ω 648: *busy, in haste, quickly*.

ἔγνω X 10, ἔγνω A 199, see γινώσκω.

ἐγχείη, ἡ (cp. ἔγχος): *spear* Γ 137, 345, Π 75.

ἐγχείσ-παλος, -ον (ἐγχος + πάλω): *brandish of the spear, warrior that wields the spear* B 131.

ἔγχος, τό: *spear* Γ 357; περὶ ἔγχεϊ: *about the spear* B 389.

ἐγὼ A 76, before vowels ἐγών A 549: *I*, see D. 112, ἐγὼ γε: *I for my part* A 173, *even I* A 282; ἔμοι γε A 295: *to* (on) *me, at least*.

ἔδαν Γ 208, see ΔΑ.

ἔδει A 129, see ἔδω.

ἔδεδριμεν Z 99, ἔδεδρισαν O 652, see ΔFEI.

ἔδεθῆι B 93, see δαίω.

ἔειπεν A 459, see *δέρω*.

ἔφεισας X 19, Ω 364, ἔφεισεν A 33, Γ 418, see ΔFEI.

ἔεικτο B 420, see *δέχομαι*.

ἔειρον Ω 622, see *δέρω*.

ἔειμι Ω 358, see ΔFEI : *fear, be dismayed*.

ἔδηδώς P 542, see *έδω*.

ἔδησατο Ω 340, ἔδησε X 398, see *έδω*.

ἔδητός, -ός, ἡ (ΕΔ, έδω) : *food, meat* A 469.

ἔδηνε X 495, see *διαίνω*.

ἔδινεσθην P 680, see *δινέω*.

ἔδμεναι X 347, see *έδω*.

ἔδνα, τὰ (Skt. vadhū, *bride*; Ags. vestuma, *bride's price*) : *gifts of wooing, bride gifts, bride price* II 178, given by the suitor to the lady's father.

ἔδοάσσατο (ΔΕΙ, δεῖ, δέαμαι, *shine*, δη-λος), defective aor. : *seemed* II 652.

ἔδομεν P 443, see *δίδωμι*.

ἔδονται II 836, see *έδω*.

ἔδος, τό (ΣΕΔ, έξομαι, *sedes*) : *seat* Ω 544, *abode* Ω 144; gen. plur. ἔδων : *seats, places, abodes* A 534, 581.

ἔδραμον Σ 30, see *τρέχω*.

ἔδρη, ἡ (ΣΕΔ, έδος, *sedes*) : *seat* B 99, *bench* B 211.

ἔδυστο Γ 328, see *δύω*.

ἔδω (*edo*, "eat"), ἔδει O 636, ἔδουσιν Z 142, opt. ἔδοιεν X 42, inf. ἔδμεναι X 347; iterat. imperf. ἔδεσκ(ε) X 501; fut. ἔδει A 129, ἔδονται II 8 36; perf. part. ἔδηδώς P 542 : *eat, devour*.

ἔδωδή, ἡ (ΕΔ, έδω) : *meat, food, eating* Ω 475.

ἔδωκαν X 379, ἔδωκας Ω 685, ἔδωκε A 96, see *δίδωμι*.

ἔφέ Ω 134, see *φοῦ*, and D. 123.

ἔφειδαι B 213, ἔφειδθησα X 280, see *φοῖδα*.

ἔφεικτῆν A 104, see *φείσκω*.

ἔφεικοσι (έ- D. 59, α + ΔFI, *φί* (*two*) + KENT, Lat. *gint* (i), -*gint* (a)) A 309 : lit. *two tens, twenty*.

ἔφεικοσι-νήπιος, ον : lit. *twenty-fold, countless* X 349.

ἔφεικοστός, -ή -όν Ω 765 : *twentieth*.

ἔφειξαν Ω 718, see *φείκω*.

ἔφειπον (FEII, *voco*), no pres.; 2d aor., ἔφειπες A 286, εἰπας (A 106, with neglected *φ*), ἔφειπε(ν) B 59, 'φείπε Z 75, subj. φείπω B 139, φείπησ A 90, φείπησι Z 459, X 106, φείπη A 64, 230, opt. φείποι Z 479, imper. φείπέ A 85, φείπ Γ 192, inf. φείπειν A 543, φειπέμεν(αι) P 655, 692, φειπών A 68, φειπόντος Z 281, φειπόντα II 502, φειπούσα Γ 139; iterat. 2d aor. 'φείπεσκε B 271 : *say* A 286, *tell* A 64, *speak* A 85, *speak to* Z 75, Ω 75, *bid* A 294, *cite, mean* A 90. For the future see *φερέω*.

ἔφελδομαι (έ-, D. 59. α, + *φελδομαι*), imper. ἔφελδέσθω II 494 : *be dear to*.

ἔφελδωρ, τό (έ-, D. 59. α, + *φελδομαι*) : *desire, wish* A 41.

ἔφελξεν A 530, ἔφελίχθη X 448, ἔφελίχθησαν Z 106, ἔφελίχην Z 109, see *φελίσσω*.

ἔφελμεθα Ω 662, see *φέλλω*.

ἔφελποίμην P 488, see *φείπω*.

ἔφεοίκει B 58, Ω 258, see *φείσκω*.

ἔφέργω (έ-, D. 59. α, + FEPT, *urgeo*), ἔφέργει X 121, Ω 544, imperf. *φέργει* II 395; pass. pres. part. without the prothetic vowel; *φεργόμενη* P 571; perf. 3d plur. *ἐρχαται* II 481 (arising from *φεφέρχαται*; here with neglected *φ*) : *hold, inclose, shut in* X 121, *drive* II 395, *drive away* P 571.

ἔφερσῆεις, -εσσα, -εν (έ-, D. 59. α, + *ερση*) : *deity, dewy fresh* Ω 419, 757.

ἔφισσε II 680, see *φέννυμι*.

ἔζομαι (ΣΕΔ, σεδ-ομαι, *sedeo*, "sit"), imper. ἔζε(ο) Ω 522, part. ἔζόμεν Γ 211; imperf. ἔζετο A 68, ἔζοντ(ο) B 211; aor. εἰσε Z 189, εἰσεν A 311, εἰσαν Ω 578, 720 : *sit down* A 68, 246, *seat oneself* B 99, imper. *be seated* Z 354, *crouch down* X 275; aor. is transitive : *cause to sit, seat* A 311, *set* Z 189; παρὰ δ' εἰσαν : *set beside him* Ω 720.

ἔφῃ Π 753, ἔφῃ X 404, see ἔφός and D. 124, 125.

ἔηκεν A 48, see ἔημι.

ἔην B 217, see εἰμι.

ἔηος A 393, Ω 422, see εὖς.

ἔφησιν Ω 165, see ἔφός.

ἔησθα X 435, ἔησι B 366, see εἰμι.

ἔθ Ω 683, see ἔτι.

ἔθειν A 483, see θέω.

ῥέθειραι, αἰ (φεθερ-ja) : *plume(s), crest(s)* Π 795, X 315.

ἐθέλω A 116, ἐθέλεις A 133, ἐθέλει A 287, ἐθέλουσι B 284, subj. ἐθέλωμι A 549, ἐθέλησθα A 554, ἐθέλῃσι Π 446, ἐθέλησιν A 408, ἐθέλῃ Z 281, ἐθέλωσι Γ 289; opt. ἐθέλοιμι Z 141, ἐθέλοιμεν B 123, imper. ἔθει(ε) B 247, θέλ(ε) A 277, part. ἐθέλοντα B 132, ἐθελούσῃ Z 165; imperf. ἤθελε Π 255, ἤθειλον A 399, ἤθειλον A 112, ἤθειλεν Z 165 : *will* A 408, 549, *will to, wish* A 133, 580, *be disposed (inclined), be fain* A 112, 116, *be for, will have* A 399, *choose* P 702.

ῥέθειν A 114, see φοῖ, and D. 112.

ἔθεισαν A 290, ἔθεικας Ω 741, ἔθεικαν Z 300, ἔθεικεν A 2, Γ 336, ἔθειχ' X 368, see τίθημι.

ῥέθνος, τό (ΣΦΕΘ, ῥέθω, ῥήθος) : *flock* (of birds) O 691, *swarm* (of bees) B 87, 459, *tribe* B 91, *company, host* Γ 32, Π 817.

ῥέθω (ΣΦΕΘ, σῥέθω, ῥήθος, *suesco*), part. ῥέθοντες Π 260; perf. part. εἰωθώς Z 508, without ῥ : *be wont, be accustomed; ῥέθοντες : as is their wont* Π 260.

εἰ : *if*, see αἰ, and D. 143, 236. I, 236. 4 b; εἰ : *if* + ind. A 39, 40, 116, 135, 173, 280, 290, 294, 394, 564, 574; αἰ κε + subj. A 137, 580; εἰ + subj. without κε A 81; εἰ + opt. Z 284; αἰ ποτε A 39 : *if ever*; εἰ δῆ A 61 : *if after all, if really, if as it seems likely*; εἰ περ A 81 : *even if*; in indirect discourse : *whether* A 83; αἰ τε . . . αἰ τε A 65 : *whether . . . or*; εἰ . . . ἥ B 367 :

whether . . . or; αἰ περ . . . ἀλλά τε A 81 : Lat. *si . . . at.* Concessive : *though* A 280; causal : *because* A 393. αἰ is an interjection (= εἰα) in the phrase εἰ δ' ἄγε, εἰ δ' ἄγετε A 302, 524, Z 376 : *well then, come on, up then*, see D. 238. 9; αἰ μή : *except (only) that* B 387.

εἰαί Π 396, Σ 189, see ἐάω.

εἰαμένη, ἡ : *low-lying land* O 631.

ῥεαρ-ινός, -ῆ, -όν (ῥεαρ = ῥεσαρ) : *of spring* B 89.

εἰσεν Ω 684, εἰσκει Ω 17, see ἐάω.

ἔριφαξε A 482, ἔριφαχον B 333, see ῥιφάχω.

εἰβω (= λείβω), εἰβεις Π 11, imper. εἰβε Ω 9 : *shed* (of tears).

ῥεῖδε Π 38, ῥεῖδες B 409, ῥεῖδει A 70, ῥεῖδει Π 73, see φοῖδα.

ἔριδ' B 82, ῥεῖδεν Π 818, ἔριδσκε Γ 217, see ὁράω.

ῥεῖδεται A 228, see ῥεῖδομαι.

ῥεῖδης A 185, ῥεῖδῃσιν A 546, see φοῖδα.

ῥεῖδομαι (ῥΙΔ, cp. ῥεῖδον, φοῖδα), ῥεῖδεται A 228, Ω 197, part. ῥεῖδομένη B 280, Γ 122; aor. ῥεῖσατο Ω 319, opt. ῥεῖσαιτο B 215, part. ῥεῖσάμενος B 22, Π 716, 720, ῥεῖσαμένη Γ 389, P 555 : *appear* Ω 319, *liken oneself to* B 791; ῥεῖδομένη : *likening herself to, in the likeness of, in the guise of* B 280; *seem* A 228, B 215; τί τοι φρεσὶ ῥεῖδεται εἶναι Ω 197 : *how seemeth it to thy mind?* ῥεῖδομεν A 363, see φοῖδα.

ῥεῖδον Γ 185, ῥεῖδοντο Π 278, P 724, ῥεῖδονθ' Γ 154, see ὁράω.

ῥεῖδος, τό (ῥΙΔ, cp. ῥεῖδον, φοῖδα) : *manner, appearance, aspect, looks, face* B 58, Γ 224, *form, figure, beauty, semblance* Γ 39, 45, 55, *goodliness* X 370; ῥεῖδος : *in form = to look upon* Z 252.

ῥεῖδω A 515, ῥεῖδώς A 385, see φοῖδα.

εἰν B 372, εἰην B 260, εἰη Γ 410, see εἰμι. εἰην Ω 227, εἰη Γ 221, see ἔημι.

αιθ' A 65, see *ei*.

ειθαρ, adv.: *straightway* P 707.

φείκελος, -η, -ον (FIK, φεῖσκω, φέροικα): *like* Σ 154.

φερικυία Γ 386, Ζ 389, see φεῖσκω.

φείκω (FEIK, *vi(c)to, yield*), part. φείκων X 459; aor. 'φείξε Ω 100, 'φείξαν Ω 718, opt. φείξει X 321, imper. φείξατε Ω 716, part. φείξας Ω 43: *yield* X 459, *give place to* Ω 100, 716, *yield to* = *at the bidding of* Ω 43; *give room* = *show an unprotected spot where he might be wounded* X 321.

ελαπιναστής, ὁ (*volup-tas*): *boon companion* P 577.

ελάτινος, -η, -ον (ἐλάτη): *of pine* Ω 454.

εἰλ' Π 306 εἰλε Γ 35, εἰλετο Β 46, see *αἰρέω*.

Εἰλιθῖα: *Eilithyia*, the goddess who presides over childbirth Π 187.

εἰλήλουθα Ω 460, εἰλήλουθας Α 202, see *ἔρχομαι*.

εἰλ-πους, -οδος (φέλλω, *voitvo* + πούς), adj.: *of trailing gait* Ζ 424, Π 488.

εἰλκε Γ 370, εἰλκετο Α 194, εἰλκον Χ 465, see *ἔλκω*.

εἶλον Χ 17, see *αἰρέω*.

φειλῶ (lengthened form of φέλλω), pass. perf. part. φεφυλμένος P 492, plur. 'φέφυλτο Π 640: *cover, shield*.

φείμα, -ατος, τό (FEE, φέννῡμ, *vestis*), plur.: *raiment, vesture, garments, vestments* Β 261.

εἰμέν Φ 586, see *εἰμι*.

εἰμί (EE, ἐσ-μί, *es-se*) Α 186, 2d sing. ἔσ' Π 515, Ω 407, ἐσσί Α 176, 178, 3d sing. ἐστί(ν) Α 114, dual ἐστόν Α 259, plur. εἰμέν Φ 586, ἐστέ Α 258, εἰσί(ν) Α 153, ἔασι Β 125, Γ 168; subj. ἔω Α 119, ἔησι Β 366; opt. εἴην Β 260, εἴη Γ 410, εἴεν Β 372; imper. ἔστω Α 144, ἔστε Γ 280, ἔστων Α 338; inf. εἶναι Α 91, ἔμμεναι Α 117, ἔμμεναι Γ 40; part

ἔών Α 131, ἐόντος Χ 384, ἐόντα Α 352, ἐόντ'(α) Π 815, ἐόντ'(ε) Ω 609, ἐόντες Α 290, ἐόντα (neut. plur.) Α 70, ἐούσα Ζ 456, ἐούσης Γ 201, ἐούση Α 546, ἐούσαν Χ 480; imperf. ἦσθα Χ 233, ἦσθα Χ 435, ἦν Β 77, ἦεν Α 381, ἦν Β 217, ἦτε Π 557, ἦσαν Γ 15, ἔσαν Α 267, iterat. ἦσκε Γ 180; fut. ἔσομαι Ζ 409, ἔσομαι Π 499, ἔσει Α 563, ἔσσει Χ 486, ἔσται Α 136, ἔσται Α 211, ἔσσεται Α 239, ἔσσειται Β 393, ἔσεσθε Ω 243, ἔσονται (αι) Α 546, ἔσονται Ζ 353, inf. ἔσεσθαι Φ 533, ἔσεσθαι Ζ 339, part. ἔσσομένοις Β 119, ἐσόμενα Α 70: *be, exist, be born*; ἦσεν Ζ 153: *dwell*; ἔσσομένοις Β 119: *that shall be hereafter, posterity, future generations*; τὰ ἐσόμενα Α 70: *lit. things that are to be, the future*; ἔσ(ι) Χ 265: *it is possible*.

εἶμι (I, *i-re*) Α 169, 3d sing. εἰσι Γ 61, 3d plur. ἔασι Β 87, Π 160, subj. ἔω Π 245, ἔης Ω 295, ἵομεν Β 440, Ζ 526, imper. ἴθι Α 32, ἴτω Ω 148, ἴτ'(ε) Α 335, inf. ἵμεναι Α 227, ἵμεν Α 170, part. ἰών Α 138, ἰόντι Π 838, ἰόντα Α 27, ἰόνθ' Α 567, ἰόντες Γ 15, ἰούσα Γ 406, ἰούσης Α 482, ἰούσαν Γ 154; imperf. ἦε Α 47, ἦε Γ 383, ἦσαν Π 495, ἦην Α 347, ἔσαν Α 494; fut. εἰσομαι Ω 462: *come* (Α 27, often; αὐ-τις ἰόντα: *coming back*), *draw near* Χ 4, *advance* Γ 15, *march* Γ 2, *descend* Α 47, *go* Α 138, *go one's way* Α 307, *take one's way* Α 347, *speed on, make way* Α 482, *go forth, rise* Ζ 27, *betake oneself* Ω 2, *dart* Χ 309, *fly* Β 87, *pierce* Γ 61, *fall back* P 759; ἰόντες: *in onset* Ζ 121; 'βῆ δ' ἵμεναι: *went his (her) way* Ζ 296; ἴθι: *go, depart* Α 32, *come* Γ 130, *up, come* Γ 432, *fare forth* Ζ 341. Note that εἶμι is often future in meaning Α 169, 420, 426, etc.

εἶν Β 783 = ἐν.

εἶναι A 91, see εἶμι.

εἰναῖρες, αἱ (*janitrices*): *brothers' wives* Z 378, X 473.

εἰνατος, -η, -ον (*ἐννέα*): *ninth* B 295.

εἰναικα (= *ἐνεκα*) + gen.: *on account of* A 214, *for the sake of* A 174; *virtually = to take, to fetch* A 336, *because of* Γ 100.

εἰν-όδιος, -η, -ον (*ἐν + ὁδός*): *living by the roadside, that have their dwellings by the roadside* Π 260.

εἶντο A 469, B 432, Ω 628, see ἔημι.

εἶξας Ω 43, εἶξτε Ω 716, εἶξε Ω 100, εἶξε X 321, see *εἶλκυ*.

εἶο B 239, εἶ Π 531, see εἶοῦ and D. 113.

εἶπας A 106, εἶπε Z 75, εἶπέ A 85, εἶπε Γ 192, εἶπεν A 543, εἶπόμεν(αι) P 655, εἶπης A 90, εἶπησι Z 459, εἶπη A 64, εἶποι Z 479, εἶπόντος Z 281, εἶποῦσα Γ 139, εἶπεσκε B 271, εἶπω B 139, εἶπον A 68, see *εἶπον*.

εἶπε Γ 447, see *εἶω*.

εἶρεο Ω 390, εἶρετο A 513, see *εἶρομαι*.

εἰρήνη, ἡ: *peace* X 156.

εἶριον, τό (*εἶρος*), plur. εἶρια Γ 388: *wool*.

εἶρο-κόμος, -ον (*εἶρος, wool + κομέω, attend to*): *wool comber, wool carder* Γ 387.

εἶρομαι (EP, *ask, ἐρ-joμαι*) A 553, imper. εἶρεο Ω 390, part. εἶρόμεναι Z 238; imperf. εἶρετο A 513: *question, ask, inquire* A 513, 553, *ask of* Ω 390.

εἶρύαται A 239, εἶρύμεσθα Φ 588, εἶρύσασθαι A 216, see *ῥύομαι*.

εἶρυσε Π 863, εἶρυσσεν Σ 165, see *φερύω*.

εἶρχεται Π 481, see *ἐφέργω*.

εἶρω (FEP, *say*), fut. *φερέω* A 76, 204, 233, *φερεί* Z 462, *φερέουσιν* X 108, inf. *φέρειν* Γ 83, part. *φερόουσα* A 419, B 49: *say, tell* A 419, *announce, herald* A 297, B 49.

εἷς A 141, εἷς A 100 (*εἷς*), (1) adv.: *therein* A 142; (2) prep. + acc.: (1) *Local: to* A 100, 141, *into* A 220,

341, *among* Σ 215; with *εἷς* Ἀἶδαο X 213, εἷς Πριάμοιο Ω 160, εἷς γαλῶν Z 378, supply *οἶκον: to the house of*; εἷς ἀλλήλους Ω 484: *upon*; εἷς δεκάδας B 126: *by tens*; εἷς μίαν βουλευένω B 379: *come to one conclusion*; εἷς ὄπα Γ 158: *in countenance*. (2) *Temporal: until* A 601; εἷς δ κε B 332: *until*. (3) *Purpose: for* A 226.

εἷς-, in compounds sometimes = *εἷς*-.

εἷς A 144 (ΣΕΜ, *σεμσ, εἷς*; *σεμλα = σμλα = μλα*; *sem-el, sin-guli*), μῖα Γ 238, ἐνός X 425, ἓνα B 292, μίαν B 379: *one*.

εἷς-άγω, εἷσάγουσα Z 252, aor. εἷσάγαγον Ω 719, part. *λοσάγαγών* Ω 620: *lead, lead in (into), bring to (into)*.

εἷσαιτο B 215, εἷσάμενος B 22, εἷσαμένη Γ 389, see *φείδομαι*.

εἷσαν Ω 578, see *ἔζομαι*.

εἷς-ανα-βαίω, aor. εἷσανέβησαν Z 74, part. εἷσαναβάσα Ω 700: *go up to* Ω 700, *go up into, mount* Z 74.

εἷς-αν-ιδών Π 232, Ω 307, part. of εἷς-ανα-φείδον, with neglected *φ*: *looking up to (into)*.

εἷσαιτο Ω 319, see *φείδομαι*.

εἷς-αφ-ικνέομαι, 2d aor. inf. εἷσαφικέσθαι X 17: *come within*.

εἷς-εἰμι (*εἷς + εἰμι, go*): *come within* Ω 463.

εἷσελθε Z 354, εἷσελθών Ω 465, see *εἷς-έρχομαι*.

εἷσεν A 311, Z 189, see *ἔζομαι*.

εἷς-έρχομαι, imper. εἷσέρχεο X 56; aor. εἷσῆλθε Z 318, εἷσῆλθ' B 321, εἷσῆλυθον B 798, imper. εἷσελθε Z 354, part. εἷσελθών Ω 465: *enter, come (or go) within*.

εἷσεται A 548, Π 243, see *φείδα*.

εἷσις, -ης (*εἷσος*, see D. 59. a), fem. adj.: *seemly, fair, duly apportioned* (of a feast) A 468, Ω 69, *well proportioned, symmetrically built, trim* (of ships) A 306; *equal, balanced, well balanced* (of a shield) Γ 347, 356.

εἰσῆλθε Z 318, εἰσῆλθ' B 321, εἰσῆλθον

B 798, see εἰσέρχομαι.

εἰσ(ι) A 153, see εἰμι.

εἰσι(ν) Γ 61, see εἰμι.

ΦΕΡΙΣΚΩ (FIK; on the redupl. of the pres. (φε-ρι-σκω), see D. 190. a), Γ 197, Ω 371, part. *φεσκοῖτες* (without redupl.) Π 41; perf. 3d sing. *φέροικε*(ν) A 119, B 190, part. *φεροικώς* A 47, B 20, *φεροικότες* B 337, 800, *φεροικῶτα* Γ 222, *φερικυῖα* Γ 386, Z 389; plup. *έφερολκει* B 58, Ω 258, *έφερικτην*, dual A 104; *take for, liken to, deem like* Γ 197, *be like, be like to* B 20, 58, *be meet, be seemly, beseech, be becoming, be decent* A 119, B 190; *φεροικώς*: *like* A 47; *φερικυῖα*: *in the likeness of* Γ 386; *έφερικτην*: *were like* A 104; *ἀντ' έφερολκει*: *was altogether like* Ω 630; *έφερολκει* Ω 258: *seemed*.

εἰσ-νόω, aor. *εἰσενόησεν* Ω 700: *be aware of*.

εἰς ὃ κε B 332, see *eis*.

εἰσομαι Ω 462, see *εἰμι*.

εἰσ-οράω, part. *εἰσοράων* X 321, *εἰσοράοντα* P 687, *εἰσοράοντες* Ω 23, *-άοντας* Γ 342: *behold, gaze on* Γ 342; *εἰσοράων* X 321: *eyeing*; aor. *έσφιδε* Σ 235, *έσφιδέμεν* Π 256: *see*.

έφισος, see *έφισα*.

εἰσω (έν, έν-σω), adv.: *in* Π 340; most commonly as a prep. + acc.: *to* A 71, *into* Z 10, 284, *within* Γ 322; also *έσω* Ω 155, 184, 199.

εἰσ-ωποῖ (eis + ὥψ = eis ὦπα), adj.: *just over against* O 653.

εἰ τ' . . . εἰθ' A 65, see *ei*.

εἰωθώς Z 508, see *έέθω*: *being wont*.

έκ A 63, before vowels, **έξ** A 6 (*ex*), adv. and prep. + gen.: (1) Local: *out of, forth from* Π 365, *from* Z 257, *off, away from* Γ 273, *out of shot, out of range of* Π 122; with many verbs *έκ* must be rendered by *by, to, upon*.

(2) Temporal: *from, from the time of* Ω 535, *after, thereafter* A 493; *έξ* οὐ A 6: *from the day when*. (3) Causal: *caused by, springs (arises) from* A 63. *έκ* sometimes follows its noun; *λεχέων* *έκ* Ω 743.

Φεκάβη (*φεκάς*): *Hec'abe*, wife of Priam, mother of Hector Z 293.

Φεκά-Φεργος, -ον (*φεκάς* = *for oneself, alone, remote* + *ΦΕΡΓ*), epithet of Apollo: *far smiter, far darter* A 147, *keeper afar, averter* A 474, 479.

έκάη A 464, B 427, see *καίω*.

φέκα-θεν (*φεκάς*): *far away, from afar* B 456.

έκάλυψε Γ 381, see *κελύπτω*.

έκάπυσσεν X 467, see *καπύω*.

φεκάς (stem *σεφ-ε*, *σφ-ε*, *σφεκάς, secus*): lit. *for oneself, i.e. alone, adj.*; but as adv.: *afar, far off from* O 740.

φέκαστος, -η, -ον (*φεκάς* for *oneself, alone, remote*; = *σφεκάστος*: lit. *each one by himself*): *each, each one* A 606, *every* B 164; *φέκαστοι* B 127, Γ 1: *each company*; *φέκαστα* A 550: *each detail*.

φεκάτερ-θεν (*φεκάς*, comp. *φεκάτερος* + *-θεν*), adv. + gen.: lit. *from each side*; hence *on each (either) side* Γ 340, *on both sides* Ω 273 (*έκάτερθεν*, neglected *f*).

Φεκατη-βελέτης, -άω (*φεκάς* + *βάλλω*): *far darter, smiting from afar, far smiter* A 75.

Φεκατη-βόλος, -ον (*φεκάς* + *βάλλω*): *far darter, far shooting, far smiter* A 370, Π 711.

έκατόγ-χειρος, -ον (*έκατόν* + *χείρ*): *of an hundred arms (hands)* A 402.

έκατόμ-βη, ή (*έκατόν* + *βοῦς*): *hecatomb*, see note on A 65.

έκατόμ-βοιος, -ον (*έκατόν* + *βοῦς*): *worth an hundred oxen* B 449; *έκατόμβοια*: *price of one hundred oxen* Z 236.

έκατόν (ἀ- cop. + *ΚΑΤ*, *κμτ*, *centum*): *hundred* B 448.

φέατος, -οιο (*φεκάς*), adj. used as noun: *far darter, far smiter (shooter)* A 385.

ἐκ-βαίνω, always in tmesis, imperf. *ἐκ . . . ἔβαινον* A 437: *went forth, disembarked*; 1st aor. *ἐκ . . . ἔβησαν* A 438, trans. and causative: *caused to go forth, brought forth*; 2d aor. *ἐκ . . . ἔβη* A 439: *came forth*; *ἐκ δ' ἔβαν αὐτοί* Γ 113: *and themselves alighted (dismounted)*.

ἐκ-βάλλω, 2d aor. *ἐκ . . . ἔβαλον* A 436: *cast out*.

ἐκ-γελῶ, aor. *ἐκ . . . ἐγέλασε* Z 471: *laughed aloud*.

ἐκ-γίγνομαι, perf. part. fem. *ἐκγεγαυῖα* Γ 418, the perf. being *γάγα*: *be born of (sprung from)*.

ἐκ-δίδωμι, 2d aor. imper. *ἐκδοτε* Γ 459: *surrender, give back*.

ἐκ-δύω, imperf. mid. *ἐξεδύοντο* Γ 114: *doff, put off*; 2d aor. opt. *ἐκδύμεν* Π 99: *escape, avoid*.

ἐκέδασθεν O 657, see *κεδάννυμι*.

ἐκ . . . ἔδραμον Σ 30: *ran forth*, see *ἐκτρέχω*.

ἐκέκαστο Π 808, see *καίνυμαι*.

ἐκέκλετο Z 66, see *κέλομαι*.

ἐκφείποι Ω 654, opt. of *ἐξέφειπον*: *declare, tell*.

ἐκ-φέρω aor. *ἐξεφέρυσσε* Γ 373, *ἐκφέρω* (ε) Π 505, *ἐκ . . . ἐφέρυσσαν* Π 781: *draw forth, draw away, draw forth from*.

ἐκεχόνδει Ω 192, see *χανδάνω*.

ἔκηα A 40, see *καίω*.

φεκη-βόλος, -ον (*φεκάς* + *βάλλω*): *far-darting* A 14, 21; used as a noun: *far smiter, far darter* A 96, 110.

φέκηλος, -ον (*φεκών*, *φέκητι*): *at one's ease* Z 70.

ἐκ-θρῶσκω, 2d aor. *ἐκθορε* Π 427: *leaped from*.

ἐκ-καθαίρω, imperf. *ἐξεκάθαιρον* B 153: *clear out, clean out*.

ἐκ-καλέω, aor. part. *ἐκκαλέσας* Ω 582: *call forth*.

ἐκ-κυλίω, aor. pass. *ἐξεκυλίσθη* Z 42: *rolled from out*.

ἐκ-λανθάνω, redupl. 2d aor. inf. *ἐκλελαθέσθαι* Z 285; mid. 2d aor. *ἐξελάθοντο* Π 602: *forget*.

ἐκλέ Ω 202, see *κλέομαι*.

ἐκολῶ B 212, see *κολῶ*.

ἐκ . . . ὀνόμαζεν Γ 398, see *ἐξονομάζω*.

ἐκ . . . ὄρουσεν Γ 325: (the lot) *leaped forth*, see *ἐξορούω*.

ἐκ-παγλος, -ον (*ἐξ* + ΠΛΑΓ, *πλήσσω*): *redoubtable* Φ 589; neuter sing. and plur.

ἐκπαγλον X 256, *ἐκπαγλα* Γ 415 are used adverbially, alongside of *ἐκπάγλως* A 268: *mightily, terribly, utterly, exceedingly, overmuch* A 268, B 223, *furi-ously, amazingly* Γ 415, *beyond measure, beyond all bounds, outrageously* X 256. Superlative voc. *ἐκπαγλότατ(ε)* A 146: *most terrible (redoubtable)*.

ἐκ-πέμπω, *ἐκπέμπεις* Ω 381, imper. *ἐκπεμπε* Φ 598, opt. *ἐκπέμφειε* Ω 681: *take forth, carry forth* Ω 381, *guide forth* Ω 681.

ἐκ-περάω, aor. *ἐξεπέρησεν* Π 346: *went through, pierced*.

ἐκ-πέρθω, aor. subj. *ἐκπέρσω(ι)* A 164, inf. *ἐκπέρσαι* A 19, B 133, *ἐκπέρσαντ(α)* B 113; 2d aor. *ἐξεπράθομεν* A 125: *sack, destroy utterly, lay waste*; *ἐξεπράθομεν*: lit. *plundered from* = *which we took out of them when we sacked them*.

ἐκπείσσει B 266, Γ 363, see *ἐκπίπτω*.

ἐκ-πίπτω, 2d aor. *ἐκπείσει* Γ 363: *fell from; fall out from* = *fell from him* B 266.

ἐκπληγεν Σ 225, see *ἐκπλήσσω*.

ἐκ-πλήσσω, 2d aor. pass. 3d plur. *ἐκπληγεν* Σ 225: *were amazed*; *ἐξ . . . ἡγήγη* Π 403: *was distraught*.

ἐκ-πρεπής, -εις (*πρέπω*), acc. sing. *ἐκπρεπέ(α)* B 483: *conspicuous, preëminent*.

ἐκρίνεν A 309, see *κρίνω*.

ἐκ-σεύω, 2d aor. *ἐκ . . . ἔσσυτο* B 809: *issued forth*.

ἐκ-σπάω, aor. ἐξέσπασε Z 65 : *plucked forth, pulled out.*

ἔκτα Z 205, see κτείνω.

ἐκ-τάμνω, subj. ἐκτάμνησιν Γ 62, 2d aor. ἐξέταμον A 460 ; Π 484 : *cut out* A 460, *fell* Π 484, *shape* Γ 62.

ἐκτανεν Z 416, see κτείνω.

ἐκ-τανύω, aor. part. ἐκτανύσας Ω 18 : *stretch out.*

ἐκ-τελέω, ἐκτελέουσι B 286 : *fulfil.*

ἐκ-τινάσσω, aor. pass. 3d plur. ἐκ . . . ἐτίναχθεν Π 348 : *were shaken out.*

ἔκτο-θι (ἐξ, ἐκτός) : *without* X 439.

Ἑκτόριος, -η, -ον : of Hector, Hector's, belonging to Hector B 416, Ω 276.

Ἑκτορίδης (ἐχῶ) : son of Hector, Astyanax Z 401.

ἐκτός (ἐξ) : *without* Ω 650.

ἕκτος (ΣΦΕΞ, ἔξ, sextus) : *sixth* B 407.

ἔκτοσ-θε(ν) (ἐξ, ἐκτός) : *outside* X 322.

ἐκ-τρέχω, 2d aor. ἐκ . . . ἔδραμον : *ran forth* Σ 30.

ἐκτυπε P 595, see κτυπέω.

Ἑκτωρ, -ορος (ΣΕΧ, ἔχῶ) : Hector, son of Priam and Hecabe, husband of Andromache, father of Astyanax, the principal hero of the Trojans A 242.

ἑκυρή (see ἑκυρός) : *mother-in-law, husband's mother* X 451.

ἑκυρός (σῑῑεκυρός, socer ; orig. *suecuros*, Germ. *Schwieger*) : *father-in-law* Γ 172, Ω 770.

ἐκ-φαίνω, 2d aor. pass. 3d plur. ἐκ . . . ἔφανεν Π 299 : *shone forth, were clearly seen.*

ἐκ-φέρω : imperf. ἐκφερον : *bore forth and away* Π 383, *bore out of* Π 866, *ἐξέφερον, bore forth* Ω 786.

ἐκ-φεύγω, 2d aor. ἐκφυγε Π 480, X 292 : *flew from.*

ἐκφυγε Π 480, see ἐκφεύγω.

ἐκ-χέω, imperf. ἐκχεον Γ 296 ; mid. ἐξεχέοντο Π 259 : *pour forth (out).*

ἑκών, -ουσα, -ον, strictly a participle :

willing, by one's own will, as a matter of choice Γ 66, *wilfully* Z 523.

ἔλαβε P 620, see λαμβάνω.

ἐλάειν X 400, see ἐλα-νω.

ἐλαθε P 676, see λαθάνω.

ἐλαιον, τό (ἐλαίη, ἐλαίφη, ολίβα), *olive oil* Ω 587.

ἔλασ' X 326, ἐλάσας Π 87, ἐλάσαντας Z 529, ἔλασεν Π 293, ἐλάσειχ' B 199, see ἐλαύνω.

ἐλάσσας Π 713, ἔλασσεν Z 158, ἔλασσον X 284, ἐλάσσωσι Π 388, see ἐλαύνω.

Ἐλασος (ἐλᾶω) : *El'asus*, a Trojan Π 696.

ἐλάττη, ἡ : *pine* Ω 450.

Ἐλατος (ἐλᾶω) : *El'atus*, an ally of the Trojans Z 33.

ἐλαύνω (ΕΛΛ), ἐλαύνει Ω 532 ; dual ἐλαύνετον A 575, inf. ἐλάειν P 496 : imperf. ἐλαυε Ω 325, ἐλων Ω 696 ; aor. ἤλασεν Π 338, ἔλασεν Π 293, Ω 323, ἔλασ' X 326, ἔλασεν Z 158, Π 309, ἤλασαν A 154, subj. ἐλάσῃσι Π 388, imper. ἔλασσον X 284, part. ἐλάσας Π 87, ἐλάσας Π 713, ἐλάσαντας Z 529, iterat. aor. ἐλάσασχ' B 199 ; perf. mid. ἐήλαται Π 518 : *drive* B 199, *drive off, harry* A 154, *chase* Z 529, *force* P 519, *carry on, keep up, bring* A 575 ; ἐλάειν ἐμάστιξεν : *lashed to speed* X 400.

ἐλαφος ὁ, ἡ : *deer, stag* A 225, Γ 24, *doe, hind* Π 757.

ἐλαφρός, -ή, -όν (ἐλαχύς) : *light, nimble, swift* Γ 745 ; comp. ἐλαφρότερος X 287, superl. λαφρότατος X 139.

ἐλεν Π 603, see αἰρέω.

ἐλεαίρω (ἔλεος), ἐλεαίρει Z 407, ἐλεαίρει B 27, imper. ἐλέαιρε Z 431, part. ἐλεαίων Ω 19 ; iterat. imperf. ἐλεαίρεσκον Ω 23 : *pity, have pity on (for).*

ἐλεγχέη, ἡ (ἐλεγχος) : *reproach, shame* X 100.

ἐλεγχής, -ές (ἐλεγχος) : *disgraceful, shame-*

ful; superl. **ἐλέγχιστος** B 285: *most despised*.

ἐλέγχοις, τό, plur. **ἐλέγχεα** B 235: lit. *my shames*, i.e. *cowards, caitiffs, miscreants* Ω 239.

ἐλεινός, -ή, -όν (ἐλεος): *pitiable*; ἐλεινὸν ἐλθέμεναι Ω 309: *find pity*; neuter plur. as adv.: *pitifully, piteously* B 314, X 37; comp. **ἐλεινότερός** περ Ω 504: *yet more piteous*.

ἐλεῶ (ἐλεος), fut. **ἐλεήσει** X 123; aor. **ἐλέησε** Z 484, subj. **ἐλεήσῃς** Z 309, imper. **ἐλέησον** X 59, part. **ἐλεησάντων** X 494: *have compassion (mercy) on, have pity, feel pity*.

Ἑλένη (σέλας, σελήνη), B 161: *Hel'en*, daughter of Zeus and Leda, the most beautiful girl and woman in Greece. At Delphi the young Helen was kidnapped by Theseus and Pirithous, who consigned her to the care of Aethra, the mother of Theseus, while Theseus and Pirithous went down to Hades to fetch the next most beautiful woman, Persephone, to be the wife of Pirithous. During their absence Helen was rescued by Castor and Pollux, and thereafter became the wife of Menelaus, to whom she bore Hermione. In return for the award to Aphrodite of the meed of fairest that goddess promised Helen to Paris, who succeeded in seducing her and in taking her to Troy along with her treasures. Helen thus became the cause of the Trojan War, throughout which she remained in Troy, where she married Deiphobus after the death of Paris. After the fall of Troy she returned to Sparta as the esteemed wife of Menelaus. She was banished from Sparta after the death of Menelaus, and unhappily she took refuge in Rhodes, whose queen, Polyxo, had

been her girlhood friend. But now Polyxo had come to regard Helen as the cause of the death of her husband, Tlepolemus, who perished before Troy. Polyxo therefore slew Helen and hung her body on a tree. But even after death Helen was not freed from the service of love, for her ghost wedded the ghost of Achilles on the island of Leuce, where she bore Euphron to Achilles.

Ἑλένος: *Hel'enus*, son of Priam Z 76.

ἔλεος, ὁ: *pity* Ω 44.

ἐλεος O 631, gen. of ἐλεος.

ἐλίσθαι P 659, **ἐλίσκει** Ω 752, **ἐλίστο** Π 58, see **αἰρέω**.

ἐλεύθερος, -η, -ον (proth. ἐ- + λευθερ, liber): *free*; **κρατήρα ἐλευθερον** Z 528: *cup of deliverance*; **ἐλευθερον ἡμαρ** Z 455: *day of freedom, light of freedom, freedom*.

ἐλεύσομαι Z 365, **ἐλεύσεται** A 425, see **ἐρχομαι**.

ἐλέχθην Γ 188, see **λέγω**.

ἐλεψεν A 236, see **λέπω**.

ἐήλαται Π 518, see **ἐλαύνω**.

ἐήται X 68, see **αἰρέω**.

ἐλθέ Ω 112, **ἐλθεῖν** B 413, **ἐλθέμεν** Ω 203, **ἐλθέμεναι** A 151, **ἐλθῇ** Π 622, **ἐλθοῖς** Ω 556, **ἐλθω** Φ 567, **ἐλθών** A 269, **ἐλθοῦσα** A 401, see **ἐρχομαι**.

ἐλιάσθης X 12, see **λιάζομαι**.

Ἑλικῶν, -ονος (ἙΛ, **ἑλίσσω**): *Helica'on*, son of Antenor Γ 123.

ἑλικος O 633, see **φέλιξ**.

ἑλικ-ωψ, -ωπος (ἙΛ, **ἑλίσσω** + ὦψ), only in plur. as an epithet of the Achaeans: lit. *rolling the eyes*, i.e. *with wide-awake, quick-glancing eyes*; hence *glancing-eyed, bright-eyed* A 389.

ἑλικ-ᾠπις (ἙΛ, **ἑλίσσω** + ὠψ), fem.; acc. -ᾠπιδα A 98: *quick-eyed, bright-eyed*, see **ἑλικωψ**.

ἑλίσξ, -ικος (ἙΛ, **ἑλίσσω**): *twisted*,

curved; *φελικός βοός*: of *crooked (crumpled) horn* O 633.

φελιζάμενος B 316, *φελίζεται* P 728, see *φελίσσω*.

ἔλιπεν B 106, *ἔλιπον* Ω 580, see *λείπω*.

φελίσσω (*φέλλω*), aor. *ἔφελιξεν* A 530; mid. pres. part. *φελισσόμενος* X 95, *φελισσομένη* A 317; fut. *φελίζεται* P 728; aor. part. *φελιζάμενος* B 316; pass. aor. *ἔφελιχθη* X 448, *ἔφελιχθησαν* Z 106, *ἔφελιχθεν* Z 109: *wind, twist, curl, eddy* A 317, *coil oneself* X 95, *wheel round* P 728, *rally* Z 106, 109; secondary meaning: *cause to shake, shake, tremble, reel, quiver* A 530, X 448; *φελιζάμενος* B 316: *having coiled himself*.

ἔλκεο A 210, see *ἔλκω*.

ἔλκεσι-πεπλος, -ον (*ἔλκω* + redupl. ΠΕΛ, *πλα, plicare*): *with (of) trailing robes* Z 442.

ἄλκω (*ἔλκω*), fut. *ἔλκῃσουσι* X 336; aor. subj. *ἔλκῃσων* P 558; aor. part. pass. fem. *ἔλκηθείσας* X 62: *tear away* P 558, *carry away captive* X 62.

ἄλκῃθμός, ὁ (*ἔλκω*): *carrying (dragging) away* Z 465.

ἄλκος, τό (*ulcus*): *wound* Π 29.

ἄλκυστάζω (*ἔλκω, ἔλκω*), *ἔλκυστάζων* Ω 21: *drag*.

ἔλκω (ΣΕΛΚ, *sulcus*), *ἔλκει* Ω 52, subj. *ἔλκωσ(ι)* P 743, inf. *ἔλκέμεν(αι)* B 152; imperf. *ἔλκε* Γ 370, *ἔλκον* X 465; mid. imperf. *ἔλκεο* A 210; pass. pres. inf. *ἔλκεσθαι* X 398, part. *ἔλκομένοιο* X 401, *ἔλκομενον* X 464, *ἔλκομένας* X 65, imperf. *ἔλκετο* A 194: *drag* B 152, *drag out* P 743, *drag away* X 65, *draw* A 194, 210, *trail* X 398, *grasp, pull at* X 77, *poise, raise* X 212.

ἔλλαβ(ε) Π 599, see *λαμβάνω*.

Ἑλλάς, -άδος, ἡ: *He'llas*, originally a district of Thessaly, the kingdom of Achilles Π 595.

Ἑλλησποντος, ὁ: *He'llasponi* P 432, Ω 545.

ἑλλίσσεται Z 45, see *λίσσομαι*.

ἑλλιτάνει X 414, see *λιταίνω*.

φάλλω (FEΛ, *φαλ*), subj. *φάλλωσιν* B 294; aor. inf. *φέσαι* A 409; perf. pass. *φέφελμεθα* Ω 662: *coor up, hem in, pen in, keep back, imprison*; 2d aor. pass. *φάλεν* X 12: *were gathered into*, part. *φάλεῖς* Π 403, X 308, *φάλέντες* Φ 534, *φάλέντων* A 47: *gather oneself, crouch*, inf. *φάληται* Π 714: *were gathered (penmed, collected) within*.

φλοι B 12, *φλοίμι* X 253, *φλοῖς* B 29, *φλον* A 369, *φλόντες* Γ 316, *φλοντο* B 399, see *αἰρέω*.

φλος, -εος, τό: *swamp* O 631.

φούσα Γ 424, see *αἰρέω*.

φπομ(αι) Σ 194, *φπεται* Ω 491, see *φέλω*.

φέλω (FEΛΠ, *φελπίς, hope, volup-tas*), mid. *φπομ(αι)* Σ 194 and *φπεται* Ω 491 (both with neglected *φ*), opt. *φελποίμην* P 488 (with prothetic *ε*), *φελποίτο* Φ 605, part. *φελπόμενοι* Γ 112, Π 281; imperf. *φέφλετο* O 701, *φέλετο* Π 609; perf. *φέρολπα* X 216: *hope, deem, ween, expect, think, suppose*.

φέσαι A 409, see *φέλλω*.

φεφλνμένω P 492, see *φειλύω*.

φύσας Ω 685, see *λύω*.

φυσθείς Ω 510, see *φελύω*.

φέφλυτο Π 640, see *φειλύω*.

φελύω (FEΛ, *φελφ, volvo*), aor. part. pass. *φελυθείς* Ω 510 (with neglected *φ*): lit. *slipping down, rolling (as a suppliant), sinking upon the ground, crouching*.

φάωμεν B 332, *φών* B 240, see *αἰρέω*.

φάωρ, τό (see *αἰρέω*): *prey, booty* P 667.

φελώρια, τά (see *αἰρέω*): *prey, booty* A 4.

ἐμ-βαίνω, 2d aor. subj. *ἐμβήη* Π 94; 2d perf. part. fem. *ἐμβεβανῖα* Ω 81: *come*

- against, interfere Π 94; riding upon, mounted on Ω 81.
- ἐμ-βάλλω, 2d aor. ἐμβαλε Γ 139, ἐμβαλον Π 122, opt. ἐμβάλοι Ο 598, inf. ἐμβαλέμεν Ω 645: cast, cast on Ο 598, put into Π 529, put into, shoot into Γ 139.
- ἐμβεβαυία Ω 81, ἐμβήη Π 94, see ἐμβαίνω.
- ἐμ-βρέμομαι, ἐμβρέμεται Ο 627: roar against.
- ἐμέθεν Α 525, ἐμεῖ Α 541, ἐμεῖο Α 174, ἐμεῦ Α 88, see ἐγώ and D. 112, 113, 114.
- ἐμελλον Χ 356, ἐμελλε Ζ 52, see μέλλω.
- ἐμεναι Π 493, see εἰμι.
- ἐμίγην Γ 445, ἐμιχθεν Γ 209, see μίγνυμι.
- ἐμ-μεμαώς Χ 143, dual ἐμμεμαώτε Ρ 735, 746, perf. part. of ἐμμέμαα: struggling, persistent Ρ 735, in hot haste Χ 143, inspired with ardor Ρ 746.
- ἐμμεναι Α 117, see εἰμι.
- ἐμορε Α 278: has acquired, see μείρομαι.
- ἐμόγησα Α 162, see μογέω.
- ἐμός, -ή, -όν (meus): my Α 31, mine Α 526.
- ἐμπάζομαι (ἐμπαδ-ζομαι) Π 50: take heed of.
- ἐμ-πάσσω, imperf. ἐνέπασσεν Γ 126, ἐν . . . ἔπασσε Χ 441: sprinkle in, weave in.
- ἐμ-πεδος, -ον (ἐν + πέδον): sound Ζ 352; neuter ἐμπεδον as adv.: steadfastly Ο 622, firmly Ο 683, constantly Χ 192, pathless Σ 158.
- ἐμπεισε Π 113, see ἐμπίπτω.
- ἐμπεφυυία Α 513, see ἐμφύω.
- ἐμπης adv.: for all that Α 562, notwithstanding Ρ 632; ἐμπης πάντ' Ρ 632: all alike; ἐμπης ἀχρύνεμεν περ Ω 522: for all our pain; ἀλλὰ καὶ ἐμπης Β 297: but nevertheless.
- ἐμ-μπλήνυμι: fill, mid. aor. ἐμπλήσατο Χ 312, as pass.: was filled; part. ἐμπλησάμενος Χ 504: having satisfied; pass. aor. ἐνέπλησθεν Π 348: were filled.
- ἐμ-πίπτω, 2d aor. ἔπεσε Π 113, ἐν . . . ἔπεσε Ο 624, imper. ἐμπεσε(ε) Π 81, part.
- ἐν . . . πεσόντες Β 175: fall on (upon) Ο 624, fling oneself into, fall (tumble) into Β 175.
- ἐμπλησάμενος Χ 504, ἐμπλήσατο Χ 312, see ἐμπλήνυμι.
- ἐμ-πνέω (πνέω), part. ἐμπνέοντε Ρ 502; aor. ἐνέπνευσεν Ρ 456, ἐν . . . ἔπνευσ(ε) Ω 442: breathe into.
- ἐμ-πρήθω, fut. inf. ἐνιπρήσειν Ο 702; aor. ἐνέπρησεν Χ 374, ἐν . . . πρήσεν Α 481, subj. ἐνιπρήσῃσι Π 82: burn Π 82, Χ 374, fire, set fire to Ο 702; puffed out, inflated, filled Α 481.
- ἐμ-φύω, aor. ἐν . . . φῦ Ζ 253, 406: lit. grew in; hence clasped (her hand in his) Ζ 253; 2d perf. part. ἐμπεφυυία Α 513: lit. having grown into, having grown fast to; hence closely embracing.
- ἐν Α 14, ἐνί, loc. Α 30, ἐν Γ 240, anastrophe, see D. 224, εἰν Π 387, (1) adv.: therein Α 311, within Α 188, among (of them) all Π 551; (2) prep.: in Α 14, among, amid Α 575, among, before Α 109; often on, at, by.
- ἐνα Β 346, see εἰς.
- ἐν-αἰρω, inf. ἐναιρέμεν(αι) Ζ 229; mid. part. ἐναιρόμενος Π 92; aor. ἐνήρατο Ζ 32: kill, slay.
- ἐν-αἰσιμος, -ον (ἐν + αἶσα = ἐν αἰσῇ): propitious, favorable Β 353, just Ω 40, due, meet Ω 425, right-minded Ζ 521; neuter ἐναἰσιμον as adv.: rightly Ζ 519.
- ἐν-αλγικιος, -ον (ἐν + ἀλγικιος): like to Χ 410, in the semblance of Ρ 583.
- ἐν-αντί-βιον (βίη), neuter adj. as adv.: against Ρ 490; ἐναντίβιον μαχέσασθαι Χ 223: take up the combat vigorously, confront (thee) in the fight.
- ἐν-αντίος, -η, -ον (ἐν + ἀντί): over against Ζ 247, before the face of = go to meet Α 534, face to face Γ 433, to meet Ζ 394.
- ἐναρα, τὰ (Skt. sanara, booty): spoil, spoils Ζ 68.
- ἐναρλίζω (ἐναρα), opt. ἐναρλίζοι Α 191; im-

perf. ἐνάρειεν Π 731; aor. ἐνάρειε X 323; lit. *strip off one's armor* X 323; hence *slay, kill* A 191.

ἐν-ἀριθμός, -ον (ἐν, in + ἀριθμός): lit. *in the reckoning, reckoned, counted*; hence *of account* B 202.

ἐνάτος, -η, -ον (ἐννέα): *ninth* B 313, 327.

ἐν-αυλος, ὁ (ἐν + αὐλός, tube, groove), plur.: *trenches, water-courses* Π 71.

ἐν-δεκά-πῃχς, -υ (ἐνδεκα + πῃχς): *eleven cubits long* Z 319.

ἐν-δέκατος, -η, -ον: *eleventh* Ω 666.

ἐν-δέξις, -ον, neuter plur. as adv.: lit. *on the right, i.e. from left to right*; hence *deftly, skillfully* A 597.

ἐν-δέω, aor. ἐνέδησε B III: lit. *bound in*; hence *entangled (involved) in*.

ἐνδο-θεν Z 247, adv.: *within* Ω 161.

ἐνδο-θι A 243, adv.: *within, in the breast* X 242, *therein* Z 498.

ἐν-δον, adv.: *within* X 50, *in the house* Z 374.

ἐν-δουέως: *courteously* Ω 438; μάλ' ἐνδουέως Ω 158: *with all courtesy*.

ἐν-δύω, imperf. ἐνέδυε B 42: *got into, put on*.

ἐνέδησε B III, see ἐνδέω.

ἐνεικεν O 705, ἐνείκω Z 258, see φέρω.

ἐνείκελεσκει B 221, see νεκέω.

ἐν-ειμι (εἰμι), ἔνεστι Ω 240, imperf. ἐνῆεν A 593, ἔνεσαν Z 244: *be in*.

ἐνεκα + gen.: *for the sake of* A 94, *for the reason that, on account of* A 110, *because of, for* A 574, *by reason of* A 152, *through* Π 18.

ἐνένυπε Π 626, see ἐνύπτω.

ἐνέπασσεν Γ 126, see ἐμπάσσω.

ἐνέπλησθεν Π 348, see ἐμπλήπλημι.

ἐνέπρησεν X 374, see ἐμπρήθω.

ἐν-έπω (ἐν + ἔειπ, seq, say, in-sece), 2d aor. ἐνισπες Ω 388, ἐνισπε (ν) B 80, Z 438: *speak* Ω 388, *tell of* B 80, *reveal* Z 438.

ἐνεσαν Z 244, ἐνῆεν A 593, see ἐνειμι.

ἐν-ηέη, ἡ (ἐνηέης, kind): *loving-kindness* P 670.

ἐνῆκεν Π 656, ἐνῆσευς Π 449, see ἐνῆμι.

ἐνῆρατο Z 32, see ἐναίρω.

ἐν-θα (ἐν + suffix θα), adv. (1) **Local**: *there* A 536, *here* Z 153, *therein* Z 245, *where* A 610; ἐνθα καὶ ἐνθα: *on this side and on that* B 476, *hither and thither* B 462, *this way and that* Z 2, *from side to side* Ω 5; ἐνθα . . . ἐνθα: *on this hand . . . on that hand* B 90. (2) **Temporal**: *then* B 155, *thereupon, thereon (= then)* Π 659, *now* Z 73, *when, and then* A 22.

ἐν-θά-δε (ἐνθα): *here* A 171, *hither* A 367.

ἐνθέμαναι Ω 646, ἐνθεμένη X 353, see ἐντίθημι.

ἐν-θεν (inde, unde): *whence = from which* Ω 229, 597, *from whom* P 703.

ἐνθεο Z 326, see ἐντίθημι.

ἐν-θρῶσσω, 2d aor. ἐνθορε: *leaped on* O 623, *leaped into* Ω 79.

ἐνί A 30, ἐνί Γ 240, see ἐν.

ἐνιαυτός, ὁ: *year* B 134.

ἐν-ίημι, fut. ἐνῆσεις Π 449, aor. ἐνῆκεν Π 656, ἐνέηκε Π 691, ἐν . . . ἦκε Π 730: *send among* Π 730, *rouse in, put in* Π 691.

ἐνιπρήθω, fut. inf. ἐνιπρήσειν O 702; aor. subj. ἐνιπρήσωσι Π 82, see ἐμπρήθω.

ἐνίπτω (ἐνίπ-τω), imper. ἐνιπτε Γ 438, opt. ἐνίπτου Ω 768; 2d aor. ἐνέειπε Π 626 and ἠνίκαπε B 245, Γ 427: *rebuke, reproach, chide, upbraid, scold*.

ἐνι-σκήπτω, aor. part. ἐνισκίψαντε P 437: *leaning, i.e. abasing their heads to the ground*; aor. pass. ἐνεσκήμθη Π 612, P 528: *fixed itself in* P 528, *stood fast in* Π 612.

ἐνισπε B 80, ἐνισπες Ω 388, see ἐνέπω.

ἐνίσσω (cp. ἐνίπτω), part. ἐνίσσων X 497: *upbraid, chide*.

ἐννέα (ἐννα, ἐννέφα, novem): *nine* B 96.

ἐννεά-βοῖος, -ον (βοῖς): *price of nine oxen* Z 236.

ἐννεα-καὶ-δεκα: *nineteen* Ω 496.

ἐννεά-πηχυς, -υ (πῆχυς): *of nine cubits* Ω 270.

ἐνν-ἡμαρ (ἐννέα + ἡμαρ), adv.: *for nine days* A 53.

ἐννῦμι (FEE, φεσ-νῦμι, *ves-tis*), aor. ἔφασσε II 680, imper. φέσσον II 670; mid. aor. inf. φέσασθαι Ω 646; ἔσσο Γ 57 (with neglected φ); act. clothe in, put on some one else II 680; mid. don, put on, clothe oneself in, wear Γ 57; φέσασθαι Ω 646: *to be a clothing*.

ἐν-οπή, ἡ (ἐν + ΣΕΠ, σεκ, seq, say, ἐνέπω, *in-sece*), articulate noise: *clamor, outcry, battle cry* Γ 2, P 714, din, tumult II 246, 782, crying Ω 160.

ἐν-ὄρνυμι, aor. ἐνῶρσεν Z 499, 2d aor. mid. ἐνῶρτο A 599: act. *arouse in, stir in, put in, nerve* Z 499, X 204, mid. *arose* A 599.

ἐν-ορούω, aor. ἐνόρουσε II 783, *rushed upon, attacked*.

ἐντεα, τὰ (from a supposed adj. ἐντός, *equipped, ἐντύω*): *armor, arms* Γ 339.

ἐν-τίθῃμι, imperf. ἐν . . . ἐτίθει X 210; aor. mid. 2d sing. ἐνθεο Z 326, inf. ἐνθέμεναι Ω 646, part. ἐνθεμένη X 353: *set (put) in* X 210, *lay on* X 353, Ω 646, *cherish* Z 326.

ἐντός (ἐν), adv.: *within*; ἐντὸς ἐφέργει X 121, Ω 544: *holds within*.

ἐν-τοσ-θεν (ἐν, ἐντός), adv.: *within* Z 364.

ἐν-τροπαλίζομαι (τρέπω), part. -ομένη Z 496: *oft looking back*.

ἐντύνω (see ἐντεα), imperf. mid. ἡντύνοντο Ω 124: *were furnishing*.

ἐν-τυπᾶς (τύπτω), adv.: *close wrapped in* Ω 163.

Ἐνυάλιος (Ἐνῶ): *Enyal'ius*, epithet of Ares X 132.

ἐν-ύπνιον (ἐν + σφεινός, *sopnus, sompnus* = ἐν ύπνῳ), adv.: *in sleep* B 56.

ἐνώμα X 24, see νωμάω.

ἐνῶρσεν Z 499, cp. B 451, see ἐνὸρνυμι.

ἐξ A 6, see ἐκ.

ἑξ (ΣFEE): *six* Ω 399, 604.

ἐξ-άγω, imper. ἔξαγε A 337; 2d aor. ἐξάγαγε II 188, ἐκ . . . ἄγαγε A 346: *lead (bring) forth*.

Ἐξάδιος: *Exa'dius*, a Lapith A 264.

ἐξ-αίρω, aor. ἐκ . . . δειραν Ω 266: *brought forth (out)*.

ἐξ-αίρετος, -ον (αἰρέω): *chosen, chosen spoils* B 227.

ἐξ-αίρώ, 2d aor. ἔξελε Ω 229, ἔξελον II 56, ἐκ . . . ἔλον A 369; mid. ἐξέλετο Z 234, P 470, ἐξελετο P 678, subj. ἐκ . . . ἔληται X 68, inf. ἐκ . . . ἐλέσθαι P 659: *select, choose from (out)* II 56, *set apart* A 369; mid.: *take from* Z 234, *take away* P 678, *take away from* X 68, *choose for oneself = devour* P 659.

ἐξ-αίστως, -ον (αἶσα): *presumptuous* O 598.

ἐξ-αίφνης, adv.: *suddenly* P 738.

ἐξ-αλαπάξω, aor. inf. ἐξαλαπάξαι: *sack* A 129.

ἐξ-ανα-βαίνω, aor. part. ἐξαναβάσαι Ω 97: *come forth upon*.

ἐξ-ανα-λύω, aor. inf. ἐξαναλῦσαι: *redeem* X 180, *deliver (from death)* II 442.

ἐξ-απατάω, aor. ἐξαπάτησεν X 299: *played (me) false, deceived*.

ἐξ-απίνης, adv.: *suddenly* II 598.

ἐξ-απ-όλλυμι, aor. opt. mid. ἐξαπολοῖται(ο) Z 60: *perish*.

ἐξ-άπτω, part. ἐξάπτων Ω 51: *bind behind*, imperf. ἐξῆπτεν X 397: *bound from = thrust through* X 397.

ἐξ-αρπάξω, aor. ἐξήραξε Φ 597, Γ 380: *caught away, snatched up (away)*.

ἑξ-αρχος, ὁ, plur.: *leaders* Ω 721.

ἐξ-άρχω, part. ἐξάρχων B 273, *acting as leader to (originator of)*: *being the first to propose (wise counsel)*; imperf. ἐξήρχε X 430: *led*.

ἐξ-αυδάω, imper. ἐξαῦδα A 363: *speak out*.

ἐξ-αὖτις, adv.: *again, afresh, anew* A 223, *straightway* Π 654.

ἐξ-έφειπον, opt. ἐκφείποι A 654, fut. ἐκφείρω A 212, ἐκ . . . φερέω A 204, 233: *declare, tell, say*.

ἐξ-εφέρυσσε Γ 373, see ἐκφέρω.

ἐξ-εἰς, adv.: *in order* A 448, *in turn* Z 241, *close round* Ω 274.

ἐξ-έλιτο Z 234, ἐξ-έλιτο P 678, see ἐξαιρέω.

ἐξ-εἰμι (εἰμῖ, Ω 397), inf. ἐξέμμεναι Z 100: *be from, spring from, come from*.

ἐξ . . . εἰντο A 469, see ἐξίημι.

ἐξ-εἶρομαι, aor. ἐξείρετο Ω 361: *question, ask of*.

ἐξ-εκάθαιρον B 153, see ἐκκαθαίρω.

ἐξ-εκυλίσθη Z 42, see ἐκκυλίω.

ἐξ-ελάθοντο Π 602, see ἐκλανθάνω.

ἐξ-ελαύνω, aor. ἐκ . . . ἔλασε Π 293, subj. ἐκ . . . ἔλασσω Π 388: *drive out, drive forth from*.

ἐξ-εἰλε Ω 229, ἐξ-έλιτο Z 234, ἐξ-έλιον Π 56,

ἐξ-έλιτο P 678, see ἐξαιρέω.

ἐξ-έλθειν X 237, ἐξ-ελθόντα X 417, see ἐξέρχομαι.

ἐξ-έμμεναι Z 100, see ἐξείμι.

ἐξ-εναρίζω (ἐναρα), ἐξ-εναρίζεις Π 850, part. ἐξ-εναρίζων X 331; aor. ἐξ-εναρίξα Ω 521, ἐξ-εναρίξας Π 692, ἐξ-εναρίξε Z 20, part. ἐξ-εναρίξας Π 573: lit. *strip off the ἐναρα*; hence *spoil, despoil* Z 417, therefore *slay* Z 20, 30.

ἐξ-ἐρείπω, aor. part. ἐξ-εριπούσα P 440: *droop from beneath*.

ἐξ-έρχομαι, aor. inf. ἐξ-ελθεῖν X 237, part. ἐξ-ελθόντα X 417: *come (go) forth*.

ἐξ-εσθίη, ἡ (ἔστημι): lit. *a sending*; ἐξ-εσθίην ἐλθόντι Ω 235: *go on an embassy (as ambassador)*.

ἐξ-εταμον A 460, see ἐκτάμνω.

ἐξ-εχέοντο Π 259, see ἐκχέω.

ἐξ-ηγέομαι, imper. ἐξηγησθω B 806: *lead forth*.

ἐξ-ἤππεν X 397, see ἐξάπτω.

ἐξ-ἤρπαξε(ε) Γ 380, Φ 597, see ἐξαρπάξω.

ἐξ-ἤρχε X 430, see ἐξάρχω.

ἐξ-ίημι, 2d aor. mid. ἐξ . . . εἰντο A 469, Ω 628: lit. *had set forth (put) from themselves, had dispelled, had appeased*.

ἐξ-ικνέομαι, 2d aor. ἐξίκετο Ω 481: *escape to*.

ἐξ-οίχομαι, ἐξοίχεται Z 379: *is (has) gone out*.

ἐξ-ονομάζω, part. ἐξ . . . ὀνομάζων X 415, imperf. ἐκ . . . ὀνόμαζεν A 361: *speak out (pronounce) one's name, call on one's name*.

ἐξ-ονομαίνω, aor. subj. ἐξονομήνης Γ 166: *call by name*.

ἐξ-όπιθεν, adv.: *behind* Π 611, P 521.

ἐξ-οπίσω, adv.: *backward* X 467.

ἐξ-ορούω, aor. ἐκ . . . ὄρουσεν Γ 324: *leaped forth*.

ἐξ-οχος, -ον: *preëminent, fore-most, distinguished, man of rank, chief* B 188; neuter sing. ἐξοχον Z 194 and plur.

ἐξοχα Ω 113, 134 as adv. + gen.: *above*.

ἐξ-υπ-αν-ώστη (2d aor. ἴστημι), B 267: *stood up (rose up) from beneath*.

ἐξω (ἐξ): *forth* Ω 247.

ἐξ-ωθέω, aor. ἐκ . . . ὤσε P 618: *dashed out*.

ἐέω B 239, ἐέ(ο) Π 531, see φοῦ.

ἐξ-φοικεν A 119, ἐξ-φοικότα Γ 222, ἐξ-φοικότες B 337, ἐξ-φοικώς A 47, see φεφίσκω.

ἐξ-φολπα X 216, see φέλπω.

ἐόντα A 352, ἐόντες A 290, ἐόντι Ω 53, ἐόντος X 384, see εἰμῖ.

ἐξ-φοργας Γ 57, ἐξ-φοργε B 272, see φέρδω.

ἐφός, ἐφή, ἐφόν (stem σφ-ε), orig. σφός, σφής, σφόν, see D. 125 and φός, φή, φόν; ἐφού A 496, ἐφοῖ(ο) X 500, ἐφόν A 533, Π 192, ἐφών Ω 211, ἐφοῖσι A 83; fem. ἐφή Π 753, ἐφῆ X 404, ἐφῆσι Ω 165, reflex.: *his own, her own*.

ἐούσα Z 456, see εἰμῖ.

ἐπ-αγάλλομαι, part. -όμενος Π 91: *exulting in*.

ἐπ-αγείρω, inf. -πειν A 126: *gather together from tent to tent, collect again.*

ἐπάγη X 276, see πῆγηνυμι.

ἐπ-αιγιζω (ἐπ + αιγίς), part. -ίζων B 148: *rush on, dash upon.*

ἐπ-αινέω (ἐπ + αἶνος, *speech*), ἐπαινέομεν Π 443, X 181; imperf. ἐπὶ . . . ἤνεον Γ 461: *shouted assent thereto*; aor. part. ἐπαινέσσαντες B 335: *praise, approve, hear with approval.*

ἐπ-αἶσσω, ἐπαῖσσει X 142; aor. part. ἐπαῖσας B 146, iterat. aor. ἐπηῖσασκε P 462: *dart at X 142, rush upon B 146, leap upon Γ 369, charge P 462.*

ἐπ-αῖτιος, -ον (αἶσα, αἶνυμαι), plur. A 335: *guilty, to blame.*

ἐπ-ακούω, ἐπακούεις Γ 277; aor. ἐπάκουσαν B 143: *hear.*

ἐπ-αλξίς, -ιος, ἡ (ἀλκή, ἡλαλκον, *ward off*), dat. plur. ἐπάλξεσιν X 3: *battlements.*

Ἐπ-άλτης (ΣΑΛ, *salire*): *Epal'tes*, a Lycian Π 415.

ἐπᾶλτο O 645, see πᾶλλω (aor. mid. ἐπάλμην): *tripped.*

ἐπ-αμείβω, aor. subj. ἐπαμείβομεν Z 230: *make exchange*; mid. pres. ind. ἐπαμείβεται Z 339: *shift from man to man, come in turn to.*

ἐπ-αμύνω, subj. ἐπαμύνω Z 361, inf. ἐπαμύνειν Π 540; aor. imper. ἐπάμυνον Σ 171: *succor, aid.*

ἐπ-ανα-τίθηναι, 2d aor. inf. ἐπανθέμεναι Φ 535: *shut back.*

ἐπ-ανήνοθε (ἐπ + ἄΝΘ, ἀνεθ, cp. ἐπανθεῖν and ἀνθος), an aorist B 219: *blossomed on, sprouted on.*

ἐπ-αν-ίστημι, aor. ἐπανεστήσαν B 85: *rose up also (ἐπ).*

ἐπ-απειλέω, aor. ἐπηπειλήσ(ε) A 319: *threatened.*

ἐπ-αρήγω, inf. ἐπαρήγειν Ω 39; aor. inf. ἐπὶ . . . ἀρῆσαι A 408: *abet, give aid to.*

ἐπ-ἀρχομαι, aor. part. ἐπαρχάμενοι A 471: *make the sacred beginning in succession.*

ἐπάσαντο A 464, B 427, see πατέομαι.

ἐπασσεν X 441, see ἐμᾶσσω.

ἐπ-ἔσσύτερος, -η, -ον (ἐπ + ἄγχι, ἄσσαν): *in heaps, in quick succession, thicker and thicker A 383, in turn Π 418.*

ἐπ-αυρίσκω, fut. inf. ἐπαυρήσεσθαι Z 353; aor. subj. mid. ἐπαύρωνται A 410: *reap the fruit of, have profit (joy) of Z 353, then in an ironical sense: make trial of, learn to know = our colloquial "find out a thing or two about" A 410.*

ἐπεβήσето Ω 322, see ἐπιβαίνω.

ἐπέγναμψεν B 14, 31, 68, see ἐπιγνάμπτω.

ἐπέεσσι(ν) A 304, see ῥέπος.

ἐπερ(ί)φαχ(ε) P 723, see ἐπιερ(ί)φαχω.

ἐπέθηκεν Ω 589, see ἐπιτίθημι.

ἐπεί, conj.; (1) Causal: *for, because, since A 278, for A 132, seeing that A 112, since A 119, for that A 576; ἐπεὶ ἡ A 156: for in very truth*; (2) Temporal: *when A 57, now that A 235, after B 115; ἐπεὶ κε A 168 = Attic ἐπὶν, ἐπὶν: whenever; ἐπεὶ οὖν Γ 4: whenever; ἐπεὶ δὲ A 235: when once, after Z 178; since, because Π 471.*

Ἐπειγέυς (ἐπελγῶ): *Epe'geus*, a Myrmidon Π 571.

ἐπ-ελγῶ, ἐπελγεί Z 85; mid. part. ἐπειγομένη Z 388, imper. ἐπειγέσθω B 354, Z 363: *press hard, hasten, be eager to Z 85, make speed Z 363, in haste Z 388.*

ἐπέη B 259, see ἔπειμα.

ἐπ-εἰμι (εἶμι), opt. ἐπέη B 259: *be on, rest on, sit on, remain on.*

ἔπ-εἰμι (εἶμι), ἔπεισιν A 29, imperf. ἐπῆεν P 741: *come upon A 29, came (went) up against, roared against (of the din of battle) P 741.*

ἐπειρήσανθ' Z 435, see πειράω: *essayd, made trial.*

ἐπ-εῖτα (ἐπ + εἶτα), adv.: *then A 35, in that case A 547, thereupon A 531, thereafter A 426, thereafter Z 240, afterward A 51, and then A 48, forthwith*

A 387, *straightway* A 544, *now* Z 399, *next* Z 37, *there* Z 86.

ἐπέκερσε Π 394, see ἐπικείρω.

ἐπεκλώσαντο Ω 525, see ἐπικλώθω.

ἐπεκραίαινε Β 419, see ἐπικραίνω.

ἐπιλαμψε Ρ 650, see ἐπιλάμπω.

ἐπ-ελαύνω, plur. pass. ἐπελήλατο Ρ 493: *was overlaid*; aor. ἐπὶ . . . ἐλασ' Χ 326: *drove at*.

ἐπιόλθουσιν Ω 651, ἐπελθών Ο 630, see ἐπέρχομαι.

ἐπεμήνατο Ζ 160, see ἐπιμαίνομαι.

ἐπένειμε Ω 625, see ἐπινέμω.

ἐπένησε Ω 210, see ἐπινέω.

ἐπέπιθων Β 341, see πείθω.

ἐπεπήγαι Π 772, see πηγνύμι.

ἐπέπλειον Α 312, see ἐπιπλέω.

ἐπεπλήγοντο Σ 31, see πληθύνω.

ἐπεποιόθαι Π 171, see πείθω.

ἐπέρησε Ζ 10, see περάω.

ἐπερρήσσεσκα Ω 456, ἐπερρήσσεσκον Ω 454, see ἐπέρησσω.

ἐπερρώσαντο Α 529, see ἐπιρρώομαι.

ἐπ-έρχομαι, part. ἐπερχόμενον Α 535; aor. ἐπὶ . . . ἦλθεν Α 475, ἐπὶ . . . ἦλυθε Ω 351, subj. ἐπέλθῃσι Ω 651, ἐπὶ . . . ἔλθῃ Ρ 455, inf. ἐπὶ . . . ἐλθεῖν Β 413, part. ἐπελθών Ο 630: *come on* (upon) Α 475, *approach* Α 535, *attack* Χ 252, *come* Ω 651, *come down* Ρ 455, *come down over* Ω 351.

ἐπεσ' Π 469, ἐπισον Π 276, see πείπω.

ἐπεσ-βάλος (ἐπέος + βάλλω): lit. *word hurler, prater*; *foul slanderer, bullying babbler, scoundrelly prater* Β 275.

ἐπέσι(ν) Α 77, see ἐπέος.

ἐπεσσεύοντο Β 86, see ἐπι(σ)σεύομαι.

ἐπέσσιον Α 223, Ω 238, see ἐπέος.

ἐπεσσύμενον Π 411, ἐπέσσονται Α 173,

ἐπέσσονται Π 705, see ἐπι(σ)σεύομαι.

ἐπεστέψαντο Α 470, see ἐπιστέφομαι.

ἐπέσχον Χ 83, see ἐπέχω.

ἐπέτασαν Α 480, see πετάννυμι.

ἐπετέσθην Π 149, see πέτομαι.

ἐπετοξάζοντο Γ 79, see ἐπιτοξάζομαι.

ἐπ-ευ-φήμειω (ἐπὶ + εὖ + φημί), aor. ἐπην-φήμησαν Α 22: *shouted assent to* (his prayer), *cried assent bidding* (him) to.

ἐπ-εύχομαι, ἐπεύχεται Ρ 450, ἐπευχόμενος Π 829, aor. ἐπηύξατο Χ 330, part. ἐπευξάμενος Γ 350: *pray* Γ 350, *speak exultingly* Χ 330, *vaunt oneself* Ρ 450, *boast over* Π 829; ἐπευξάμενος: *in prayer* Ζ 475.

ἐπέφνε Ο 638, ἐπέφνες Ω 756, ἐπέφνομεν Π 547, see ΦΕΝ:

ἐπέφραδε Π 37, see φράζω.

ἐπέχραον Π 352, see ἐπιχράω.

ἐπέχυντο Ο 654, Π 295, see ἐπιχέω.

ἐπ-έχω, aor. ἐπέσχον Χ 83, ἐπεσχε Χ 494: *hold up* (a cup) Χ 494, *hold to* (the lips), *present* (the breast to the lips) Χ 83, go Ω 792.

ἐπήνεν Ρ 741, see ἐπειμι(εἰμι).

ἐπηΐξασκε Ρ 462, see ἐπαΐσσω.

ἐπήν (= ἐπεὶ ἄν, incorrect for ἐπεὶ κε, or ἐπεὶ simply): *when, after, as soon as*.

ἐπηξ(ε) Ζ 10, see πηγνύμι.

ἐπ-ήρατος, -ον (ἐραμαι): *lovely, pleasant* Χ 121.

ἐπ-ήτριμος, -ον Σ 211: *numerous, close together, in row, one after another*.

ἐπὶ Α 12, ἐπ' Α 46, ἐφ' Α 350, ἐπι Α 162, in anastrophe, (1) *adv.*: *on, upon* Α 55, *thereat, thereupon* Β 148, *thereto, besides, in addition to, therewith, therewith* Α 233; in tmesis of direction: *called out towards him* Α 25. (2) *prep. with gen.*: *on* Α 461, *on to, upon* Α 485, *towards* Γ 5, *at* Β 788, *in time of* Β 797; *with dat.*: *on* Α 88, *beside, by* Α 559, *hard by* Ζ 15, *at* Ζ 50, *to, towards* Β 89, *on to* Α 437, *against* Α 382, *over against, in the face of* Β 472, *on one's account* Β 270; ἐπὶ τοῖσι: *thereupon, besides* Ω 231, *behind* (the horses) Ω 356; *with acc.*: *to* Α 12, *towards* Β 17, *upon* Ζ 43, *on to* Γ 119, *over* Α 350,

- for Z 79, for, to fetch, to get, in quest of, to find B 18, extending over B 308.
- ἐπι for ἔπεισι A 155, Γ 45 : *is*.
- ἐπι-βαίνω, inf. ἐπιβαινόμεν(αι) Π 396 ;
1 aor. part. ἐπιβησόμενον Π 343, mixed
aor. ἐπεβήσθην Ω 322 ; perf. ἐπιβέβηκε
Π 69 ; plur. ἐπὶ . . . ἐβεβήκει Π 751,
P 706 : *approach* Π 396, *go up into*, i.e.
get into, mount Ω 322, *come against*
Π 69, *attack, set on* Π 751, *bestride* P
706.
- ἐπι-βάλλομαι, part. ἐπιβαλλόμενος Z 68 :
lit. *throwing himself upon*, i.e. *taking*
thought of.
- ἐπι-βάσκω, inf. ἐπιβασκόμεν(αι) B 234 :
lit. *make to go (tread) upon*, but with
κακῶν : *bring to shame (misfortune)*.
- ἐπι-βλής, -ήτος, ὁ (βάλλω) : *bolt* Ω 453.
- ἐπι-βοόμαι (βοή), fut. ἐπιβωσόμεθ(α) X
254 : *call upon, pledge one by, take to*
witness.
- ἐπι-βρέμω, ἐπιβρέμει P 739 : *set roaring*.
ἐπιβωσόμεθ(α) X 254, see ἐπιβοόμαι.
- ἐπι-γίγνομαι, ἐπιγίγνεται Z 148 : *be at*
hand.
- ἐπι-γνάμπτω, aor. ἐπέγναμψεν B 14, part.
ἐπιγνάμψασα A 569 : lit. *bend*, i.e. *sub-*
due, curb A 569, *bend, turn (the minds*
of) B 14.
- ἐπι-δεύομαι, ἐπιδεύει B 229 : *want* ;
imperf. ἐπεδένε(ο) Ω 385 : *be behind-*
hand in, abate aught of.
- ἐπέδησε X 5, see πεδάω.
- ἐπι-δήμιος, -ον (δήμιος) : lit. *among the*
people, at home, ἐπιδήμιοι ἀρπακτῆρες
Ω 262 : *robbers of your own people's*
(flocks).
- ἐπι-δινέω (δίην, whirlpool), aor. part.
ἐπιδινήσας Γ 378 : lit. *having whirled*
it = with a swing.
- ἐπι-δρομος, -ον (δραμεῖν) : *assailable* Z
434.
- ἐπι-φαίκελος, -ον (φεύσκω) : *like to A*
265, X 279.
- ἐπι-φαίκής, -ές (φεύσκω) : *proper, seemly*
A 547.
- ἐπι-φαικτός, -όν (φείκω) : *to be borne* Π
549.
- ἐπιφειμένε A 149, ἐπιφειμένοι Σ 157, see
ἐπιφέννυμι.
- ἐπι-φάλομαι, ἐπὶ . . . ἔλπεται Ω 491,
imper. ἐπιφάλομαι A 545 : *hope, think*.
- ἐπι-φέννυμι, perf. part. mid. ἐπιφειμένε
A 149, ἐπιφειμένοι Σ 157 : *clad in,*
clothed upon with.
- ἐπι-ερέφω, aor. ἐπὶ . . . ἔρεψα A 39 : *roof*
over, build.
- ἐπιθεῖτε Ω 264, see ἐπιτίθημι.
- ἐπι-θημα, -ατος, τό (τίθημι) : *lid* Ω 228.
- ἐπιθοντο Γ 260, see πελθω.
- ἐπι-ιθύω (ιθύς), ἐπιιθούσι Σ 175 ; *rush on*.
- ἐπι-φιράχω (ἐπὶ + redupl. FÁX, φηχῆ,
φιφαχῆ), imperf. ἐπεφίραχε P 723 :
cried aloud.
- ἐπι-καίω, aor. ἐπὶ . . . ἔκην X 170 *burn*.
- ἐπι-κειμαι, fut. ἐπικέσεται(αι) Z 458 : *rest*
on.
- ἐπι-κέρνω, imperf. ἐπὶ . . . ἔκειρε Π 120,
aor. ἐπέκερσε Π 394 : *cut off, mow*
down, baffle Π 120, *cleave* Π 394.
- ἐπι-καίνομαι, plur. ἐπ' . . . ἐκέκαστο Ω 535 :
excelled.
- ἐπι-κέλομαι, imperf. ἐπὶ . . . ἔκέλετο Π
382 : *urged against*.
- ἐπι-κερτομέω, part. ἐπικερτομέων Ω 649 :
jestingly, with bitter meaning, taunting
Π 744.
- ἐπι-κλησις, ἡ (ἐπὶ + ΚΑΛ, καλέω), acc. as
adv. : *by name, nominally, by repute* Π
177.
- ἐπι-κλοπος, -ον (ΚΛΕΙΠ, κλέπτω) : *wily* ;
as noun : *deceiver* X 281.
- ἐπι-κλώθω, aor. ἐπεκλώσαντο Ω 525 : *have*
spun the lot.
- ἐπι-κουρος, ὁ, ἡ, sing. : *helper, ally* Γ
188 ; plur. : *allies* B 130.
- ἐπι-κραίαινω (ΚΡΑΑΝ, κρᾶν-ῶ), irreg.
form for ἐπικραῖνω ; imperf. ἐπικραῖαινε

- Β 419 (irreg. form for *ἐπικράαινε*), *ἐπεκράαινε* Γ 302; aor. imper. *ἐπικρήνον* Α 455 (irreg. form for *ἐπικράηνον*): *fulfil, grant, vouchsafe fulfilment, accomplish*.
- ἐπικραίνω* (ΚΡΑΝ, short form of ΚΡΑΑΝ) aor. opt. *ἐπικρήναι* Ο 599: *fulfil*.
- ἐπι-κρατέως* (κράτος): *mightily* Π 67.
- ἐπικρήνον* Α 455, see *ἐπικραίνω*.
- ἐπικρήναι* Ο 599, see *ἐπικραίνω*.
- ἐπι-κῦρω*, aor. part. *ἐπὶ* . . . *κῦρσας* Γ 23: *light upon*.
- ἐπι-λάμπω*, aor. *ἐπέλαμψε* Ρ 650: *shone out on*.
- ἐπι-λανθάνομαι*, fut. *ἐπιλήσομαι* Χ 387: *forget*.
- ἐπιλήσομαι* Χ 387, see *ἐπιλανθάνομαι*.
- ἐπι-λίγδην* (ΛΙΧ, *lick*), adv.: lit. *licking* (= *grazing*) *the surface, on the surface* Ρ 599.
- ἐπι-μαίνομαι*, aor. *ἐπεμήνατο* Ζ 160: *lust after*.
- ἐπι-μαίνομαι*, imperf. *ἐπεμαίετο* Ρ 430: *plied* (the whip).
- ἐπι-μέμφομαι*, *ἐπιμέμφεαι* Β 225, *ἐπιμέμφεται* Α 65: *be ill content, be dissatisfied with, complain about, blame one for*.
- ἐπι-μένω*, aor. imper. *ἐπιμεινον* Ζ 340: *tarry*.
- ἐπι-μυμήσκομαι*, aor. *ἐπὶ* . . . *μνήσασθε* Ο 662: *be mindful of*.
- ἐπι-νέμω*, aor. *ἐπένευε* Ω 625: *served* (food).
- ἐπι-νεύω*, imperf. *ἐπένευε* Χ 314, lit. *he nodded with his helmet, i.e. the plumes of the crest tossed over the helmet*; aor. *ἐπὶ* . . . *νεῦσε* Α 528: *nodded assent*.
- ἐπι-νέω* (neo), aor. *ἐπένησε* Ω 210: *spin for* (to).
- ἐπι-ορκος*, -ον: *false oath, falsely* Γ 279.
- ἐπι-πίθωμαι*, subj. *ἐπιπείθεται* Α 218, imper. *ἐπιπείθεο* Α 565; imperf. *ἐπεπείθετο* (ο) Α 345: *obey, hearken to*.
- ἐπι-πελεμίζω*, aor. pass. *ἐπὶ* . . . *πελεμίχθη* Π 612: *quivered*.
- ἐπι-πλέω* (ΠΛΕΦ), imperf. *ἐπέπλεον* Α 312: *sailed over*.
- ἐπι-πλώω* (ΠΛΕΦ), 1st aor. part. *ἐπιπλώσας* Γ 47; 2d aor. part. *ἐπιπλούς* Ζ 291, the 2d aor. ind. being *ἐπέπλων*: *sail over*.
- ἐπι-προ-ίημι*, aor. *ἐπιπροέηκα* Ρ 708: *send forth* (to).
- ἐπι-πωλόμαι*, *ἐπιπωλέεταί* Γ 196: *move to and fro, pass along in review*.
- ἐπι-(ρ)ρήσσω*, iterat. imperf. *ἐπερρήσσεσκε* Ω 456, -σκον Ω 454: *drive* (thrust) *home*.
- ἐπι-(ρ)ρόομαι*, aor. *ἐπερρώσαντο* Α 529: *fell waving* (streaming) *to*.
- ἐπί-σκοπος*, ὁ (σκοπέω): lit. *that watches over*; hence *guardian* Ω 729, *beholder* Χ 255.
- ἐπίσπη* Β 359, *ἐπίσπης* Ζ 412, see *ἐφέπω*.
- ἐπι-(σ)σέύομαι*, imperf. *ἐπεσσεύοντο* Β 86; 2d aor. *ἐπέσσοντο* Π 705; perf. *ἐπέσσυται* Α 173, part. *ἐπεσσύμενον* Π 411: *hasten* Β 208, *hasten after* (to follow) Β 86, *come on* Π 411, *come forth* Χ 26, *rush upon* Ο 593, *leap on* Ρ 737, *speed on* Π 786; *ἐπέσσονται* Α 173: *is eager for, is set thereon, impels thereto*.
- ἐπίσταμαι*, subj. *ἐπίσταιται* Π 243; imperf. *ἐπίστατο* Π 142: *know how to* Ρ 671, *avail to, be able to* Π 142.
- ἐπισταμένως* Ω 623: *cunningly*.
- ἐπι-στενάχομαι*, imperf. *ἐπὶ* . . . *ἐστενάχοντο* Χ 429, 515: *join in the moan, make moan with*.
- ἐπι-στέφομαι*, aor. *ἐπεστέφαντο* Α 470: *filled to the crown* (i.e.) *to the brim*.
- ἐπι-στοναχέω* (στοναχή), aor. *ἐπεστονάχησε* Ω 79: *closed above* (her) *with a noise* (of waters), *roared above* (upon) *her*.
- ἐπι-στρέφω*, aor. part. *ἐπιστρέφας* Γ 370: *turn* (swing) *one round*.

Ἐπίστωρ (ἐπί + **ΦΙΔ**, **φείδομαι**, **φίστωρ**): *Epist'or*, a Trojan II 695.

ἐπι-σφύριον, τό (σφυρόν, *ankle*): *ankle clasps* Γ 331, II 132.

ἐπισχεμέν(αι) P 465, see **ἐπισχω**.

ἐπ-ισχω, inf. **ἐπισχέμεν(αι)** P 465: *hold, guide* (horses).

ἐπι-τέλλω B 10; imperf. **ἐπέτελλον** Z 207, **ἐπὶ** . . . **ἔτελλε** A 25, 326; aor. imper.

ἐπιτεῖλον Ω 112; mid. **ἐπιτέλλομαι** B 802, imper. **ἐπιτέλλεο** A 295; imperf.

ἐπετέλλετ(ο) Π 838: *bid, charge, enjoin, command* Z 207, *lay a charge*

(command) *upon* A 25, 326, *enjoin upon, give a message to* Ω 780; **ἐπιτεῖλον** Ω 112: *bear (my) bidding, convey*

(my) command.

ἐπιτετράφαται B 25, 62, see **ἐπιτρέπω**.

ἐπιτηδές, adv.: *sufficient for the purpose, as many as are proper, picked* A 142.

ἐπι-τίθημι, fut. inf. **θήσειν** . . . **ἐπ'** B 39; aor. **ἐπὶ** . . . **ἔθηκε** Z 357, opt. **ἐπιθεῖτε**

Ω 264: *bring (inflict) on* Z 356, *lay on (upon)* Ω 264.

ἐπι-τοξάζομαι (ΤΕΞ, *make with skill*), imperf. **ἐπετοξάζοντο** Γ 79: *aim at, shoot at*.

ἐπιτρέπεθ' P 509, see **ἐπιτρέπω**.

ἐπι-τρέπω, 2d aor. imper. **ἐπιτρέπεθ'** P 509; perf. pass. **ἐπιτετράφαται** B 25: *commit, intrust*.

ἐπι-τροχά-δην (τρέχω), adv.: *fluently, gladly* Γ 213.

ἐπι-φέρω, imperf. **ἐπ'** . . . **ἔφερον** Γ 132, fut. **ἐποίσει** A 89: *lay (hands) on* A 89, *wage* Γ 132.

ἐπι-φλέγω, **ἐπιφλέγει** B 455: *kindle, burn up*.

ἐπι-φράζομαι, aor. opt. **ἐπιφρασάλοτο** B 282: *give heed to, ponder on*.

ἐπιχευάι Ω 303, see **ἐπιχέω**.

ἐπι-χέω, imperf. **ἐπὶ** . . . **ἔχεεν** Z 419; aor. **ἐφ'** . . . **ἔχευε** Ω 445, inf. **ἐπιχευάι**

Ω 303; 2d aor. mid. **ἐπέχυντο** O 654:

pour in Π 295, *pour on* Ω 303, *shed upon* Ω 445, *raise (a barrow) over* Z 419, *rush in after* O 654.

ἐπι-χθόνιος, -ον (χθών): *lit. living on the earth, on earth, earthly* Ω 505; plur. *men (dwellers) upon the earth* A 266, 272.

ἐπι-χράω (χραφ-ω), 2d aor. **ἐπέχραον** Π 352: *fall on*.

ἔπλεο A 418, **ἔπλε'(ο)** Π 29, **ἔπλετο** B 480, see **πέλω**.

ἐποίσει A 89, see **ἐπιφέρω**.

ἐπ-οίχομαι, part. **ἐποικχόμενος** Π 155, -όμενοι Z 81, -ομένην A 31, inf. **ἐποίχασθαι**

Z 492; imperf. **ἐπώχeto** A 50: *go* Π 155, *fare all about (up and down), range* Z 81, O 676, Π 496, *fly* A 383,

descend Ω 759; **ἐποικχόμενην** A 31: *come to the loom from this point and from that, move about before the loom, ply the loom*;

ἐπώχeto A 50: *lit. went (told) over in turn (ἐπὶ)*, hence *attacked, assailed, visited*, only of attacks or visitations of a god.

ἐπ-ορνύμι, **ἐπ-ορνύω**, imperf. **ἐπώρνευε** O 613; aor. **ἐπώρσε** X 204: *urge against, allow to approach* O 613, *nervue, strengthen* X 204.

ἔπορον Ω 60, see **ΠΟΡ**.

ἐπ-ορούω, aor. **ἐπόρουσε** Γ 379, **ἐπ'** . . . **δρουσαν** O 726, part. **ἐπορούσας** Π 330:

rush on Π 320, *set on* O 726, *leap (spring) on* P 481, *dart after* X 138.

ῥέπος, τό (ΡΕΠ, **ῥεπιπον**), **ῥέπε(ι)** A 395; plur. **ῥέπεα** A 201, **ῥεπέων** Π 630, **ῥεπέεσσι** A 223, **ῥεπέεσθ'** B 342, **ῥεπέεσσι**

B 277, **ῥεπέσιν** A 77: *word(s)* A 77, *saying* A 419, *behest* A 216, *the word* X 454, *the saying* Π 686, *talk, things to say* B 213, *voice* B 807, *matter* A 108;

ῥεπέι': *by word* A 504; **ῥεπέσιν καὶ χερσίν**: *by word and deed* A 77; **πυκινὸν ῥέπος**: *memorable word* Ω 744.

ἐπ-οτρύνω, **ἐποτρύνει** Z 439, part. **ἐποτρύ-**

ρουσα Ω 297; aor. subj. ἐποτρύνω Π 525, ἐποτρύνῃσι Π 690, ἐποτρύνητον Ζ 83; *arouse, rouse, urge, spur on*.
 ἐπ-οὐράνιος, -ον (οὐρανός): *heavenly* Ζ 129.
 ἐπ-οχόμαι (ὄχος, *vehiculum*), fut. ἐποχήσεται Ρ 449: *drive*.
 ἐπτά (septem) Ζ 421: *seven*.
 ἐπτα-πόδες (πούς), adj.: *of seven feet long* Ο 729.
 ἐπτατο Π 469, see πέτομαι.
 ἐπω (σέπω, *sequor*), ἐποντα Ζ 321, mid., opt. ἐποιτο Γ 255, imper. ἐπεσθε Χ 450, inf. ἐπεσθαί Π 575; imperf. ἐπόμεν Γ 174, εἶπερ' (ο) Γ 447, ἐπετο Π 372, ἐπεθ' Π 154, ἐποντο Α 424, ἐποντ' (ο) Π 551; fut. ἐψεται Ω 733, ἔψεται Ω 182; 2d aor. ἔσπετο Γ 376, ἐσπέσθην Γ 239, ἐσπόμεθ' (α) Α 158: *be busy with, handle* Ζ 321; mid.: *follow* Α 158, *go with, accompany* Α 424, *attend on* Ω 149, *follow after* Π 372; ἀμ' ἐποντο: *pressed hard anigh* Ρ 753.
 ἐπώρνυε Ο 613, ἐπώρσε Χ 204, see ἐπώρνυμι.
 ἐπώχετο Α 50, see ἐπολχομαι.
 ἐραζε, adv.: *to the ground* Ρ 619, *on the earth* Π 459.
 ἐραμαι (ἔρος), Γ 446, imperf. ἐρασθε Π 208, aor. ἠράσατ' (ο) Π 182: *be in love* Π 208, *love* Π 182.
 ἐρα-τινός, -ή, -όν (ἐρατός): *lovely* Γ 175.
 ἐρατίζω (ἐρατός, ἐραμαι), part. ἐρατίζων Ρ 660: *craving, hungering for*.
 ἐρατός, -ή, -όν (ἔρος, ἐραμαι): *lovely* Γ 64.
 ἐργ-άζομαι (ἐργον "work"), opt. ἐργάσοιο Ω 733: *toil at, work*.
 ἐργαμένη Ρ 571, see ἐέργω.
 ἐργον, τό ("work"): *work* Β 436, plur. deeds Β 338, *handiwork* Ζ 324, *thing* Ζ 348, *mess, matters* Α 294, *affairs, doings* Γ 321, *happenings* Γ 130, *tasks, occupation* Β 137, *labors, plans* Β 38, *entreatment* Χ 395, *skill, accomplish-*

ments Α 115, *works, tillage* Π 392; *férgw*: *by deed* Α 504.
 ἐρδω (FEPΓ, for ἐρήω from ἐέργω), imper. ἐρδ' (ε) Π 443; imperf. 'ἐρδόμεν Β 306, 'ἐρδον Α 315; aor. subj. ἐέρξῃς Β 364, imper. ἐέρξον Χ 185; perf. ἐέροργας Γ 57, ἐέροργε Β 272: *do* Β 364, *work* Γ 57; ἐέρδε: *do (it), work thy will* Χ 181, *offer (do) sacrifice* Α 315, Β 306; perf.: *as wrought*; οἷα ἐέροργας *the evil thou hast wrought* Χ 347.
 ἐρεβεννός, -ή, -όν (ἐρεβος *darkness*): *dark* Χ 309.
 Ἐρεβος, τό: *Er'ebus, the abode of the dead* Π 327.
 ἐρεει Γ 462, ἐρεειν Γ 83, see ἐελπω.
 ἐρε-εἶνω (EPEF, expanded form of EP, cp. ἐρομαι, ἐρεφεν-ιω), ἐρεεινεις Ζ 145; imperf. ἐρέεινε Ζ 176, ἐρέειν Γ 191: *question, inquire of (concerning), ask*.
 ἐρεξε Β 400, see ῥέξω.
 ἐρεθίζω (ἐρέθω), imper. ἐρέθιζε Α 32, part. ἐρεθίζων Ρ 658: *vex, provoke* Α 32, *chafe* Ω 560.
 ἐρέθω, imper. ἐρεθε Γ 414, subj. ἐρέθησιν Α 519: *provoke*.
 ἐρείδω, part. ἐρείδοντες Π 108, imper. ἐρείδε Π 215; aor. part. ἐρείσας Χ 97; mid. aor. part. ἐρείσάμενος Β 109; *pass*. plup. ἠήρπειστο Γ 358; aor. part. ἐρείσθεις Χ 225: *lean* Β 109, *lean on* Χ 225, *press* Π 215, *press on* Π 108; ἐρείσάμενος Γ 736: *planted himself*; ἠήρπειστο Γ 358: *lit. was completely thrust, i.e. pressed on, forced its way*.
 ἐρείπω, 2d aor. ἤριπε Π 319, subj. ἐρίπησιν Ρ 522: *fall*.
 ἐρεψεν Β 274, see ῥέξω.
 ἐρίοντο Α 332, see ἐρέω.
 ἐρέουσα Α 419, ἐρέουσιν Χ 108, see ἐελπω.
 ἐρέτης, ὁ (EP, ἐρέσσω, Lat. *re, ra, remus*): *oarsman, rower* Α 142, 306.

ἐρετμόν, τό (ἐρέτης, *remus*): oar A 435.

ἐρεύγομαι (prothetic ἐ- + ΡΤΓ, *ructare*), part. ἐρευγόμενοι Π 162: *belch out*.

ἐρέφω (prothetic ἐ- + ΡΕΦ, *οροφή*), aor. ἔρεψα A 39, ἔρεψαν Ω 450: to roof a temple is equivalent to saying that one had built it from the ground up; hence *build completely*, or simply *build*.

ἔρεψα A 39, ἔρεψαν Ω 450, see ἐρέφω.

ἐρέω (ΕΡΕΦ, amplified from ΕΡ, see εἰρομαι and ἐπεινώ) subj. ἐρήμην A 62; imperf. ἐρέοντο A 332: *inquire of, consult*.

φέρω A 76, 204, etc., see φέρω.

ἐρήμην A 62, see ἐρέω.

ἐρητύω, imper. ἐρήτυε B 164, inf. ἐρητύνειν B 75; imperf. ἐρήτουν B 97, mid. ἐρητύνοντο O 723; aor. opt. ἐρητύσειε A 192, iterat. aor. ἐρητύσασκε B 189; aor. pass. ἐρήτυνθεν B 99: *curb, restrain, hold back, keep back, check*.

ἐρι- (an inseparable particle intensifying the word with which it is compounded = *very, much*): see the following words and D. 110.

ἐρι-αύχην (ἐρι- + αὐχήν), -ενος, plur. -ενας P 496: *strong-necked*.

ἐρι-βῶλαξ, -ακος (ἐρι- + βῶλος, *clod*): lit. *with large clods*; hence *with fertile soil, fertile, deep-soiled* A 155, Γ 74.

ἐρι-γδουπος, -ον (ἐρι- + Γ-ΔΟΥΠ, *δοῦπος, crash*): *loud-thundering* Π 88.

ἐριδ-αίνω (ἐρις), dual ἐριθαίνετον A 574, ἐριθαίνομεν B 342: *strive, quarrel, fight, contend*.

ἐριδ-μαίνω (ἐρις), subj. ἐριδμαίνωσι Π 260: *vex*.

ἐρι-δουπος (ἐρι- + Γ-ΔΟΥΠ, *δοῦπος, crash*): *echoing* Ω 323.

ἐρι-ηρος, -ον (ἐρι- + ἤρα, *fit*): lit. *gratifying*; hence *trust* Γ 47.

ἐρίξω (ἐρις), inf. ἐρίζεσθαι A 277; imperf. ἔριξε Z 131; aor. opt. ἐρίσσειε Γ 223, part. ἐρίσαντε A 6: *strive, quarrel, vie, contend*.

ἐρι-κυδής, -ές (ἐρι- + κύδος): lit. *very glorious, glorious* Γ 65, *noble* Ω 802.

ἐρίνεός, ὅ: *wild fig tree* Z 433.

Ἐρι-ούνης, ὁ (ἐρι- + οὐνημη): *helper* Ω 360, epithet of Hermes.

ἐρίπῃσι P 522, see ἐπεινώ.

ἔρις, -ιδος, ἡ: *strife, contention* A 8, *hostility* A 319, *quarrel* Γ 100, *fight* Π 662, *battle* Γ 7, *war* Π 476, plur.: *wranglings* B 376; ἐριδι ξυνελαννόμεναι: *join battle* X 129.

ἐρίσαντε A 6, ἐρίσσειε Γ 223, see ἐρίξω.

ἐρί-τίμος, -ον (ἐρι- + τίμη): *very precious* B 447.

ἐριφος, ὁ, ἡ: *kid* Π 352.

ἔρκος, -εος, τό (ἐρέργω, but with obsolete ε): *fence* O 646, *bulwark* A 284, Z 5 *court* Π 231, Ω 306.

ἔρμα, -ατος, τό: *support* A 486, *prop* B 154, *stay* Π 549.

Ἑρμῆας: *Her'mes*, son of Zeus and Maia; see on B 104.

Ἑρέξης B 364, Ἑρέων X 185, see φέρω.

ἔρος, ὁ: lit. *love* Γ 442; hence *desire, craving* A 469: *had put away from them the desire of (craving for) meat and drink*; γούν ἐξ ἔρον εἶην: *satisfied my desire with moan* Ω 227.

ἔρπω (serpo), ἔρπει P 447: *creep*.

ἔφρηξεν Γ 348, see φρηγνύμι.

ἔρρειεν Π 110, see ῥέω.

ἔρριψε X 406, see ῥίπτω.

ἔρρωατο X 303, ἔρρωτο Π 542, Ω 499, see ῥύομαι.

ἔρρωτάξεν Ω 755, see ῥυστάξω.

ἔρρω (FEP, *εῤῥᾱ, ἀπέεῤῥᾱ*), imper. *εῤῥῷ* (ε) X 498, *εῤῥεπε* Ω 239: *begone, out with thee (you)*.

ἔρρώσαντο Ω 616, see ῥύομαι.

ἔρρῶατο O 654, see φέρω.

ἔρθετο Z 403, see ῥύομαι.

ἔρθω, subj. ἐρθώ Ω 658, part. ἐρθῶν Ω 470; imperf. ἔρθηκε Π 369; fut. ἐρθῆαι Ω 156; aor. ἔρθεαν Γ 113, part. ἐρθῆας

Z 217; 2d aor. ἡρόκακε Φ 594, imper. ἐρύκακετε Z 80: *keep* Z 217, *keep back* Ω 658, *hold back* Γ 113, *restrain* Π 369, *mind* (the horses) Ω 470, *rally* Z 80; ἀπὸ . . . ἐρύξει Ω 156: *scare away*.

Ἐρύλαος: *Eryla'us*, a Trojan Π 411.

Ἐρύμας, -αντος (ἐρυμα, *fence*): *Er'ymas*, a Trojan Π 345.

ἐρύξει Ω 156, see ἐρόκα.

φερύσας Ω 16, φερύσαιτο Ω 584, φερύσαντες Σ 232, φερύσαντο Α 466, φερύσασθαι Χ 351, φερυσσάμενος Α 190, φερυσσασθαι Σ 174, φερύσσαστο Χ 367, see φερώ.

φερυ-άρματος (φερώ), nom. plur.: *that draw the chariot, chariot-drawing* Π 370.

ἐρυσ(ι-πολις (φερώ): *city-protecting* Z 305.

ἔρυσσo Χ 507, ἔρυστο Ρ 518, see ῥόδομαι.

ἐρύσσομεν Α 141, negl. f, see φερώ.

φερώ (*verro*), part. φερώων Χ 493; fut. φερώουσι Χ 67; aor. ἐρύσε Π 863, negl. f (from stem φρυσ the monosyllabic form of stem φερυς, originally ξ-φρυσσε), ἐρύσσειν Σ 165 (originally ξ-φρυσσειν), φερυσεν Ρ 581, ἐφέρυσσαν Α 485, Π 781, subj. ἐρύσσομεν Α 141, Ρ 635, 713, negl. f, part. φερύσας Ω 16, φερύσαντες Σ 232; mid. aor. ἐφερύσσαστο Χ 306, φερύσσαστο Χ 367, φερύσαντο Α 466, Β 429, Σ 152, Ω 624, opt. φερύσαιτο Ω 584, inf. φερύσασθαι Σ 174, φερύσασθαι Χ 351, part. φερυσσάμενος Α 190, Γ 271, 361; plup. φεφρύατο Ο 654: *draw* Α 190, *drag* Σ 152, *hale* Ρ 581, *pluck* Χ 493, *draw up* Α 485, *draw forth* Σ 232, *draw off* Α 466, *tear* Χ 67, *launch* Α 141, *refrain* Ω 584, *balance* (with gold) = *pay thy weight in gold* Χ 351; φεφρύατο Ο 654: *were drawn up*.

ἔρχομαι (EP, ἐρ-χ and ΕΛΤ-Θ, ἐλουθ), ἔρχομ Α 168, ἔρχεαι Χ 483, ἔρχεται Α 120, ἔρχονται Β 801, imper. ἔρχεο Ζ

270, ἔρχεσθον Α 322, ἔρχεσθ' (ε) Β 381, inf. ἔρχεσθ(αι) Γ 394, part. ἐρχόμενον Γ 22, ἐρχομένων Β 457, ἐρχομένοισιν Ρ 741, ἐρχομένων Β 88; fut. ἐλεύσομαι Ζ 365, ἐλεύσεται Α 425; aor. ἦλθον Α 207, ἦλθε Α 12, ἦλθον Β 249, ἦλυθον Α 152, ἦλυθες Γ 428, ἦλυθε Γ 205, ἦλυθ' Π 478, ἦλυθον Ω 495, subj. ἔλθω Φ 567, ἔλθῃ Π 622, ἔλθωσι Φ 532, opt. ἔλθοις Ω 556, ἔλθοι Χ 43, imper. ἐλθέ Ω 112, inf. ἐλθεμεναι Α 151, ἐλθέμεν' Ω 203, ἐλθεῖν Β 413, part. ἐλθόν Α 269, ἐλθόντ' (α) Ζ 257, ἐλθόντες Ζ 435, ἐλθοῦσα Α 401, ἐλθοῦσ' Α 394; perf. εἰλήλουθα Ω 460, εἰλήλουθας Α 202: *come* Α 12, often, *go* Α 120, often, *march* Β 801, *advance* Γ 14, *depart* Χ 483, *go on a journey* Α 151.

(1) ἐρωέω (ῥέω, cp. (1) ἐρωή), fut. ἐρωήσεται Α 303: *stream, gush, flow*.

(2) ἐρωέω ((2) ἐρωή), imper. ἐρώει Β 179, Χ 185: *hold back, tarry, recoil* Β 179, *draw back, linger* Α 185.

(1) ἐρωή, ἡ (ῥέω, ῥώομαι, ρωο): *force, effort* Γ 62, *assault* Ρ 562.

(2) ἐρωή, ἡ (proth. ἐ- + ΠΤ, ρωφ, ἐρωφῆ, Germ. "Ruhe"): *pause* Π 302, Ρ 761.

ἐς (ἐν) Α 100, see ἐς; also in composition for ἐν.

ἐσ-άγω, part. ἐσάγουσα Ζ 252, 2d aor. ἐς . . . ἀγαγε Ω 447, ἐς . . . ἀγαγον Ω 577: *lead in, bring in*.

ἐσ-αδρέω, aor. opt. ἐσαδρήσειε Γ 450: *spy out, set eyes on*.

ἐσ-άλλομαι, aor. ἐσῆλατο Π 558: *leap on*. ἔσαν Α 267, see εἰμῖ.

ἐσάωσαν Φ 611, ἐσάωσας Χ 18, see σαώω.

ἐσάσθαι Ω 646, see φέννῃμ.

ἐσβεισεν Π 293, see σβέννῃμ.

ἐσ-δέркоμαι, 2d aor. ἐσέδρακον (ἀντην): *looked upon her face* Ω 223.

ἔσαι Α 563, see εἰμῖ.

ἐσέδρακον Ω 223, see ἐσδέркоμαι.

ἐσεμάσαστο Ρ 564, see ἐσμάλομαι.

ἔσεται A 211, see εἰμί.
 ἐσέχυντο Φ 610, see ἐσχεόμαι.
 ἐσέλατο Π 558, see ἐσάλλομαι.
 ἐσθίω (ΕΔ, φαγ, βρω), aor. ἔφαγε B 317, 'φαγον Ω 411; the fut. is ἔδομαι, see ἔδο: eat.
 ἐσθλός, -ή, -όν: good A 108, goodly A 576, valiant Z 444, brave Z 452, noble Π 327; ἐσθλός ἐών Π 837: for all his valor; ἐσθλά B 272: good deeds.
 ἐσθός, τό (FES, φέννυμ): raiment Ω 94.
 ἔσθω (ΕΔ + θ = ἐδθ = ἐσθ), ἔσθουσ(ι) Ω 415, inf. ἐσθέμεναι Ω 213, part. ἔσθων Ω 476: eat.
 ἔσφιδε Z 235, ἐσφιδέμεν Π 256, see ἐσοράω.
 ἐσ-μαλομαι, aor. ἐσεμάσαστο P 564: distress.
 ἔσομαι Z 409, ἔσομαι Π 499, see εἰμί.
 ἐσ-οράω, fut. ἐσώφεται Ω 206; 2d aor. ἔσφιδε Z 235, inf. ἐσφιδέμεν Π 256: look upon, light on with the eyes.
 ἐσπέριος, -η, -ον (ἐσπερος, vesper): in the evening Φ 560.
 ἐσπερος (vesper), adj.: of the evening, evening, Hesperus X 318.
 ἐσπέσθην Γ 239, see ἔπω.
 ἔσπετε Π 112, a 2d aor. imper.: tell.
 ἔσπετο Γ 376, ἐσπόμεθ' A 158, see ἔπω.
 ἔσσειαι X 486, ἔσσειται B 393, see εἰμί.
 ἔσσειοντο B 150, see σεύω.
 ἐσσί Γ 164, see εἰμί.
 ἔσσο Γ 57, φέσσον Π 670, see φέννυμ.
 ἔσσομενα A 70, ἐσσομένοις B 119, see εἰμί.
 ἐσσυμένην Π 9, ἐσσύμενον Z 518, ἐσσύμενος P 663, see σεύω.
 ἐσσυμένως, adv. from the participle of ἔσσυμαι (perf. of σεύω): speedily, hastily, quickly Γ 85, swiftly Ω 124, eagerly O 698.
 ἔσσω Π 585, ἔσσοντο B 809, see σεύω.
 ἐστάμεν' O 675, ἐστάμεναι O 666, ἔσταν

A 535, ἔσταότ(α) B 170, ἔσταότες B 320, see ἴστημι.
 ἐστεναχίζετο B 95, see στεναχίζω.
 ἐστενάχοντο Π 393, see στενάχω.
 ἔστη B 101, ἔστηκ(ε) Γ 231, ἔστήκει O 730, ἔστήκη P 435, ἔστησαν A 448, see ἴστημι.
 ἐστήρικτο Π 111, see στηρίζω.
 ἐστιχάοντο B 92, see στιχάω.
 ἔστιχον Π 258, see στείχω.
 ἐστόρισαν Ω 648, see στορνέμυ.
 ἐστρατόντο Γ 187, see στρατόμα.
 ἐστυφελίξε X 496, ἐστυφελίξαν Π 774, see στυφελίζω.
 ἔστωρ, -ορος, ὁ: upright peg (pin) Ω 272.
 ἔσφαξαν A 459, see σφάζω.
 ἔσχεθι Π 340, ἔσχεθον O 653, ἔσχ(ε) B 275, see ἔχω.
 ἐσ-χέομαι, 2d aor. ἐσέχυντο Φ 610: pour into.
 ἔσχετο P 696, ἔσχοντο Γ 84, see ἔχω.
 ἔσω (ἐνς, εἰς), adv.: within Ω 155, see εἶσω.
 ἔται Π 456, see φέτης.
 ἐταίριζω (ἐταρος), aor. inf. ἐταίρῃσαι Ω 335: be a companion to.
 ἐταῖρος, ὁ A 183, and ἔταρος, ὁ A 349 (stem σεφ-ε, σφ-ε, φέτης): comrade, companion, dependent A 183; κακῶν ἔταρε Ω 63: lover of ill company.
 ἐτάνυσσαν A 486, ἐτάνυσσε Π 662, ἐτάνυσθεν Π 475, see τανύω.
 ἔτας Z 239, see φέτης.
 ἔτεκε Z 196, ἔτεκες A 352, see τίκτω.
 ἐτέός, -ή, -όν (for σε-τε-φος, cp. εἰμί, esse): true; ἐτέον, neuter as a noun: the truth, or as an adv.: in accordance with truth, truly B 300.
 ἔτερ-αλκής, -ες (ἐτερός + ἀλήκη): that can turn the balance (fortune) of battle O 738.
 ἔτερος, -η, -ον (ΣΕΜ, σα, σε-τερο-ς): the one, the other of two; ἔτερον . . . ἐτέρη: one . . . one, the other Γ 103; opposite

Ω 598, *next* Π 179; ἐτέρῃφι = χειρὶ ἐτέρῃ, see D. 64: *in the other hand* Π 734, *with the other hand* (the left hand) X 80.

ἐτέρωθεν (ἐτερος), adv.: lit. *from another point*, i.e. *at another point* Γ 230, *over against* (him), *on the other side* A 247, *on the other side* Π 427, *in her turn* X 79.

ἐπερμαιν Z 515, 'τέρμαιν Z 374 are 2d aorists of which no present exists (see TEM): *come upon*, *find* Z 374, *overtake* Z 515.

ἐπέτυκτο O 643, ἐτευε Z 314, see τεύχω. φέτης (stem σφ-ε, σφ-ε, σφέτης, *suetus*), only in the plur.: *friends* Π 456, *fellows* Z 262, *fellow townsmen* Z 239.

ἐτήτυμος, -ον (εἶμι, esse, ἐτεός, ἐτυμος *true*, *real*): *true* X 438; neuter as adv.: *surely*, *actually* A 558.

ἐτι A 96, ἐτ' A 573, ἐτ' B 344 (et): *still* A 96, *once more* A 455, *again* B 258, Z 367, *yet* Π 651, *yet more* B 39, *longer* B 260; with οὐ: *no longer* A 296, 593.

ἐτίθει X 210, see τίθημι.

ἐτίναξε Γ 385, ἐτίναχθεν Π 348, see τινάσσω.

ἐτλαν Φ 608, ἐτλην X 251, ἐτλητε Ω 35, see τλῆναι.

ἐτοιμάζω (ἐτοῖμος), aor. imper. ἐτοιμάσατ(ε) A 118: *prepare*, *make ready*.

ἐτοῖμος, -η, -ον: *ready* Ω 627.

φέτος, -εος, τό (vetus): *year* B 328.

ἐτραπε Π 657, ἐτράπετ(ο) A 199, ἐτράποντο Γ 422, see τρέπω.

ἐτραφον A 251, see τρέφω.

ἐτρεσαν Π 729, ἐτρεσε X 143, see τρέω.

ἐτύπη Ω 421, see τύπτω.

ἐτύχθη B 155, see τεύχω.

φετώσιος, -ον: lit. *a useless thing*; hence *in vain* Γ 368, *idly* Γ 633.

εὖ A 164, εὖ A 368 (neuter of εὖς, εὖς, used as an adv., see εὖς): *well* A 185, *well*, *properly* A 164, *fairly* A 368, *clearly* Γ 235, *for our weal* (good) B 253.

ἔφφαδεν P 647, see φανάνω.

εὖ-δητος, -ον (δέω, *build*): *well-built*, *well-built* A 448.

εὖδω, εὖδεις B 23, εὖδουσι Ω 363, inf. εὖδεν B 24, part. εὖδων B 19; imperf. ἤδω B 675, ἤδον Ω 678, iterat. imperf. ἤδεσκ(ε) X 503: *sleep*, *slumber* B 19, *be asleep* Ω 363.

Ἐυδωρος (διδωμι): *Eudo'rus*, son of Herm'es and Polyme'le, and a chieftain of the Myrmidons Π 179.

εὖ-φαιδής, -ές (φείδος): *fair* Γ 48.

εὖ-φαιγής, -ές (φέρων): *well-wrought* Ω 396.

εὖ-φαικτός, -ή, -όν (φερκτός the verbal adj. of φέρω): *well-wrought* Π 743.

εὖ-ζωνος, -ον (ζώνη): *well-girded*, i.e. of *fine physique*, *graceful* A 429, *fair-girdled* Z 467.

εὖ-ηκής, -ές (AK, acies, *acutus*, *acuo*): *keen*, *sharp-pointed* X 319.

Εὖ-ιππος: *Euipl'pus*, a Trojan Π 417.

εὖκλος, -ον (with vocalized *κ*, from *ε*κ(ε)-κλος, cp. *ε*κκλητος): *undisturbed*, *at one's ease*; μάλ' εὖκλος: *in all quietness* A 554.

εὖ-κλέως (κλέος): *gloriously* X 110.

εὖ-κνήμις, -ίδος (κνήμις): *well-greaved* A 17, an epithet of the Achaeans.

εὖ-κτίμενος, -η, -ον (part. of κτίζω): *well-built*, *established* Z 13.

εὐλή, ἡ (orig. ἐφελή, *felidō*): *worm*, *maggot* X 509.

εὖ-μμελής (μελή, *ash tree*): nom. adj.: *of the good ash* *spear* Z 449.

εὐνάω (εὐνή), aor. pass. part. εὐνηθεῖσα Π 176, εὐνηθέντε Γ 441: *having couched* (*lain*) (with a god) Π 176; εὐ.ηθέντε Γ 441: (let us have joy of love) *upon our couch*, i.e. *having gone to bed*, *go to bed* and.

εὐνή, ἡ (orig. ἐφενή): *bed*, *couch* Z 25, *covert* X 190, *rest* Ω 130; εὐνάς Ω 615: *couching places*; εὐνάς A 436: lit. *sleep-*

ers (cp. *εὐνάω*), but in a technical sense: *sinking stones, mooring stones*, which served as anchors.

εὐνις, acc. *εὐνιν*: *lacking*; *εὐνιν ἔθηκε* X 44: *hath bereft*.

εὐ-ννητος, -ον (*νέω, nere, spin*): *well-spun* Ω 580.

εὐ-ξεστος, -η, -ον (*ξέω, polish*): *polished* Π 402.

εὐ-ξοος, -ον (*ξέω*): *polished* B 390.

εὐ-πατέρεια (*πατήρ*): *high-born*, lit. daughter of a noble father Z 292.

εὐ-πεπλος, -ον (*πέπλος*): *fair-robed* Z 372.

εὐ-πηκτος, -ον (*πήγνυμι*): *firm-wrought* Ω 675.

εὐ-πλεκής, -ές (*πλέκω*): *well-woven, deftly woven* B 449.

εὐ-πλόκαμος, -ον (*πλόκαμος*): *fair-tressed* Z 380, *goodly haired* X 442.

εὐ-πόλιτος, -η, -ον (and -ος, -ον): *fair-wrought* Π 106, *well-tanned* Π 636.

εὐ-πολος, -ον: *rich in horses, of the goodly steeds* Π 576.

εὐρίσκω, 2d aor. *ἤρε* Ω 83, *ἤρον* A 329, subj. *εὐρή* X 192, inf. *εὐρέμεναι* B 343, part. *εὐρών* Γ 24, 2d aor. mid. *εὔρετο* Π 472: *find*.

Εὐρος, ὁ: *Eu'rus*, the East Wind B 145.

εὐ-ρρεής, -ές (*ρέω*), gen. -έος: *fair-flowing* Z 508.

εὐ-(ρ)ρείτης (*ρέω*), gen. -ᾶο Z 34: *fair-flowing*.

εὐρυ-άγυια ἢ (*ἄγω*): *with wide streets, wide-wayed* B 12.

Εὐρύ-αλος (*ἄλλομαι, sal-ire*): *Eury'alus*, son of Mecis'teus, a chieftain of the Argives Z 20.

Εὐρυ-βάτης (*βαίνω*): *Euryb'ates*, Agamemnon's herald A 320.

εὐρυ-οδείης, gen. (*ὁδός*): *wide-wayed* Π 635.

εὐρύ-Φοπα (FEP, *φύψ, voice*), nom., acc., and voc.: lit. *wide-voiced*, i.e. *far-thundering, far-sounding* A 498.

Εὐρύ-πυλος (*πύλη*): *Euryp'ylos*, a Thes-salian chieftain Z 36.

εὐρύς, -εία, -ύ (EFEP, with vocalized *f* + suffix *v*; *εὐρυ, εὐρος*; fem. *εὐρεΐα*), acc. sing. masc. *εὐρύν* A 229 and often, and *εὐρέα* Z 291: *wide* A 384, *wide-spreading* A 229, *broad* A 478. Comparative *εὐρότερος* Γ 194.

Εὐρυ-σθεύς, -ῆος (*σθένος*): *Eurys'theus*, son of Sthenelus, king of Mycenae O 639.

εὐς P 491, *ἦς* Γ 167, gen. *έης* A 393, acc. [*έν* Θ 303] *ήν* Z 8, neuter *ή* P 456; gen. plur. *έων* Ω 528: *goodly, brave, valiant*; *έων* Ω 528: *blessings*. Note that the neuter sing. *έ* A 73, is commonly used as an adverb in Homer and in later Greek, only in Homer it is rarely contracted to *εὔ*.

εὐ-σκοπος, -ον (*σκοπός, σκέπτομαι*): *clear-sighted* Ω 24.

εὐ-(σ)σέλμος, -ον (*σέλμα, deck*): *well-decked, well furnished with decks* B 170, *well-timbered* Π 1.

Εὐσσωρος: *Eussor'us*, a Thracian Z 8.

εὐ-σσωτρος, -ον (*σῶτρον*): *with good fellows, of goodly fellows* Ω 578.

εὔτε, conjunction: *when* Z 392; *εὔτε κε* + subj.: *when, whenever* A 242, *even as* Z 515.

εὐ-τείχεος, -ον (*τείχος*): *well-walled* A 129; in Π 57 the acc. sing. fem. is *εὐτειχέα* as though from *εὐτειχής*.

εὐ-τροχος, -ον (*τροχός*): *smooth-wheeled* Ω 150, *fair-wheeled* Ω 179, *smooth-running* Ω 711.

εὐ-τυκτος, -ον (*τεύχω*), *well-wrought* Γ 336.

Εὐ-φορβος (*φέρβω*): *Euphor'bus*, son of Pantho'us II 808.

εὐ-φραίνω (*φρήν*), aor. *ἠύφρηνε* Ω 102: *cheer*.

εὐ-φρων, -ον (*φρήν*): *strong-hearted, cheery, that maketh glad the heart* Γ 246.

εὐχετόμαι (εὐχομαι, εὐχος), inf. εὐχετάσθαι Z 268, imperf. ἡνυχετόντο X 394: *pray to*.

εὐχομαι (εὐχος) Z 211, εὐχεται A 91, εὐχόμεθ(α) Z 231; imper. εὐχεο Π 844, inf. εὐχεσθαι Z 240, part. εὐχόμενος A 43, εὐχομένη Z 304, imperf. ἡνυχέ(ο) Γ 430, ἡνυχετο A 450, ἡνυχοντο Γ 296; aor. ἡνυξαντο A 458, part. εὐξάμενος Π 253, εὐξαμένοις A 453: (1) *pray aloud, pray, worship* A 87; (2) *speak aloud, i.e. assert, profess* A 91, *avow oneself* B 82; (3) *boast* A 397; εὐχόμενος: *praying, i.e. in prayer* (1) A 43, but εὐχόμενος P 537: *exultingly* (3); ἡνυχετο A 450: *continued in prayer*.

εὐχος, τό (εὐχή): *glory* Π 625.

εὐχολή, ἡ (εὐχος, εὐχομαι): *vow* A 65, *boast, glory* B 160, *pride, cause of exultation* X 433.

εὐ-ώδης, -ες (δῖω, odor): *sweet-scented, perfumed, fragrant* Γ 382.

ἐφ' A 350, see ἐπὶ.

ἔφαγε B 317, see ἐσθλω.

ἐφάνθη P 650: *was manifest*, see φαίνω.

ἐφάμην Γ 366, see φημί.

ἔφαν Γ 161, see φημί.

ἔφανεν Π 299, **ἐφάνη** B 308, see φαίνω.

ἔφαντο Z 501, see φημί.

ἐφάπτομαι (ἀπτω), perf. ἐφήπται B 15; plup. ἐφήπτο Z 241: *be fastened upon, hang over, threaten, be near at hand for*.

ἔφασαν O 700, **ἔφατ(ο)** A 33, see φημί.

ἐφ-έξομαι, part. ἐφεξόμενοι Γ 152: *sit on*.

ἐφειστήκει Z 373, see ἐφίστημι.

ἐφ-έπω, imper. ἔφεπ(ε) O 742, Π 724, part. ἐφέπων Ω 326, imperf. ἔφεπε Π 732; fut. ἐφέψεις Φ 588, 2d aor. subj. ἐπίσπης Z 412, ἐπίσπῃ B 359: *go after, follow after, speed after, pursue* X 188, *drive after* Π 724, Ω 326, *hold (guide, turn) against* Π 732, *rush on* O 742, *join, reach, meet* Z 412, X 39, *encounter* B 359.

ἐφειστατός P 609, **ἐφέστασαν** O 703, see ἐπίστημι.

ἐφ-έστιος, -ον (ἐπὶ + ἐστία = ἐφ' ἐστία): *lit. at the hearth, then at home, in the city, then native inhabitants*, plur. B 125.

ἐφ-ετμή, ἡ (ἔτημι): *charge, command, bidding, behest, commandment* A 495.

ἐφ-εὐρίσκω, 2d aor. opt. ἐφεύροι B 198: *find*.

ἔφη A 584, see φημί.

ἐφήκεν A 445, see ἐφίημι.

ἐφ-ημοσύνη, ἡ (ἐφίημι): *bidding* P 697.

ἔφην Π 61, see φημί.

ἔφηνε B 318, see φαίνω.

ἐφήπται B 15, **ἐφήπτο** Z 241, see ἐφάπτω.

ἐφήσεις A 518, see ἐφίημι.

ἐφήσθα A 397, see φημί.

ἐφήσω Ω 117, **ἐφήω** A 567, see ἐφίημι.

ἔφθη Π 314, see φθάω.

ἐφθίαθ' A 251, see φθίνω.

ἐφίεις A 51, **ἐφίεμένη** Ω 300, see ἐφίημι.

ἐφ-ίημι, part. ἐφίεις A 51, part. mid. ἐφίεμένη Ω 300, fut. ἐφήσω Ω 117, ἐφήσεις A 518; aor. ἐφήκεν A 445; 2d aor. subj. ἐφήω A 567: *send to* (with the command) Ω 117, *bring upon* A 445, *lay (hands) on* A 567, *aim at* A 51, *let fly at, smite into* Π 812, *set on, incite to, constrain, cause* A 518, *propose, be eager for* Ω 300.

ἐφίλησα Γ 207, see φιλέω.

ἐφ-ίστημι, perf. part. ἐφειστατός P 609; plup. ἐφειστήκει Z 373, ἐφέστασαν O 703, Π 217: *stand by* (one another) Π 217, *take one's stand on* Z 373, *stand to, stand over against* O 703; ἐφειστατός: *had mounted* P 609.

ἐφόβηθεν O 637, **ἐφόβησας** X 11, see φοβέω.

ἐφ-οπλίζω (ὀπλον), aor. opt. ἐφοπλίσαιτε Ω 263: *make ready*.

ἐφ-οράω, ἐφορᾷ Γ 277: *look upon, behold, see*.

ἐφορμάω, aor. ἐφόρμησαν Γ 165: *brought (war) on*; mid. ἐφορμάεται Ο 691: *rush on*; pass. aor. opt. ἐφορμηθεῖεν Ω 800: *made onset*, part. ἐφορμηθέντα Ζ 313, ἐφορμηθέντε Ρ 489, ἐφορμηθέντες Ζ 410: *set upon, attack*.

ἐφράσσάτο Ω 352, ἐφράσσαντο Ο 671, see φράζω.

ἐφ' ὑπερ-θε(ν): *above* Ω 645.

Ἐφύρη: *Eph'yre*, old name of Corinth Ζ 152.

ἐφύτευσαν Ζ 419, see φυτεύω.

ἐφόρμησαν Γ 165, see ἐφορμάω.

ἐχάρη Γ 23, ἐχάρησαν Γ 111, see χαίρω.

ἐχεαν Ω 799, ἔχεεν Ζ 419, ἐχέοντο Π 267, see χέω.

Ἐχε-κλῆς, -έος (ἐχω + κλέος): *Ech'ecles*, son of Ac'tor Π 189.

Ἐχε-κλος (ἐχω + κλέος): *Ech'eclus*, a Trojan Π 694.

ἐχέμεν Ρ 476, ἔχε Β 33, ἔχεο Π 501, see ἐχω.

ἐχε-πυκνῆς, -ες (ἐχω + πύκη, *fir tree*, whose needles are sharp-pointed): *having a point, piercing sharp* Α 51.

ἐχίσκειν, Γ 219, ἔχεσκ' Χ 458, ἔχετ(ο) Α 513, ἐχέτω Γ 282, see ἐχω.

ἐχευαν Γ 270, ἔχευε Ω 445, see χέω.

ἐχθιστος Α 176, see ἐχθρός.

ἐχθο-δοπήσαι, an aor. inf. occurring only in Α 518. It is paraphrased by ἐχθρόν γενέσθαι and is probably from ἐχθρός + a supposed δοπέω = *to act in a hostile manner toward*, i.e. *quarrel with*.

ἐχθος, τό, plur. ἐχθεα Γ 416: *enmities*.

ἐχθρός, -ή, -όν (ἐχθος): *hated* Π 77, superl.

ἐχθιστος (ἐχθος): *most odious, most hateful, most hated* of Α 176, Β 220.

Ἐχλος (ἐχω): *Ech'lius*, a Lycian Π 416.

ἐχω (orig. σέχω) Α 163, ἔχεις Π 204, ἔχει Α 82, ἔχουσι Ζ 525, subj. ἐχῆς Α 133, ἐχγον Ρ 445, opt. ἐχοιμι Ω 212, imper. ἔχε Β 33, ἐχέτω Γ 282, inf. ἐχειν Α 113,

ἐχέμεν Ρ 476, part. ἐχων Α 14, ἐχοντα Π 739, ἐχοντες Π 68, ἐχοντας Π 261, ἐχουσα Ω 105, ἐχουσας Π 112, ἐχούσας Π 355; imperf. ἐχον Γ 123, ἐχεν Π 110, ἐχον Χ 474, ἐχες Π 730, ἐχε Β 2, ἐχεν Π 763, ἐχον Α 463, iterat. imperf. ἐχεσκειν Γ 219, ἐχεσκ' Χ 458; fut. σχήσω Ω 670; 2d aor. ἔσχ'(ε) Β 275, ἔσχεν Π 740, another form of the 2d aor. ἔσχεθε Π 340, ἔσχεθε Α 219, ἔσχεθον Ο 653, ἔσχεθον Π 506, inf. σκέμεν(αι) Π 520; mid. imper. ἔχεο Π 501; imperf. ἐχετ(ο) Α 513, ἐχεθ Ζ 398, ἐχοντο Χ 409; fut. inf. σχήσεσθαι Ρ 503, σχήσεσθ(αι) Ρ 639; 2d aor. ἔσχετο Ρ 696, ἔσχοντο Γ 84, opt. σχολατ'(ο) Β 98, imper. σκέσθε Χ 416: *have*. (1) **Trans.** Γ 53, *have* longing for Ζ 362, *have* to (as) wife Γ 123, *receive*, *win* meed like thine Α 163, *keep* a meed of honor Α 133, 356, *keep* her in my house Α 113, *keep* safe the noble wives Ω 730, *keep*, *hug*, *fondle*, *cherish* his wrath Α 82, *dwell in*, *inhabit* Β 13, *pride* or *frenzy* possesses one Χ 458, Ο 543, *trembling* seizes (*comes on*) one Ζ 137, Γ 342, *sleep* seizes, *enchains*, *holds* one Β 2, *bear* a scepter Β 101, *carry* a boy in her arms Ζ 400, *carry* a spear Ζ 319, *wear* a bow on his shoulders Α 45, *hold* a chaplet Α 14, *hold* πεμπύβολα Α 463, *hold* his head on high Ζ 509, *hold* the spear firm Π 520, *hold* horses Π 506, *hold* by the foot Π 763, the lyre that Apollo *held*, *wore*, *carried*, *played* Α 603, he *continued* to *hold* his hand on the hilt, i.e. he *stayed* his hand on the hilt Α 219, his helmet *held* (i.e. *kept up*), *emitted*, *made* a din as it was struck Π 105, *get* a grasp of Π 520, *hold* fast, *keep* in mind Β 33, *keep* back, *check*, *restrain* the old man Χ 412, *hold* back, *detain*, *keep* the corpse of Hector Ω 115, they *held* her up (*sup-*

ported her) as she was fainting X 474, his arm grew tired as he held up his huge Mycenaean shield before him II 107, his armor held (i.e. covered, protected) his flesh X 322, the prows protected them O 653, the collar bones hold (i.e. inclose, clasp) the neck X 324, to have horses in guidance, hold horses in hand, guide, drive horses Γ 263, II 378, P 476. (2) **Intrans.** continue, persist Ω 27, the bone held (i.e. withstood) not II 740, only the skin held (i.e. remained unsevered) II 340. **ἔχω** + inf. have no ability to (reason for) = cannot II 110. **Mid.** hold oneself fast to, cling close to (as she had embraced him, so she held herself (clung) to him) A 513, they refrained themselves (abstained) from battle Γ 84, Hector will no longer refrain (control) himself P 639, hold oneself from, cease (desist) from battle P 503, hold out, stand fast, hold one's ground II 501, hold yourselves back, i.e. restrain yourselves, desist, stop, let be X 416. **Pass.** his daughter was held as wife by Hector Z 398, they were holden of (fell to) crying X 409, he was holden of, i.e. was worn out with (oppressed by) difficult breath II 109, his voice was held, stuck in his throat, was choked P 696. — Note that **ἔχων** often means with A 18, 45, 168, etc.

ἐχώρησαν O 655, see **χωρέω**.

ἐχώσατο A 64, see **χώμααι**.

ἔω A 119, **ἔων** A 131, see **ελμ**.

ἔωσε II 410, see **ώθεω**.

Z

Z = Iliad vi.

za-, prefix of uncertain origin: thoroughly, very, see the following words and D. 110.

ζά-θεος, -η, -ον (ζα- + θεός): most holy, very holy A 38, said of places.

ζά-κotos, -ον (ζα- + κóτος, resentment): (very resentful) = sullen, sulky, surly, churlish Γ 220.

ζεύγλη, ἡ (cp. ζεύγνυμι): mane cover, mane cloth, virtually our "hame cover" P 440.

ζεύγνυμι, **ζευγνῶ** (ζυγόν, *jungo*, "yoke"), inf. ζευγνύμεναι Γ 260, ζευγνύμεν II 145; imperf. ζεύγνυσσαν Ω 783; aor. ζεύξ (ε) Ω 690, ζεύξαν Ω 277, opt. ζεύξειεν Ω 14; imperf. pass. (dual) ζευγνύσθην Ω 281: act. yoke, harness; pass. for mid.: let yoke.

Ζεύς (ΔIF, δῖος = διφός, *divus*, *Jovis*), gen. Δῖος A 5, Ζηνός II 37; dat. Δι A 419, Ζηνί X 302; acc. Δία A 394, Ζῆν Ω 331; voc. Ζεῦ A 503: *Zeus*, son of Cron'us and Rhe'a, husband of He'ra god of the bright, shining heaven whose dwelling is on the summit of Mt. Olympus.

Ζέφυρος (ζόφος): *Zephyr*, the *Afternoon Wind*, *West Wind* B 147.

Ζῆν Ω 331, Ζηνί X 302, Ζηνός II 37, see Ζεύς.

ζυγό-δεσμον, τό (ζυγόν + ΔΕ, δη, δέω): yoke band Ω 270.

ζυγόν, τό (ΖΤΓ, *jugum*, "yoke"): yoke II 148; ζυγόφιν: from under the yoke Ω 576.

ζωγρέω (ζῶς + ἀγρέω, *take*), imper. ζώγρεε Z 46: take alive.

ζώνη, ἡ (ΖΩΣ, *gird*, ζώννυμι): girdle, waist B 479.

ζῶς, -ή, -όν (ζωφός): alive Z 38, safe X 332.

ζωστήρ, -ῆρος, ὁ (ΖΩΣ, *gird*, ζῶμα, ζώννυμι): belt Z 219.

ζῶω (ζῶς), ζῶει II 15, ζῶουσι O 664, inf. ζῶειν II 14, ζῶντος A 88, ζῶντος Ω 490, ζῶοντι Ω 705, ζῶντες Z 138: live, be alive.

H

H = Iliad vii.

- (1) ἦ, adv. of affirmation, usually at the beginning of the sentence, and giving expression to the certainty of the speaker: *verily, truly, really, assuredly* A 255, *in truth, in sooth, in very truth* A 156, *indeed, of a truth* A 342, *surely* Γ 183, *yes* X 356, *can it be that?* B 229; *adv. of concession*: lit. *it is true that* = *and yet, although* Γ 204. ἦ γάρ: *for in sooth, for of a truth* A 78; ἦ δὲ: *of a truth ere now* B 272; ἦ μάλα: *in good sooth* Π 745; ἦ μάλα δὲ: *in good (very) sooth* Z 518; ἦ μάν P 429, ἦ μὲν A 77, ἦ μήν B 291: *verily, truly, in very truth*; ἦ που: *doubtless, methinks, I ween* Γ 43; ἦ ῥά: *verily, surely* Z 215; ἦ τοι: *indeed, in sooth, verily, it is true that* A 68, *be assured that* A 140, *by all means* A 211, *and yet* X 280, *then, truly* Γ 213; ἀλλ' ἦ τοι: *but by all means* A 211; ἦ τοι μὲν: *in sooth, of a truth, be assured that* A 140; ἦ (κεν) ἔπειτα: *then certainly* X 49; ἐπεὶ ἦ: *since in fact, since in truth* A 156; τί ἦ = τίη: *why then* A 365.
- (2) ἦ, adv. of interrogation, introducing a direct question: *pray* Ω 241.
- (3) ἦ (ἦμ, a-ī), imperf. 3d sing. of ἦμι: *he spake* A 219, 528.
- ἦ A 40, ἦέ B 232. (1) an interrogative particle (a) introducing the second clause of a direct double question whose first clause is understood A 133: *or*; (b) introducing both parts of a direct double question, ἦέ . . . ἦέ: *or* Z 378; (c) introducing both parts of an indirect double question: *whether* . . . *or* A 190, B 238, 300. (2) disjunctive conjunction: *or* A 40, 395; ἦ καί: *or if you will* A 63; ἦ . . . ἦ A 27: *either . . . or, whether it be . . . or*; ἦ . . . ἦ . . . ἦ A 138: *either . . .*

or . . . or. (3) comparative particle: *than* B 453, *rather than* A 117; ἦέ περ: *than* A 260.

ἦ A 496, nom. sing. fem. of the demonstr. pron. *δς, ἡ, δ, ἦ, τδ.*

ἦ A 2, nom. sing. fem. of the relative pron. *δς, ἡ, δ.*

ἦ O 738, dat. sing. fem. of the relative pron. *δς, ἡ, δ.*

ἦ Z 41, dat. sing. fem. of the relative pron. *δς, ἡ, δ* used as an adv.: lit. *in what way*; hence *where* X 324, *where-soever* O 616.

ἦα' B 137, ἦαθ' Ω 84, ἦατο Γ 149, see ἦμαι.

ἦβαίος, -ή, -όν: *little*; neuter + a neg. as adv., οὐδ' ἦβαίον: *not even a little, not a whit, not for an instant* B 380.

ἦβῶν (ἦβη), part. ἦβῶν Ω 565: *be a youth, be in the prime of youth*, ἦβῶντες Ω 604: *lusty*.

ἦβη, ἦ: *youth, young manhood* Π 857.

ἦγαγε Z 291, ἦγάγετο Π 190, ἦγαγον Ω 547, see ἀγω.

ἦγά-θεος, -η, -ον (ἀγα- + θεός): *goodly* A 252.

ἦγάσαστο Γ 181, see ἀγαμαι.

ἦγγεῖλ' (ε) X 439, see ἀγγέλλω.

ἦγεμονεύω (ἦγεμών), inf. ἦγεμονεύειν Π 92, imperf. ἦγεμόνευε Π 179: *be leader, lead on, lead the way*.

ἦγεμών, -όνος, ὁ (probably from ἀγω, *lead*): *leader* Π 292; plur. *chieftains, captains, officers* B 365.

ἦγέομαι (probably from ἀγω, *lead*), imperf. ἦγέε(ο) Ω 96, ἦγείτο Π 169; aor. ἦγήσατ(ο) A 71, inf. ἦγήσασθαι X 101, + dat.: *act as guide to*; + gen.: *be leader of, lead, lead on*.

ἦγερέομαι (ἀγέρω), ἦγερέσθαι Γ 231: *are gathered (assembled), assemble themselves*; imperf. ἦγερέσθοντο: *assembled gradually* B 304, *flocked* Ω 783.

ἦγερθεν A 57, see ἀγέρω.

ἡγήτωρ, -ορος, ὁ (ἡγέομαι), plur.: *leaders* B 79.

ἡγνοίησεν A 537, see ἀγνοίεω.

ἡγρετο B 41, Ω 789, see ἀγείρω.

ἡδέ (ἦ δέ): *and* A 41; ἡμέν . . . ἡδέ: *both . . . and* A 453.

ἦδη (ἦ δῆ): *already, ere now* A 250, 260, *long since* Γ 56, *now, now at once* Γ 98, *then* Π 648; ἦδη νῦν: *at length, now finally* A 456.

ἦδος, τό (ῥήδομαι, ΣFĀΔ, but with neglected ϣ): *pleasure, enjoyment* A 576.

ῥηδυ-ῥηής, -ές (ῥηδύς + ῥέπος): *pleasant of speech* A 248.

ῥηδυ-μος, -όν (ῥηδύς): *sweet* B 2.

ῥηδύς, -εία, -όν (ΣFĀΔ, ῥήδομαι, sua(d)-vis, "sweet"): *sweet*; neuter acc. as adv.: *heartily* B 270.

ῥέ (orig. ῥέε) B 232, see ῥ.

ῥειραν Ω 590, see ἀείρω.

ῥήλιος, ὁ (σῶφελιος): *the sun* A 475.

Ῥήλιος, ὁ (σῶφελιος): *Hel'ius, the sun god* Γ 104.

ῥην A 381, see εἰμι.

ῥέπερ: *than* A 260.

ῥεπέθομαι (ἀείρω), ῥεπέθονται B 448: *float, flutter, wave in the air* B 448, *be flighty, be fickle (untrustworthy)* Γ 108.

ῥέφα P 649, ῥέφι Γ 381, see ἀήρ.

ῥέριος, -η, -ον (ἀήρ, ῥρι): *in the early (misty) morning, at the break of day* A 497.

Ῥερῖων, -ωνος: *Er'tion, father of Androm'ache and king of Thebe at the foot of Mt. Pla'cus, a spur of Mt. I'da* A 366.

ῥήθος, τό (σῥήθος, ῥέθω), plur. ῥήθεα: *haunts* Z 511.

ῥθείος, -η, -όν (ῥήθος, ῥέθω): *good brother, good sir* Z 518, *dear brother* X 229.

ῥη(ν) A 47, 307, see εἰμι.

ῥήθεος, ὁ (probably ἀφιθεος, cp. Gothic *viduos*, Lat. *vidua*): *unmarried youth* X 127.

ῥισαν P 495, see εἰμι.

ῥίχθη Γ 368, ῥίχθητην Ω 97, ῥίχθησαν Π 404, see ἀίσσω.

ῥιών, -ονος, ῥ: *beach* B 92; plur.: *shores* Ω 13.

ῥικα, adv.: *softly, in low tones, with hushed voices* Γ 155, *gently* Ω 508.

ῥικαχε Π 822, see ἀκαχίζω.

ῥικα A 382, see ἔημι.

ῥ-κεστος, -η, -ον: *that has not felt the goad* Z 94.

ῥικουσεν A 381, see ἀκούω.

ῥλακάτη, ῥ: *distaff, spindle* Z 491.

ῥλασεν Π 338, see ἐλαύνω.

ῥλά-σκω (intensive collateral form of ἀλά-ομαι), ῥλάσκουσι B 470: *hover (flit) about, swarm around*.

ῥλέκ-τωρ, ὁ: *the shining sun* Z 513.

ῥλεύατο Π 610, see ἀλέομαι.

ῥλθε A 12, ῥλθον A 207, see ἔρχομαι.

ῥλίβατος, -ον: *sheer, steep* O 619.

ῥλικίη, ῥ (stem σῥᾱ, σων + ΔΙΚ, age, size, σῥᾱλικ, ῥλιξ): *one's time of life, age* X 419, *equals in age, those of one's age, age fellows* Π 808.

ῥλος, ὁ (vallus), plur.: *nails, rivets, studs, bosses* A 246.

ῥλυθ' Π 478, ῥλυθε Γ 205, ῥλυthes Γ 428, ῥλυθον A 152, see ἔρχομαι.

ῥμαθούς, -εσσα, -εν (ῥματος): *sandy* B 77.

ῥμαι ('HΣ) Ω 542, ῥσαι B 255, ῥμεθα O 740, ῥται Γ 134, imper. ῥσο B 200; inf. ῥσθαι A 134; part. ῥμένη A 358, ῥμενον A 330, ῥμενοι Ω 209; imperf. ῥμην Z 336, ῥστο A 512, ῥντ' Γ 153, ῥατ' (ο) B 137: *sit* Π 403, *am dwelling* Ω 542; ῥμεθα: *we are set down* O 740; ῥται: *are inactive* Γ 134; ῥσαι + a participle: *persist in doing, keep on doing, continually do* B 255.

ῥμαρ, -ατος, τό (ῥμέρη): *day* A 592; *νηλεές ῥμαρ: day of death (doom)* P 615, see *νηλεής; ἐλεύθερον ῥμαρ: day*

of freedom II 831; *ἡμαρ ἀναγκαῖον*: day of destiny II 836; *αἰσιμον ἡμαρ*: day of fate, fated day X 212.

ἡμβροτες X 279, *ἡμβροτον* II 336, see *ἀμαρτάνω*.

ἡμαίβeto A 292, see *ἀμειβομαι*.

ἡμεῖς B 126, gen. *ἡμέων* Γ 101, dat. *ἡμῖν* A 67, *ἄμμι* A 384, acc. *ἄμμε* A 59: *we*, *us*, see D. 112. I, 115, 116, 117, 121;

χῆμεῖς = καὶ *ἡμεῖς* B 238.

ἡμέν . . . *ἡδέ*: both . . . and A 453-455; *ἡμέν* . . . καὶ: both . . . and O 664.

ἡμέων Γ 101, see *ἡμεῖς*.

ἡμέτερος, -η, -ον: *our* A 30.

ἡμι- (semi): *half*, see the following words.

ἡμι-δάης, -ες (δαίω): *half-burnt* II 294.

ἡμῖν A 67, see *ἡμεῖς*.

ἡμι-όνειος, -η, -ον (δνος): *belonging to a mule*; *ἄμαξαν ἡμορείην*: mule wagon II 189; *ζυγὸν ἡμόνειον*: mule yoke II 268.

ἡμι-ονος, ὁ (δνος, *donkey*): lit. *half-donkey*, i.e. mule P 742; *ἐφ' ἡμόνων*: *behind the mules*, i.e. on the car drawn by mules II 702.

ἡμι-ους, -εῖα, -υ (σημι, *semi*): *half* Z 193.

ἡμος, rel. adv.: *when* A 477, *at the time when* A 475.

ἡμύω, *ἡμύει* B 148, aor. opt. *ἡμύσει* B 373: *nod, sink, incline, bend, bow down* B 148, *fall* B 373.

ἦν B 77, see *εἰμί*.

ἡνεμόεις, -εσσα, -εν (ἄνεμος): *windy* Γ 305, *wind-waved* X 145.

ἡνία, τὰ (stem ἄν-ο, *mouth, face*): *reins* (because held before the face) Γ 261.

ἡνι-οχεύς, ὁ (ἡνία + ἔχω): *charioteer* II 737.

ἡνι-οχος, ὁ (ἡνία + ἔχω): *charioteer* P 427.

ἡνίπαπε B 245, see *ἐνίπτω*.

ἡνις, -ιδος, adj.; acc. plur. *ἡνιδας*: *sleek* Z 94.

ἡνωρέη, ἡ (ἀνῆρ): *manhood* Z 156.

ἡνιοψ, -οπος, -οπι ((Σ)FÂN, *be brilliant*, cp. *Εὐφηνός* + *ΟΠ*, *ἔπωπα*): *glittering* II 408.

ἡνιοψ (see last word): *Ε'νιοψ*, father of Sat'nus and Thes'tor II 401.

ἦντισε Z 399, see *ἀντάω*.

ἦντετο II 788, see *ἀντομαι*.

ἦντ(ο) Γ 153, see *ἡμαι*.

ἦντύνοντο II 124, see *ἐντύνω*.

ἦνυσι-φεργός, -ον (ἀνύω + φέρων): lit. *finishing work, industrious* II 277.

ἦνώγει Z 170, see *ἀνώγει*.

ἦος (ἦφος) = Attic *ἔως*: *till, until* Γ 291, *while, so long as* A 193.

ἦπαρ, -ατος, τό (*jecur*): *liver*; *μέσον ἦπαρ*: *inmost vitals* II 212.

ἦπελῃσεν A 388, *ἀπειλέω*.

ἦπειρος, -οιο, ἡ: *continent, mainland, dry land* A 485.

ἦπεροπει-τής, ὁ, voc. *ἦπεροπειντά* Γ 39: *deceiver, seducer of women*.

ἦπεροπέω, inf. *ἦπεροπεύειν* Γ 399: *beguile*.

ἦπιό-δωρος, -ον (ἦπιος + δίδωμι): *dountiful* Z 251.

ἦπιος, -η, -ον: *kind, kindly, gentle* II 73.

ἦπτετο II 778, see *ἄπτω*.

ἤρα, a defective acc. sing.; *ἐπὶ ἤρα φέρων*: *striving to gratify, doing a pleasing service (kindness) to* A 572, cp. 578.

Ἥρα-κλειείη ("Ἥρα + κλέος), adj. with βλή O 640: *the mighty Heracles*.

ἦράδ' A 35, *ἦράτο* Z 304, see *ἀράομαι*.

ἦρετο Γ 373, *ἠρόμεθα* X 393, see *ἀρνυμαι*.

ἦρεον B 154, see *αἰρέω*.

Ἥρα, ἡ: *Hera*, daughter of Cro'nus and Rhe'a, sister and wife of Zeus A 55; patroness of Achilles and the Atreidae; she is probably the moon goddess.

ἠρήριστο Γ 358, see *ἐπέιδω*.

ἠρήσατο A 351, *ἠρήσαντο* Γ 318, see *ἀράομαι*.

ἠρι-γένεια (ἠρι + γίγνομαι): *early born*,

born in the morning, dawn-born, child of the morning, daughter of the Dawn A 477.

ἥριπε II 319, see ἐρείπω.

ἥρμοσε Γ 333, see ἀρμόζω.

ἥρνυσθην X 160, see ἀρνυμαι.

ἥρπασε X 276, see ἀρπάζω.

ἥρτυνετο B 55, see ἀρτύνω.

ἥρσκακε Φ 594, see ἐρσκάω.

ἥρχον B 378, see ἀρχω.

ἥρως, -ως, ὁ (*vir*), dat. ἥρῳ II 751, acc.

ἥρῳ II 781; plur. ἥρως B 256, ἥρώων

A 4, ἥρώεσσιν B 483, ἥρως O 702, voc.

ἥρως B 110: *valiant warrior, noble-*

man, chieftain.

ἦς B 161, gen. sing. fem. of the rel. pron. ὅς.

ἦς B 292, gen. sing. fem. of the poss. and reflex. pron. ἑός.

ἦσαι B 255, see ἦμαι.

ἦσθα X 233, see εἶμι.

ἦσθαι A 134, see ἦμαι.

ἦσκειν Γ 388, see ἀσκέω.

ἦστο B 200, ἦστο A 512, see ἦμαι.

ἦσων, -ον (ἦκα, ἦκιστος): *weaker* II 722.

ἦσυχιος, -ον (ἦσυχίη): *at one's ease* Φ 598.

ἦσχυμένος Σ 180, ἦσχυνε Σ 24, see αἰσχύνω.

ἦτε Z 176, see αἰτέω.

ἦτιάσθε II 202, see αἰτιάομαι.

ἦτίμασεν A 11, see ἀτιμάζω.

ἦτίμησεν A 356, see ἀτιμάω.

ἦτορ, τό: *heart* A 188, *life* II 660; δε-
δαῖγμένον ἦτορ: *wounded to the heart*
P 535.

ἦύ Ω 6, see εὖς and ἦς.

ἦύδα A 92, see αὐδάω.

ἦύ-κομος, -ον (εὖ + κόμη): *fair-haired, of the fair locks, with abundant tresses, beautiful-haired, of the lovely hair, fair-tressed* A 36.

ἦξαντο A 458, see εὐχομαι.

ἦρε Σ 3, ἦρετο II 472, ἦρον A 329, see εὐρίσκω.

ἦς Γ 167, neuter acc. ἦύ Ω 6, acc. masc. ἦύν Z 8, 191: *good, goodly, brave, gallant*, see εὖς.

ἦσο Σ 217, see ἀόω.

ἦτε B 87, ἦτ' A 359 (*ἦτε, ἦτε*): *as* B 469, *like* A 359, *as when* B 87, *even as* B 480; ἦτε περ: *to wit, as, even as, exactly as* Γ 3.

ἦχε(ο) Γ 430, ἦχετο A 450, ἦχοντο Γ 296, see εὐχομαι.

ἦχετάοντο X 394, see εὐχετάομαι.

Ἡφαιστος: *Hephaestus*, son of Zeus and Hera; god of fire, the smithy, and the forge A 571.

ἦφι X 107, see φοί.

ἦχη, ἦ (ἦΑΧ, *vagire*): *din, noise* B 209.

ἦχηέας, -εσσα, -εν (ἦχηή): *echoing, resounding* A 157.

ἦχι A 607 = ἦ: *where*, see ἦ.

ἦψατο A 512, see ἀπτω.

ἦψ-θεν (ἦψ + -θεν): *in the morning* P 664, *at daybreak* Ω 401.

ἦώς, -ως, ἡ (orig. ἄφσος, αὖσος, Aeolic αὔως, *aurora*), for declension see D. 83: *dawn, morning, morn* Z 175.

Ἡώς (see ἦώς): *Eos, Dawn, Goddess of the Morning, Aurora* A 477.



Θ = Iliad viii.

Θ' A 99 = τε.

θάλαμος, ὁ: *chamber* Γ 142, *marriage chamber* Γ 174, *harem* Z 316, *storeroom* Ω 191.

θάλασσα, ἡ: *sea* A 34.

θαλερός, -ή, -όν (θάλος): *lit. blooming, big, well-grown, flourishing*; hence *abundant, plentiful* B 266, *goodly* Z 430, *lovely, in the bloom of youth* Γ 53, *lusty* Γ 26, *full* P 696, *rich* P 439, *big* (of tears) Z 496.

θαλέων (θάλλω, θάλος), neuter plur. gen. of θάλυς: *good things, good cheer* X 504.

θάλος, τό: *shoot, scion, child* X 87.

θαλπ-ωρή, ἡ (θάλπος, *warmth*): *comfort* Z 412.

θαμά, adv.: *often* II 207.

θαμβέω (θάμβος), aor. **θάμβησεν** A 199: *be astonished, marvel, wonder*.

θάμβος, τό: *wonder, amazement* Γ 342.

θαμέες (θαμός), P 661, **θαμαίαι** A 52, **θαμέας** X 316, adj.: *thick, in great numbers, in multitude*.

θάμνος, ὁ (θαμός, *thick*): *bush* P 677.

θανατόν-δε (θνήσκω): *deathward* II 693, *to death* X 297.

θάν-ατος, ὁ (ΘΑΝ, θνήσκω, θαν-εἶν): *death* A 60; τέλος θανάτοις: *death, which is the end of all*.

Θάνατος, ὁ: *Than'atus, Death* II 454.

θανέσθαι O 728, **θανέμεν** X 426, **θάνες** X 486, **θάνης** X 55, **θανόντα** X 343, **θανόντι** X 73, **θανόντας** Ω 16, **θανόντων** II 457, **θανόν** P 564, see **θνήσκω**.

θάομαι (ΘΗ, *suck, suckle, τιθήνη, θήλυς*), aor. **θήσατο** Ω 58: *sucked*.

θάπτω, opt. **θάπτοιμεν** Ω 665; aor. **θάψαν** Ω 612: *hold funeral* Ω 665, *bury* (apparently) Ω 612.

θαρσαλέος, -η, -ον (θάρσος): *hardy* II 493, *valiant* X 269.

θαρσέω (θάρσος), imper. **θάρσее** X 183; aor. **θάρσησε** A 92, part. **θαρσήσας** A 85: *take courage, be of good cheer; θαρσήσας: boldly* A 85.

θάρσος, -εος, τό (θρασύς): *boldness* P 570, *hardihood* Z 126.

θαρσ-υνός, -ον (θάρσος): *boldly* II 70.

θαρσ-ύνω (θάρσος), part. **θαρσύνωνθ'** P 683; aor. imper. **θάρσυνον** II 242: *encourage, hearten, cheer, strengthen*.

θάσσον (ταχύς, θαχ-ίων) II 129, comp. adv. of ταχύς (τάχα): *the more quickly, the speedier* B 440, *speedily* II 129, *with speed* P 654, anon Z 143.

θαυμάζω (θαῦμα), imperf. **θαύμαζ'**(ε) Ω 629, **θαύμαζεν** Ω 631, **θαυμάζομεν** Ω 394: *marvel at*.

θεά, -ās, ἡ (θεός); plur. gen. **θεάων** Z 305, dat. **θεῆσ'** Γ 158: *goddess* A 55.

Θεαννώ: *Thean'no*, daughter of Cis'seus, wife of Ante'nor, priestess of Athene Z 298.

θεά Z 320, **θεάιν** B 183, see **θέω**.

θείον, τό: *sulphur, brimstone* II 228.

θείαιν II 186, **θέησι** X 23, **θείη** Z 507, **θέον** X 161, see **θέω**.

θείης Ω 661, **θεῖναι** Z 92, see **τίθημι**.

θεῖνω (θεν-ζω), part. **θείνων**; aor. **ἔθεινε** II 339; pass. pres. part. **θεινομένην** A 588, **θεινόμεναι** Z 135: *smile, strike* II 339, *chastise* A 588.

θείος, -η, -ον (θεός): *divine* B 41, *godlike* B 335, *from heaven* B 56.

θεά' A 277, see **έθελω**.

θεάγω, **θέλγει** Ω 343; imperf. **θέλγε** O 594: *charm, entrance* Ω 343, *soften* O 594.

θέμεναι B 285, see **τίθημι**.

θέμις, -ιστος, ἡ (ΘΗ, *place, θεῖναι*): sing. *custom, right* B 73; plur. *precedents, traditions, legal decisions, ordinances* A 238; οὐ θέμις ἦν: *it was not suffered (customary)* II 796.

-θεν, e.g. in οὐρανόν-θεν A 195, see D. 65.

θεο-φειδής, -ες (θεός + φείδος): *godlike* Γ 16.

θεο-φείκελος, -ον (θεός + φεῖσκω): *god-like* A 131.

θεο-προπέω (θεός + ΠΠΟQ, *inquire, pro-cus*), part. **θεοπροπέων** A 109: *with soothsaying, prophesying*.

θεο-προπέη, ἡ (θεός + ΠΠΟQ, *inquire, pro-cus*): *soothsaying* A 87, *message of god, oracle* A 385, II 36.

θεο-πρόπιον, τό (θεός + ΠΠΟQ, *inquire, pro-cus*): *message (sign) from god, soothsaying* A 85, Z 438.

θεός, ὁ, ἡ: *god* A 8, *goddess; θεόφιν* P 477, gen.: *of gods*, see D. 64.

θεράπων, -οντος δ: *squire, companion* A 321, **θεράποντες** Z 67: *men of the com-*

pany of; θερᾶποντες "Ἄρως B 110: *squires (servants) of Ares.*

θερμός, -ή, -ον (old Lat. *formos*): *warm* II 3, *hot* P 438.

θέρομαι (θέρος), subj. θέρηται Z 331: *be scorched.*

θέρος, -εος, τό: *the warm season, summer* X 151.

Θερσίτης (θάρος), voc. Θερσίτ'(α) B 246: *Thersites* B 212.

θές Z 273, 'θέσαν A 433, θέσθ'(ε) O 661, θέσθω B 382, see τίθημι.

θεσκελος, -ον, plur. θεσκελα: *wondrous (strange, surpassing) doings* Γ 130.

θεσπέσιος: *astounding, marvelous, wondrous, indescribable* O 669, II 769, then *vast, broad expanse, innumerable* B 457, then *great, grand, glorious, extraordinary, celestial, heavenly* A 591, *terrible* Σ 149; θεσπεσίη: *by decree of the gods, by divine command* B 367; adv. θεσπεσίως: *terribly* O 637.

θεσπιδαής: *fierce-blazing* O 597.

Θεστοριδης: *son of Thes'tor, i.e. Cal'chas* A 69.

Θέστωρ, -οπος: *Thes'tor, a Trojan* II 401.

Θέτις A 413, Θέτιδος O 598, Θέτιν II 574, Θέτι O 88: *The'tis, a goddess of the sea; daughter of Ne'reus; married Pe'leus and became the mother of Achil'les.* 'θέτο Γ 310, see τίθημι.

θέω and θέλω (ΘΕΨ), θέει X 192, θέουσι P 727, subj. θέησι X 23, θέη Z 507, inf. θέειν B 183, θέειν II 186, part. θέων Z 54, θέουσα Z 394, θέουσ'(α) II 8, θέουσαι II 393; imperf. ἔθειν A 483, 'θεί Z 320, 'θέον X 161: *run, speed, race*; imperf.: *came running*; 'βῆ δὲ θέειν: *lit. he started to run, i.e. he set him to run, he ran in hot haste* B 183.

Θήβη A 366, and Θήβαι Z 223: *The'be, The'bac, a city situated at the foot of Mt. Pla'cus; it was inhabited by Cili-*

cians, whose king, Eē'tion, was killed by Achilles when he sacked the city.

θήγω, aor. imper. mid. θηξάσθω B 382: *sharpen.*

θηέομαι (θεῶ; cp. θαῦμα), pres. opt. θηέοιο Ω 418; aor. ἐθηήσαντο X 370, 'θηήσαντο O 682: *gaze on, behold with (wonder) astonishment, marvel at, see for oneself.*

θήης Z 432, 'θήκαν Ω 795, 'θήκεν B 318, see τίθημι.

θήν, encl. part.: *I ween, forsooth* B 276, *verily* II 852.

θηέοιο Ω 418, see θηέομαι.

θήομαι A 143, see τίθημι.

θήρ, θηρός, ὁ (ferus): *wild beast* Γ 449.

θηρητήρ, -ήρος, ὁ (θηράω): *hunter* P 726, 'θήσατο Ω 58, see θάομαι.

θήσειν B 39, θήσεις II 90, θησέμεναι O 602, θήσεται Ω 57, see τίθημι.

Θησεύς: *The'seus, son of Ae'geus, king of Athens* A 265.

θήσονται Ω 402, θήσουσ'(ι) II 673, θήω II 83, see τίθημι.

-θη, suffix, see D. 66.

θίνα A 34, see θίς.

θίς, ὁ, acc. θίνα A 34: *shore, beach, strand* A 327.

θνήσκω (ΘΑΝ, θνα), part. θνήσκων B 106, θνήσκοντες A 243, θνήσκοντας A 56; imperf. 'θνήσκον A 383; fut. inf. θανέεσθαι O 728; 2d aor. 'θάνες X 486, ἔθαν'(ε) Φ 610, subj. θάνης X 55, θανέμεν X 426, part. θανών P 564, θανόντος P 538, θανόντι X 73, θανόντα X 343, θανόντων II 457; perf. τέθνηκε Σ 12, τεθνάει X 52, opt. τεθναίης Z 164, τεθναίη Γ 102, imper. τέθναθι X 365; inf. τεθνάμεναι Ω 225, part. τεθνηώτος Σ 173, τεθνηῶτα Z 464, τεθνηώτων II 16, τεθνηώτας Z 71, τεθνηότος P 435, τεθνηότα Ω 20: *die, perish, be slain*; perf. *lie dead, be dead*; τεθνηῶτα: *in his death* II 858.

θνητός, -ή, -όν (θνήσκω): *mortal*, as adj. with *άνδρες, άνθρωποι, βροτοί* A 339, but also alone as a subst. A 574.

Θόας, -αυτος (θέω, *tho'as*, a Trojan (II 311).

θοός, -ή, -όν (θορός, θέω, *run*): *swift, fleet* A 12, *strong, man of might* II 422, 494; adv. **θοός**: *quickly, speedily, straightway* Γ 325.

θορόντες II 770, see *θρῶσκω*.

θοορίας, -ιδος (ΘΕΦ, θέω, *run*), acc. *θοορίν* Σ 157, fem. adj.: *impetuous* Z 112.

θοορος, -ον (ΘΕΦ, *tho'ros*): *impetuous* Ω 498. **θοός** Γ 325, see *tho'os*.

Θρασύδημος (θράσος + δῆμος): *Thrasylde' mus*, charioteer of Sarpedon II 463.

Θρασυμήδης (θάρσος + μῆδομαι): *Thrasymel'des*, son of Nestor II 321.

θρασύς, -εία, -ύ (θάρσος): *bold* II 604, *violent* Z 254, *hardy* P 662.

ῥάρεψα Ω 60, **ῥάρεψεν** II 329, see *τρέφω*.

Θρήϊξ, -υκος: *Thracian* Z 7, Ω 234.

θρηνέω (θρήνος), imperf. *ἐθρήνεον* Ω 722: *wail*.

θρήνος, ὁ (ΘΡΕ, *wail*, *thre'os*, *noise*): *dirge* Ω 721.

θρήνυς, ὁ (ΘΡΗ, *sit*, *θρήσασθαι*, *thre'nos*): *oarsmen's bench* O 729.

θρίξ, *τριχός*, ἡ, plur. *τρίχες*: *hair* Γ 273.

θρόνα, τὰ: (embroidered) *flowers* X 441.

θρόνος, ὁ (ΘΡΗ, *sit*, *θρήσασθαι*, *thre'nos*): lit. *throne*; chair with arms; *seat* A 536.

θρῶσκω (ΘΟΡ, *throw*), part. *θρῶσκων* O 684; 2d aor. part. *θορόντες* II 770: *leap*.

θυγάτηρ, ἡ (Skt. *duh*, primarily *the milk-giver*, i.e. *the female*), see D. 95 c: *daughter* A 13.

θύεσσι Z 270, see *θύος*.

θύελλα, ἡ (θύω, *rage*, *θύμῳ*): *storm, storm gust* Z 346.

Θύεστης (a) B 107, nom., see D. 71: *Thyestes*.

Θυέστης (θύω, *sacrifice*, *θύος*), dat. *Θυέστη* B 106: *Thyestes*, son of Pelops, brother of Agamemnon.

θυμοβόρος, -ον (θύμῳ + βιβρώσκω): *life-devouring* II 476.

Θυμοίτης: *Thymoel'tes*, a Trojan Γ 146.

θυμοπαΐστής (θύμῳ + παΐω), gen. plur. *-παΐστέων* Σ 220, II 591: *that taketh life away* II 414, *deadly* II 591, *slaughterous* Σ 220.

θυμός, ὁ (θύω, *fumus*): *heart, soul* A 173, 193, *mind* Γ 9, *longing, strong emotion, spirit* B 142, *desire, craving, wish* A 136, 468, *affection* A 562, *anger, wrath, pride* B 196, *fury* A 192, *indignation* Γ 395, *temper* O 594, *life* A 205, *breath* Γ 294; *θυμῷ* A 24, 196, 217, local dat.: *in his soul (heart), at heart, of heart*; *περὶ θυμῷ* X 70: *at heart*; *ἐν θυμῷ* Γ 9: *in their hearts, at heart*; *κατὰ θυμόν* B 5: *in his mind*; *ἀνὰ θυμόν* B 36: *in his mind*.

θυμοφθόρος, -ον (θύμῳ + φθέρω): *deadly* Z 169.

θύω (θέω), imperf. *ῥύων* B 446: *make haste, rush about, charge (bustle) about*.

θύος, τό (θύω, *sacrifice*), dat. plur. *θυέσσιν* Z 270: *offerings (of incense), burnt offerings*.

θυοσκόος, ὁ (θύω, *sacrifice* + *σκοπέω*, *caveo*): *that divines from sacrifice; observer of the sacrifice* Ω 221.

θύραξ (θύρη = *θύρᾱσδε*): lit. *to the door; forth* II 408.

θυραώρης, -όν (θύρη + ὥρᾱω): *guarding one's doors* X 69.

θύρετρα, τὰ (θύρη): *doorways* B 415.

θύρη, ἡ (fores, "door"): *door* Ω 317; usually plur.: *door* Z 89, *gate* B 788; *πύρρῃ* *θύρρῃ* X 66: *at the street door*.

θύσανοι, οἱ: *tassels* B 448.

θυσανόεις, -εσσα, -εν (θύσανοι): *tasseled* P 593.

θύσθλα, τὰ: *wands* Z 134.

θύω, θύει A 342, part. θύων X 272; imperf. ἔθυεν II 699: *rage, rave*; θύων X 272: *in fury*.

θωρηκ-τής (θώρηξ), gen. plur. θωρηκτάων O 689: *cuirassed, armed*.

θώραξ, -ηκος, ὁ: *cuirass, corslet, breast-plate* Γ 332.

θωρήσσω (θώρηξ), aor. 'θώρηξεν II 155, subj. θωρήξομεν B 72, inf. θωρήξαι B 11; mid. inf. θωρήσσεσθαι Σ 167; imperf. 'θωρήσσοιτο II 218; pass. aor. 'θωρήχθησαν Γ 340, inf. θωρηχθῆναι A 226, part. θωρηχθέντες II 257: act., *call to arms, arm* B 11, 72, *harness* II 155; mid., *arm oneself, array oneself, harness oneself, prepare for battle* A 226; *buckle about* II 40.

I

I = Iliad ix.

λαίνω, aor. subj. λήνη Ω 119; aor. pass. λάνθη Ω 321: act. *gladden*; pass. *be glad*.

λάλλω, imperf. λαλλον Ω 627: *stretch forth*.

λάνθη Ω 321, see λαίνω.

λασι II 160, see εἰμι.

φιφαχή, ἡ (redupl. FĀX, φηχή): *cry, war cry* II 366.

φιφάχω (redupl. FĀX, φηχή), part. φιφάχων Z 468; imperf. ἐφιφαχε A 482, ἐφιφαχον B 333, 394, *cry* Z 468, *sound* Σ 219, *ring, sing (out)* A 482.

'Ιδαίος ('Ιδη): *Idaeus, herald of the Trojans* Γ 248.

'Ιδαίος, -η, -ον ('Ιδη): *of I'da, god of I'da, Idae'an Zeus* II 605, *Idae'an mountains* II 677.

ιδέ Γ 194 = ἡδέ: *and*.

'φιδ' II 419, 'φιδε II 377, φιδεῖν Ω 246, φιδέμεν Γ 236, 'φιδες X 236, φιδέσθαι Γ 194, see ὀράω.

'Ιδη: *I'da, a mountain lying east of Troy; its highest peak was Gargarus* Φ 559.

φιδη Γ 163, Ω 337; ἔδη A 203; φιδηαι Γ 130, see ὀράω.

'Ιδη-θεν: *from I'da* Γ 276.

φιδηται B 237, see ὀράω.

φιδμεν A 124, see φοῖδα.

ιδνόμαι, aor. ιδνώθη B 266: lit. *bent backwards, then doubled himself up, writhed*.

'Ιδομενεύς, -ῆος: *Idom'eneus, a prince of Crete* A 145.

φίδοι B 198, φίδοιμι Z 284, φίδοις Z 330, φίδοιτο P 681, 'φιδον A 262, φιδόντες II 354, ιδόντες Γ 224, φιδούσ'(α) A 537, see ὀράω.

φιδ-ρεῖη, ἡ: *cunning* II 359.

ιδρύω (ἰζω), imperf. ἰδρue B 191: *cause to sit, aor. pass. ιδρύνθησαν Γ 78: were brought to order, were made (induced) to be quiet*.

ιδρώς, ὁ (ΣFĪΔ, φιδρώ, φ is obsolete), dat. ιδρῶ Γ 745, acc. ιδρῶ'(α) X 2: *sweat* II 109.

φιδρώ (ΣFĪΔ, "sweat"), fut. φιδρώσει B 388: *sweat*.

φιδυῖη A 365, φιδυῖησι A 608, see φοῖδα.

φιδω Ω 555, φιδωμαι A 262, φιδών A 148, see ὀράω.

ι Γ 383, see εἰμι.

ιαι A 479, ιαῖσιν Γ 152, ἱεμναι X 206, see ἱημι.

φιμαι, part. φιέμενοι II 382, φιεμένων B 154, φιεμένους II 396, 507; imperf. 'φιτο II 383, 866, 'φιτ'(ο) II 359, φιττ'(ο) II 761; aor. 'φισατο P 518: *hurry, hasten, be eager, be fain*; φιεμένους II 396: *despite their desire*.

ἱεραία, ἡ (ἱερός): *priestess* Z 300.

ἱερεύς, -ῆος, ὁ (ἱερός, ἱ is shortened in the thesis): *priest, sacrificer* A 62.

λεπύω (λερός), fut. inf. λεπυσόμεν'(αι) Z 94; aor. λεπυσεν B 402, subj. λεπύσομεν Z 309; plup. pass. λεπυρο II 125: *slay, kill, offer in sacrifice, sacrifice*.

ιεπήϊον, το (ιερός): *an animal (beast, victim) for sacrifice* X 159.

ιερός, -ή, -όν and ἱρός, -ή, -όν: *holy, sacred* A 99, *divine* P 455, *strong, mighty* A 366, *trusty* Ω 681; *neuter used as noun: sacrifice* A 147.

ἴετ' Π 359, ἴετο Π 383, ἴετ' Π 761, see *ἴεμαι*.

ἴω (redupl. ΣΕΔ, σι-σεδ-ιω, σισδω, cp. ἕζω, *sedeo*), imper. ἴξε Ω 553, part. ἰδόντων B 96; imperf. ἴξε B 53, iterat. imperf. ἴξεσκε Ω 472; **mid.** imper. ἴξε(ο) Γ 162; imperf. ἰζοτο Γ 326: *trans. cause to sit* B 53; *intrans. sit* B 792, Γ 162; *reflexive, seat oneself* B 96; **mid.** *sit* Γ 326.

ἰή X 477, ἰῆς Π 173, see *ἰός*.

ἰημι (redupl. ΣΗ, σι-ση-μι), 3d sing. ἰησιν X 12, 3d plur. ἰέσι Γ 152, inf. ἰέμεναι Γ 206; imperf. 3d sing. ἰει A 479; aor. ἔηκε A 48 (from ἔ-ση-κε), ἦκε A 195, 382, opt. ἔην Ω 227, ἔη Γ 221; **mid.** 2d aor. εἶντο A 469: *send* A 479, *send forth* B 309, *hurt* Π 736, *cast* Π 608, *throw* Γ 12, *let fly* A 48, *put* Π 152, *aim* A 382, *set* X 316, *utter* Γ 152; **mid.** *lit. put from themselves, dismiss, sate* A 469.

ἰήνη Ω 119, see *ἰαίνω*.

ἰης Ω 295, see *εἶμι*.

ἰησιν Γ 12, see *ἰημι*.

ἰητρός, ὁ (ἰᾶ, ἰδομαι, *heal*): *leech, physician* Π 28.

ἰθ' Γ 390, see *εἶμι*.

Ἰθαί-μένης, -εος (ἰθαί, a locative + μένος): *Ithae'menes, a Lycian* Π 586.

Ἰθάκη, ἡ: *Ith'aca*, island in the Ionian sea, the home of Odysseus Γ 201.

Ἰθακήσιος, adj.: *of Ith'aca, native of Ith'aca* B 184.

ἰθι A 32, see *εἶμι*.

ἰθύνω (ἰθύς), ἰθύνεις Ω 362, ἰθύνει P 632, opt. ἰθύνωι Ω 149; **mid.** part. ἰθύνομένων Z 3; **pass.** aor. ἰθύνθητην Π 475:

guide Ω 149, *guide home, direct* P 632, *aim at* Z 3; **pass.** as **mid.**: *righted themselves* Π 475.

ἰθύς P 492, adv.: *straight* X 284, *straight for* Π 552, *straight down on* Π 602, *right onward* Π 492, *right at* X 143.

ἰ-θύς, -ύος, ἡ, acc. ἰθύν: *issue, undertaking* Z 79.

ἰθύω (ἰθύς), ἰθύνει P 661; aor. ἰθυσε Z 2, ἰθυσεν Π 582, ἰθυσαν P 725: *rush (press) onward* Π 582, P 661, *make straight for* O 693, *charge* P 725, *sway* Z 2.

ἰκ-άνω (ἰκανῶ, cp. ἴκω), ἰκάνει A 254, opt. ἰκάνωι A 610; imperf. ἰκᾶνε B 17, ἰκᾶνεν A 431, ἰκάνον Γ 145: *come* A 254, *come to, visit* A 610, *enter* B 171, *come near to, approach* A 431, *go up* O 686.

ἰκάριος, -οιο, adj.: *of I'carus, Ica'rian* B 145.

ἰκέλος, -η, -ον (ἰΚ, *φελοσκω, φέφοικα*): *like* B 478.

ἰκέσθαι A 19, ἰκέσθην A 328, ἰκέσθω Σ 178, see *ἰκνέομαι*.

Ἰκετῶν, -ονος (ἰκέτης): *Hiceta'on, son of Laom'edon* Γ 147.

ἰκετεύω (ἰκέτης), aor. ἰκέτευσε Π 574: *come as a suppliant*.

ἰκέτης, -ας, ὁ (ἴκω): *lit. one who has come as a suppliant; hence suppliant* Ω 158.

ἰκετο A 362, ἰκηαι Z 143, ἰκηται A 166, see *ἰκνέομαι*.

ἰκμενος (ἴκω): *favorable (breeze)* A 479. ἰκόμεσθα B 138, see *ἰκνέομαι*.

ἰκ-νέομαι (ἴκω), fut. ἴξομαι Z 367, ἴξεαι A 240, inf. ἴξεσθαι Z 502; 2d aor. ἰκετο A 362, ἰκέσθην A 328, ἰκόμεσθα B 138, ἴκοντο A 432; subj. ἴκωμαι A 139, ἰκηαι Z 143, ἰκηται A 166, ἴκωνται Π 455, opt. ἰκοίμην Ω 437, ἴκοιτο Γ 233, imper. ἰκέσθω Σ 178, inf. ἰκέσθαι A 19: *come* A 139, *arrive at* A 19, *fare to* Z 225,

- enter into A 362, reach A 432, go, return B 115, go as a suppliant to, supplicate, entreat X 123.
- ἱκρία, τὰ: decks O 676.
- ἱκω (ΣΙΚ), imperf. ἱκε B 458, ἱκεν B 153; aor. ἴκε Z 172, ἴκεν X 462, ἴκον Ω 692; come B 153, come to, arrive at, reach X 462, rise, reach A 317.
- ἱκωμαι A 139, ἱκωνται Π 455, see ἱκνέομαι.
- ῥίλα-δόν (FEL, φέλλω), adv.: in troops, in crowds B 93.
- ἱλῶς (σισλαφος, ἱλάσκομαι), adj.: gracious, propitious A 583.
- ἱλάσκομαι (ΣΛΗ, σλα, stem σισλα, ἱλα), ἱλάσκονται Z 380, inf. ἱλάσκεσθαι A 386; imperf. ἱλάσκοντο A 472, aor. subj. ἱλάσσεαι A 147, ἱλασόμεσθα A 444, part. ἱλασσάμενοι A 100: worship A 472, propitiate A 147, move to mercy A 100.
- Ἡλῖος, οἶο, ἡ (Ἡῖλος): Il'ios, i.e. Troy A 71.
- Ἡῖλος: Il'ius, son of Tros Ω 349.
- ἱμάς, -άντος, -άντεσσι, -ᾱσι, ὁ (ΣΙ, draw tauf): strap, thong Γ 371.
- ἱμάσσω (ἱμάς), aor. ἵμασεν P 624, subj. ἱμάσση B 782: lash, whip, scourge.
- Ἰμβρος, ἡ: Im'brós, an island in the Thracian sea Ω 78.
- ἱμεν A 170, ἱμεναι A 227, see εἶμι.
- ἱμερό-εις, -εσσα, -εν (ἱμερος): lit. that arouseth passion; hence lovely Γ 397.
- ἱμερος, ὁ: longing, yearning, desire, passion Γ 139.
- ἵνα A 203, ἵν' Γ 252, relative adv.: where X 325; conjunction: in order that A 203.
- ῥίνα P 522, see ῥίς.
- ἱεσθαι Z 502, ἱεταί A 240, ἱεομαι Z 367, see ἱκνέομαι.
- ἱε Z 172, ἱεον Ω 692, see ἱκω.
- ἱομεν B 440, ἱόντες Γ 15, ἱόντι Π 838, ἱόνθ A 567, see εἶμι.
- ἰός, ὁ (orig. ἰσφος): arrow A 48.
- ἰός, ἱήs Π 173, ἰῶ Z 422, ἰῷ X 477: one, the selfsame.
- ἰούσα Γ 406, ἰούσης A 482, see εἶμι.
- ἰο-χέαιρα (ἰός + χέω, pour): lit. showering arrows, arrow shooting, archer Z 428.
- ἱππεύς, -ῆος, voc. ἱππεῦ Π 20, plur. ἱππῆες B 810, ὁ (ἱππος): knight, knightly Π 20, horseman B 810.
- ἱππ-ηλάτα, ὁ (ἐλαύνω): lit. driver of horses (a chariot), i.e. knight Π 196.
- ἱππιο-χαίτης (χαίτη, hair), adj.: of horsehair Z 469.
- ἱππιο-χάρμης (χάρμη), adj.: who fights from a chariot Ω 257.
- ἱππό-βοτος, -ον (βόσκει, feed): pastured (grazed) by horses, pastureland of horses B 287, Γ 75.
- ἱππό-δαμος, -ον (δαμ-νάω, tame): lit. tamer of horses, horse taming; hence knight, knightly, master of horses B 23.
- ἱππο-δάσεια (δάσος, thick): lit. thick-set with horsehair: then of horsehair Γ 369, bushy with horsehair, thick crested Z 9.
- Ἱππό-θεος (θέω, run): Hippo'thoüs, son of Priam Ω 251.
- ἱππο-κλέυθος, -ον (κέλομαι): commander of the horsemen Π 126, lord of steeds Π 839.
- ἱππό-κομος, -ον (κῶμη, hair): with horsehair crest Π 797, of horsehair Π 216.
- ἱππο-κορυστῆς, ὁ (κορύσσω, equip): lord of chariots Ω 677, chariot driving, who fight from chariots B 1, horsemen Π 287.
- Ἱππό-λοχος (λόχος): Hippo'l'ochus, father of Glaucus Z 119.
- ἱππος, ὁ, ἡ (ἹΠΠ, orig. ἱκφ): horse A 154; in plur. commonly a pair, span, hence chariot, car Γ 113.
- ἱππο-σύνη, ἡ: horsemanship Π 809, chivalry Π 776.
- ἱππό-τα, ὁ (ἱππος): knight, knightly B 336.

ἵππ-ουρις (οὐρή, tail): with a horsehair crest, horsehair crested Z 495, of horsehair Γ 337.

ἵπτομαι (ἵππ, orig. *iq*, *ico*, *ictus*), fut. ἵπεται B 193; aor. ἵπao A 454: *press*, *smile* A 454, *afflict*, *chastise* B 193.

ἱεὺς, ὁ Π 604, see *lepeús*: *priest*.

ἱρῆς, -ηκος, ὁ: *falcon* Π 582.

Ἥρις, -ιδος, acc. *Ἥριν*, ἡ: *rainbow* P 547.

Ἥρις, -ιδος, ἡ, acc. *Ἥριν* Ω 117, voc. *Ἥρι* Σ 182: *I'ris*, the messenger of the gods, especially of Zeus.

ἱρός, -ή, -όν (see *lepós*): *holy* Z 96, *sacred* Π 658; *lód*: *sacrifice* B 420.

ἦς, acc. *ἦνα*, ἡ (*vis*): *strength* P 739 (with negl. *ς*), *sinew* P 522.

ἦ P 739, see *ς*.

ἦσ-άτω (*ἦσος*), iterat. imperf. mid. *ἦσάσκετο* Ω 607: *matched herself*.

ἦσαν A 494, see *εἶμ*.

ἦσ-ανδρος (*ἦσος* + *άνηρ*): *Isand'er*, son of Bellerophon Z 197.

ἦσσι Z 151, see *φῶδα*.

ἦσάσκετο Ω 607, see *ἦσάω*.

ἦσαντο P 518, see *ἦμα*.

ἦσκοντες Π 41, see *ἦσσκω*.

ἦσό-θεος, -ον (*ἦσος* + *θεός*): *godlike* Γ 310.

ἦσος, -η, -ον (*ἦσος* from *ἦσος*): *like*, *equal with* (*to*) A 163; *ἦσον* as adv.: *equally* A 187.

ἦσ-φαιζω (*ἦσος* + *φέρω*): *match* Z 101.

ἦσόμενος Π 537, -ένη B 172, *ἦσαντο* B 473, *ἦσαντο* X 85, *ἦσάται* X 318, *ἦσάτο* B 151, see *ἦσημ*.

ἦστημι (redupl. ΣΤἌ, σι-σῶ-μι, *sto*, "stand"), aor.: *ἦσῆσεν* Π 199, *ἦσῆσαν* A 448, *ἦσῆσαν* Ω 350, subj. *ἦσῶσ(ε)* X 350, imper. *ἦσῆσον* Z 433, inf. *ἦσῆσαι* X 443, part. *ἦσῆσας* Ω 232: *station*, *make to stand* Π 199, *set* A 448, *stay*, *check* Z 433, *halt* Ω 350, *weigh* Ω 232, *weigh out* X 350; mid. *ἦσάται* X 318, imper. *ἦσάσο* X 85, part. *ἦσόμενος* Π 537,

ἠσάμενη B 172, *ἠσάμενοι* O 710; imperf. *ἠσάτ(ο)* B 151, *ἠσάτο* B 473; aor. *ἠσῆσαν(ο)* A 480, inf. *ἠσῆσασθαι* Z 528; 2d aor. *ἠσῆ* B 101, *ἠσῆ* A 197, *ἠσῆτην* A 332, *ἠσῆταν* A 535, *ἠσῆν* Π 601, subj. *ἠσόμεν* X 231, opt. *ἠσάσῃσαν* P 733, imper. *ἠσῆθι* X 222, *ἠσῆτ(ε)* Z 80, inf. *ἠσῆμεναι* X 253, part. *ἠσῆς* Π 231, *ἠσῆντες* P 490, *ἠσῆτων* Γ 210, iterat. 2d aor. *ἠσάσκεν* Γ 217; perf. *ἠσῆκε* Σ 172, *ἠσῆκε(ε)* Γ 231, subj. *ἠσῆκη* P 435, inf. *ἠσάμεν(αι)* O 675, *ἠσάμεναι* O 666, part. *ἠσάτρ(α)* B 170, *ἠσάτρης* B 320; plup. *ἠσῆκει* O 730, *ἠσῆκεν* X 36; verbal *ἠσῆς* Z 506: *stand* B 20, 151, *make a stand* X 231, *halt* B 467, *stop* X 222, *remain standing*, *stand still* A 332, *stand up* to address the assembly Γ 210, *rise up* A 535, *came up*, *stepped up* A 197; plup. as imperf.: *had taken his stand*, i.e. *was standing* Φ 526, X 36; perf.: *hold one's ground*, *πρὸ Τρώων ἠσάτρα*: *standing in defense of*, i.e. *championing* Ω 216; *ἠσῆμεναι ἀντία σείο*: *stand up against thee* X 253; aor. mid. *ἠσῆσαν(ο)*, trans.: *set up* A 480, *ἠσῆσασθαι*: *set before*, *offer* Z 528.

ἠσῆλον, τό (*ἠσῆς*, mast), neuter adj., *belonging to the mast*, hence as subst.: *sail* A 433.

ἠσῆ-δόκη, ἡ (*ἠσῆς* + *δέχομαι*, strictly *δέκομαι*): lit. *mast receiver*, *mast crutch* A 434.

ἠσῆς, ὁ (*ἠσῆμ*): 1. *mast* A 434, 480; 2. *loom* (which was upright) A 31, Z 456; 3. *web* (on the upright loom), Γ 125, X 440.

ἠσῆνω (*ἠσῆνω*), *ἠσῆνει* P 572: *is eager*; iterat. imperf. *ἠσῆνεσθον* O 723: *withheld*.

ἠσῆνω (*ἠσῆνω*), *ἠσῆνει* P 747: *holds back*; imperf. *ἠσῆνεν* P 747: *held their ground*, *held in check*.

ἴσχω (redupl. ΣΕΧ, $\xi\chi\omega = \sigma\iota\text{-}\sigma\acute{\epsilon}\chi\text{-}\omega$, $\sigma\acute{\iota}\sigma\chi\omega$, redupl. pres. of $\xi\chi\omega$), $\iota\sigma\chi\epsilon\iota$ P 750, inf. $\iota\sigma\chi\acute{\mu}\epsilon\nu(\alpha\iota)$ P 501, imperf. $\iota\sigma\chi\epsilon$ O 657, $\iota\sigma\chi\omicron\nu$ O 618; **mid.** imper. $\iota\sigma\chi\epsilon\omicron$ A 214, $\iota\sigma\chi\epsilon\sigma\theta(\epsilon)$ Γ 82: *hold* P 501, *hold in* Ω 404, *hold back, stay* P 750, *restrain* O 657, *stand firm* O 618; **mid.** *refrain (hold, check, restrain) oneself* B 247; $\iota\sigma\chi\epsilon\omicron$: *stay thine hand* A 214.

ἴτ' A 335, $\iota\tau\eta\nu$ A 347, $\iota\tau\omega$ Ω 148, see $\epsilon\iota\mu$. **ἱφίφους**, -eos (fis) : *Iph'eus*, a Lycian Π 417. **ἱφθίμος** -η, -ον [$\iota\phi\theta\iota\mu\omicron\varsigma$, -ον in A 3] : *strong, sturdy, valiant, brave* A 3, *mighty* Γ 336, *proud* Π 137.

ἱφίφι (fis, see D 64, vi) : *mightily* A 38, *amain* Σ 14, *by violence* Γ 375; $\epsilon\iota\phi\iota$ $\phi\alpha\nu\acute{\alpha}\sigma\sigma\epsilon\iota\nu$: *be a great king* Z 478.

ἰχθυόεις, -εσσα, -εν ($\iota\chi\theta\upsilon\varsigma$) : *fishy, teeming* Π 746.

ἰχθῦς, -ύος, acc. $\iota\chi\theta\acute{\upsilon}\nu$ Π 407, dat. plur. $\iota\chi\theta\upsilon\sigma\iota$ Ω 82, δ : *fish*.

ἱψαο A 454, $\iota\psi\epsilon\tau\alpha\iota$ B 193, see $\tau\iota\tau\omicron\mu\alpha\iota$.

ἰψ Z 422, see $\iota\delta\varsigma$.

ῥωή, ἡ ($\epsilon\iota\phi\omega\sigma\alpha$, $\delta\epsilon\phi\eta\mu\iota$) : *rush and roar* Π 127.

ἰω Π 245, $\iota\acute{\omega}\nu$ A 138, see $\epsilon\iota\mu$.

Κ = Iliad x.

κ' A 184, see *ke*.

καγχαλάω, $\kappa\alpha\gamma\chi\alpha\lambda\acute{\alpha}\omicron\upsilon\sigma\iota$ Γ 43, part. $\kappa\alpha\gamma\chi\alpha\lambda\acute{\alpha}\omega\nu$ Z 514 : *laugh with self-satisfaction, laugh to scorn*.

κάδ B 160, Γ 382 = $\kappa\alpha\tau\acute{\alpha}$ by apocope and assimilation D 31, 32.

καθ' B 99 = $\kappa\alpha\tau\acute{\alpha}$.

καθ-αίρω, imperf. $\kappa\acute{\alpha}\delta$. . . ἤρεον Ω 268 : *took down*.

καθαίρω ($\kappa\alpha\theta\alpha\rho\acute{\omicron}\varsigma$), aor. $\acute{\epsilon}\kappa\alpha\theta\eta\rho\epsilon$ Π 228, imper. $\kappa\alpha\theta\eta\rho\omicron\nu$ Π 667 : *cleanse, purify*.

καθ-άπτομαι, $\kappa\alpha\theta\acute{\alpha}\pi\tau\omicron\sigma\theta\alpha\iota$ A 582 : *address, accost, approach*, $\kappa\alpha\theta\acute{\alpha}\pi\tau\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$: *upbraid* Π 421.

καθ-έζομαι, imperf. $\kappa\alpha\theta\acute{\epsilon}\zeta\epsilon\tau\omicron$ A 405 : *sate*

himself down A 500, but the aorist active $\kappa\acute{\alpha}\delta$. . . $\epsilon\iota\sigma\epsilon$ Γ 382, $\kappa\acute{\alpha}\delta$. . . $\epsilon\iota\sigma\alpha\nu$ Ω 578 : *set down, make to sit down*.

καθήκηκα Ω 642, see $\kappa\alpha\theta\eta\kappa\mu\iota$.

καθέξει Π 629 : *will hold fast, see κατέχω*.

καθ-εύδω, imperf. $\kappa\alpha\theta\eta\upsilon\delta(\epsilon)$ A 611 : *sleep*.

κάθ-ημαι, imper. $\kappa\alpha\theta\eta\sigma\omicron$ A 565; imperf.

$\kappa\alpha\theta\eta\sigma\tau\omicron$ A 569, $\kappa\alpha\theta\eta\tau\omicron$ Ω 473; part.

$\kappa\alpha\theta\eta\mu\epsilon\nu\omicron\varsigma$ Π 407 : *sit, remain*; $\kappa\alpha\theta\eta\sigma\omicron$: *be seated*.

κάθηρον Π 667, see $\kappa\alpha\theta\alpha\iota\rho\omega$.

καθ-ίζω, imper. $\kappa\alpha\theta\iota\zeta(\epsilon)$ Z 360 : *bid to sit*;

inf. $\kappa\alpha\theta\iota\zeta\epsilon\iota\nu$ Γ 394 : *sit (down)*; imperf.

$\kappa\alpha\theta\iota\zeta(\epsilon)$ Γ 426 : *took (her) seat*; aor.

imper. $\kappa\alpha\theta\iota\sigma\omicron\nu$: *cause (bid) to sit down* Γ 68.

καθ-ιημι, aor. $\kappa\alpha\theta\eta\kappa\alpha$: *pour down* Ω 642.

καθ-οράω, imperf. $\kappa\acute{\alpha}\tau$. . . $\delta\rho\alpha$ Π 646 :

looked down on, κατὰ . . . $\delta\rho\acute{\alpha}\tau\alpha\iota$ Ω 291 : *beholds*.

καθ-ὑπερ-θε(ν) adverb : *from above* Γ 337, *on top, over all* Ω 646, *farther up* Ω 545.

καί : *and, also* A 174, *too* Γ 235; *intensive, even* A 29, *still* Γ 168; *albeit* X 384 in

the apodosis, *then* A 478, *when* Π 202, *or* B 346; *τε καί* : *aye, or* Γ 363, *both and* Γ 373; *καί τε* : *and even, and*

actually, and besides that A 521; *καί δῆ* : *and already*; *καί περ* : *although* A 217;

καί ὥς : *yet even so* A 116; *καί γάρ* : *for in truth* B 377.

Καινέως : *Cae'neus*, king of the Lapiths A 264.

καίνυμαι (ΚΑΔ), perf. inf. $\kappa\epsilon\kappa\acute{\alpha}\sigma\theta\alpha\iota$ Ω 546, plur. $\acute{\epsilon}\kappa\epsilon\kappa\alpha\sigma\tau\omicron$ Π 808 : *excelled*.

καίω, $\kappa\alpha\phi\text{-}\acute{\iota}\omega$, imper. $\kappa\alpha\iota\epsilon$ A 462; aor.

$\acute{\epsilon}\kappa\eta\alpha$ A 40, Ω 34, opt. $\kappa\eta\iota\alpha\nu$ Ω 38;

mid. part. $\kappa\alpha\iota\omicron\mu\acute{\epsilon}\nu\eta\varsigma$ O 600; imperf.

$\kappa\alpha\iota\omicron\nu\tau\omicron$; **pass.** $\acute{\epsilon}\kappa\acute{\alpha}\nu$ A 464 : *burn, blaze*;

$\kappa\alpha\tau\acute{\alpha}$. . . $\acute{\epsilon}\kappa\eta\alpha$: *burnt completely* A 40.

κάκ Π 412 = $\kappa\alpha\tau\acute{\alpha}$, by apocope and as-

similation, see D 31, 32.

κακίζομαι ($\kappa\alpha\kappa\acute{\omicron}\varsigma$), part. $\kappa\alpha\kappa\iota\zeta\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$: *playing the coward* Ω 214.

κακκείοντες A 606, see *κετακείω*.

κακο-μήχανος, -ον (μήχος, μηχανή): *mischievous* Z 344.

κακός, -ή, -όν: *bad, evil, dire, sore* A 10, *cowardly, low-born* B 190, *cruel* B 114, *baneful* Π 494, *deadly* A 382, *destructive* Γ 7, *grievous* Σ 8; as substantives *κακόν* and *κακά*: *ill, evil* A 418; *ills, wrong, trouble, misfortune* B 234; *τάκακά*: *the things that are evil* A 107; while *κακός*: *coward* B 365; *κακὸν κακῷ*: *evil pressed on evil, disaster followed disaster* Π 111; *κακῶς*: *roughly, brusquely, rudely* A 25, *for (our) woe* B 253. Comparative *κακώ-τερος* X 106: *worse*; superlative *κάκιστος* Π 570: *worst*.

κακότης, -ητος, ἡ (κακός): *cowardice, baseness* B 368; *foul deeds, wickedness* Γ 366. *καλέω* (*calare*), *καλεῖ* Γ 390, *καλέουσι* A 403, *ἐκάλει* X 294, *καλέσκει* Z 402, *part. καλέουσα* Γ 383; *aor. ἐκάλεσσα* Π 106, *ἐκάλεσαν* Π 693, *part. καλέσας* A 402; *fut. καλέσω* Z 280; *opt. καλέσει* Ω 74, *inf. καλέσαι* Γ 117; *mid. aor. ἐκάλεσαστο* Γ 161; *pass. opt. καλεοίμην* A 293; *perf. part. κεκλημένος* B 260; *fut. perf. κεκλήσε(αι)* Γ 138: *call, summon* A 402; *mid. call to oneself* Γ 161, *cause to be summoned* A 54, *summoned to themselves, i.e. to their aid* A 270; *pass. be called (addressed)* B 260; *κεκλησῇ*: *shalt be called = shalt be* Γ 138.

Καλήσιος (καλέω): *Cale'sius*, son of Agyllus Z 18.

καλήτωρ, -ορος, ὁ (καλέω): *crier* Ω 577.

καλλι-γύναικα (γυνή), *adj. acc. sing.: abounding in fair women* Γ 75.

καλλι-ζωνος, -ον (ζώνη): *fair-girdled* Ω 698.

καλλι-θριξ, -τριχος, *adj. in plural, καλλι-τριχες*: *of goodly manes* P 504.

καλλι-πάρης, -ον (παρεῖδ): *fair-cheeked, of the fair cheeks* A 143.

κάλλιφ' Z 223, see *καταλείπω*.

καλλι-ρροος, -ον (ρέω): *fair-flowing* X 147.

κάλλιστος Z 294: *fairest*, see *καλός*.

καλλι-τριχῆ P 504, see *καλλιθριξ*.

κάλλος, τό (καλός): *beauty* Γ 392.

καλός, -ή, -όν: *fair, beautiful* B 43, *beauiteous* Γ 328, *goodly* Γ 89, *becoming* X 73, *sweet, melodious* A 604. As *adverb* *καλόν*: *sweetly* A 473, *καλά ἐστι*: *it is well* Z 326. Comparative *κάλλιον* Ω 52: *more creditable*. Superlative *κάλλιστος*: *fairest* Z 294.

κάλυμμα, τό (καλύπτω): *robe* X 93.

καλύπτρη, ἡ (καλύπτω): *veil* X 406.

καλύπτω (*oc-cal-ere, celare*), *opt. καλύπτοι* Z 464; *aor. ἐκάλυψε* Γ 381; *part. καλύψαντες* Ω 796; *perf. part. κεκαλυμμένος* Π 360: *hide, cover, shroud, envelop* Γ 381, Z 11, *hold for protection, make a covering with* X 313, *shroud in (with)* Ω 796.

Κάλχῃς, -αντος: *Cal'chas*, lit. *the thinker (brooder)* A 69, son of Thestor; seer of the Greeks.

κάματος, ὁ (κάμνω): *toil* P 745.

κάμε B 101, see *κάμνω*.

καμ-μονίη, ἡ (κατά + μένω): *victory as the reward of endurance*; *δώη καμ-μονίην*: *grant (me) to outstay (thee)* X 257.

κάμνω (KAM, κμη) *imperf. ἔκαμνεν* Π 106; *fut. καμείται* B 389; *aor. 'κάμε* B 101, *subj. κάμω* A 168, *part. καμόντας* Γ 278, *perf. ἐέκαμνεν* Z 262, *part. κεκμηῶτι* Z 261, -δτας Π 44: *grow weary (faint)* A 168, *be tired, be wearied* P 658; *καμόντας*: *outworn, fordone = the dead* Γ 278; *κεκμηῶτι*: *wearied* Z 261; *'κάμε τεύχων*: lit. *grew weary in making, i.e. fashioned with labor, wrought with toil* B 101.

κάμπτω, *ἐκαμψαν* Ω 274: *bend*.

καμπύλος, -η -ον (κάμπω): *curved* Γ 17.
κάμω A 168, see κάμνω.

καναχή, ἡ (cano): *noise, rattle, ringing*;
καναχὴν ἔχε: *kept ringing terribly*
Π 105.

κάπεον, τό (κάνη, reed): *basket (made of reeds)* Ω 626.

κάπ Π 106 = κατά, by apocope and assimilation D 31, 32.

κάπετος, ἡ: *grave* Ω 797.

καπνίζω (καπνός), aor. 'κάπνισαν B 399:
lit. *made smoke*, i.e. *kindled fires*.

καπνός, ὁ: *smoke* A 317, *steam* X 149.

κάππισε Π 743, see καταπίπτω.

κάπρος, ὁ (caper): *wild boar* P 725.

κάπῳ (καπνός), aor. ἀπὸ . . . ἐκάπυσεν
X 467: *breathed forth*.

κάρ, τό (cerebrum): *head*; ἐπὶ κάρ: *headlong* Π 392.

καρδίη, ἡ (cor, cord-is): *heart* B 452.

κάρη, τό (κάρ) B 259, dat. καρὶ Γ 336,
καρῆτι X 205, plur. καρῆτα P 437:
head; κάρη κομόοντας: *with long hair,*
flowing-haired B 11.

κάρηνον, τό (κάρ), plur. κάρηνα: *peaks,*
summit A 44, *crests* X 187, *citadels*
B 117.

καρπάλιμος, -ον (καρπός, wrist, giving
notion of agility): *swift, flying* Π 342.
Adverb καρπαλίμως: *quickly, swiftly,*
with (all) speed B 17, *fleety* X 159, *at*
speed Ω 327.

(1) καρπός, ὁ (carpo, "harv"-est): *fruit*
A 156.

(2) καρπός, ὁ: *wrist*; ἐπὶ καρπῷ: *at the*
wrist Ω 671; χεῖρ' ἐπὶ καρπῷ: *on his*
arm at the wrist P 601.

κάρτερος, -η, -ον (κάρτος): *strong* in
body A 178, *brave* A 280.

κάρτιστος (κάρτος): *mightiest* A 266.

κάρτος (κάρτος), τό: *strength* P 562, *tri-*
umph P 623.

καρτύνω (κάρτος), aor. ἐκαρτόνατο Π
563 *strengthened*.

καρχαλός, -η, -ον: *rough (with thirst),*
i.e. dry, parched in the throat Φ 541.

κασί-γνήτη, ἡ (κάσις brother + γίγνομαι):
own sister, i.e. *full sister* Π 432.

κασί-γνήτος, ὁ (see last word): *own*
brother, full brother Γ 333.

Κασσάνδρη: *Cassandra*, daughter of
Priam, gifted with prophetic power by
Apollo, to which later he added the
curse that no one should believe her;
the prize of Agamemnon at the sack of
Troy, she went with him to Greece and
was slain along with him by Clytem-
nestra Ω 699.

Κάστωρ, -οπος: *Castor*, son of Leda by
Zeus, brother of Polydeuces and Helen
Γ 237.

κατά A 40, κατ' A 44, καθ' B 99, κάδ
B 160, κάκ Π 412, κάπ Z 201,
see Homeric Dialect, 31, 32. As Ad-
verb: *completely* A 460, *down* A 413.
As Preposition (1) with the genitive:
(a) *down from* A 44, B 167, (δ) *down*
on, on Γ 217; (2) with the accusative:
down to, opposite, off A 484, (down) *on*
B 211, *along* A 483, *on*, i.e. *dispersed*
among B 305, *through* Z 133, *through-*
out A 318, *about* B 470, *amid, among*
A 487, *in* A 193, *by (distributive)* B 362,
according to A 136, Γ 326, *beneath* Z
136, *in the region of, about, by* A 409;
κατὰ δαίτῃ A 424: *on account of, on*
the business of, in the matter of, to be
present at; κατὰ σφάς B 366: *on their*
own account, by themselves; κατ' ἐμ'
αὐτόν A 271: *by myself alone*.

κατα-βαίνω, 2 aor. κατέβαν Ω 329, inf.
καταβήμεν(αι) Γ 251, part. καταβάσα P
545, mixed aor. mid. κατεβήσεται Ω 191:
go down, descend.

κατα-βάλλω, 2 aor. κατὰ . . . βαλέμεν B
414: *lay low, cast down*.

κατ-άγω, mixed aor. inf. καταξέμεν(αι)
Z 53: *lead*.

κατα-δαίωμα, fut. κατά . . . δάσονται X 354: *devour utterly.*

κατα-δάπτω, aor. inf. καταδάψαι X 339: *devour.*

κατα-δέω, aor. κατά . . . ἔδησαν A 436: *made fast.*

κατα-δύω, 2 aor. κατέδῃ A 475, part. καταδύντι A 592, -ύντα A 601, inf. καταδόμεναι Γ 241: (1) *go down, set* A 605, ἄμα δ' ἥελίω καταδύντι: *but with the setting of the sun* Σ 210, ἐς ἥλιον καταδύντα: *unto the setting of the sun* Ω 713; (2) *put on, don* (armor) Z 504; (3) *enter, plunge into* Γ 241.

κατα-θάπτω, aor. inf. κατθάψαι Ω 611: *bury.*

καταθήρομαι X 111, see κατατίθημι.

κατα-θνήσκω, part. κατᾱθνήσκων X 355: *die*; perf. κατατεθνήκῃσι O 664: *are dead*; ἀνδρὸς κατατεθνήωτος X 164: (*in honor*) of a man that is dead.

κατα-θνήσκει, -ον (καταθνήσκω): *mortal* Z 123.

κατα-καίω, imperf. κατέκαιον B 425; aor. κατά . . . ἔκη A 40; aor. pass. κατά . . . ἑκάη A 464: *burn, burn down, burn completely* (to the ground).

κατα-καλύπτω A 460, opt. κατά . . . καλύπτοι A 464; aor. κατά . . . ἐκάλυψαν A 460: *cover, envelop, wrap in, shroud in.*

κατά-κειμαι, κατακελταί Ω 527, inf. κατακεῖσθαι Ω 523, part. κατακείμενος Ω 10: *lie, lie quiet* Ω 523, *crouch* P 677, *stand* Ω 527.

κατα-κείω, desiderative verb: *lie down to rest* (to sleep), κακkelovtes (ἔβαν) A 606: *went in order to lie down to rest.*

κατα-κοιμάομαι, aor. inf. pass. κατακοιμηθῆναι B 355: *lie with.*

κατα-κρύπτω, fut. inf. κατακρύψειν X 120: *hide.*

κατα-κτείνω, fut. κατακτενέουσιν Z 409, aor. opt. κατακτείνειεν Ω 226, part. κατακτείνας Ω 481, 2 aor. κατέκτανε Z

204, imper. κάκτανε Z 164; syncopated 2 aor. κατέκτα Ω 214, inf. κατακτάμεναι Γ 379, part. κατακτάς X 323: *slay, kill.*

κατα-κύντω, aor. κατέκυνε Π 611: *stoop* P 527.

κατα-λαμβάνω, 2 aor. κατ . . . ἔλλαβε Π 334: *closed*; κατ' . . . ἔλαβε Π 548: *seized.*

κατα-λέγω, aor. imper. κατάλεξον Ω 380: *tell, recount.*

κατα-λείπω, καταλείψουσιν X 383, 2 aor. κατ' . . . ἔλιπον P 535, κάλλιψ' = κάλλιπε, for κατέλιπε Z 223, opt. κάδ . . . λίποιεν B 160: *leave, leave behind, forsake.*

κατα-λήθω, part. καταλήθοντ' X 389: *utterly forget.*

κατα-λύω, aor. κατέλυσε B 117: *lay low.*

κατα-μάρπτω, imperf. κατέμαρπτε Π 598; aor. subj. καταμάρψῃ Z 364: *overtake, seize.*

κατ-αμάω, aor. καταμήσατο Ω 165: *had gathered.*

κατα-νεύω, aor. κατένευσεν B 112, inf. subj. κατανεύσω A 527, κατανεύσαι A 558, imper. κατάνευσον A 514; fut. mid. κατανεύσομαι A 524: lit., *nod down*, i.e., *confirm* (pledge) with a nod, nod assent.

κατα-παύω, fut. inf. καταπαυσέμεν(αι) Π 62, aor. κατέπαυσε Π 618, subj. καταπαύσῃ X 457: *cease from, make to cease, stop, make an end of* (to).

κατα-πέσσω, aor. subj. καταπέσῃ A 81: lit., *let boil down*, i.e. *digest, smother*, stronger than swallow, curb, suppress.

καταπέφνη Γ 281, καταπέφνων P 539, see κατέπεφνον.

κητα-πήγνυμι, aor. κατέπηξεν Z 213: *planted, made fast.*

κατα-πίπτω, 2 aor. κάππεσεν Π 290, κάππεσον Π 662, κάδ . . . ἔπεσε Π 469: *fall, fall down* (back).

κατα-πλήσσω, 2 aor. pass. κατεπλήγη Γ 31: *was smitten with dismay.*

κατα-πρηνής, -ἐς Π 792: *with down-turned (hand), with a down stroke of (the hand), with the flat of the hand.*
 κατα-πτήσσω, aor. part. καταπτήσας X 191: *crouch.*
 κατα-πρέω, aor. κατέρεξε A 361: *stroked, patted, caressed.*
 κατα-ρέω, imperf. κάδ . . . ἔρρεεν Π 110: *kept running from.*
 κατα-σβέννυμι, aor. κατά . . . ἔσβεσαν Π 293: *quenched.*
 κατα-στορέννυμι aor. κατεστόρεσαν Ω 798: *piled.*
 κατα-στυνέω aor. κατέστυνε P 694: *had horror of.*
 κατα-σχομένη Γ 419, see κατέχω.
 κατα-τενέκωσιν O 664, κατα-τενέκωστος X 164, see καταθνήσκω.
 κατα-τείνω, aor. κατά . . . ἔτεινε Γ 261: *drew back (to himself), drew tight.*
 κατα-τίθημι, aor. κατέθηκεν Γ 293, κάθθεσαν Σ 233; mid. 2 aor. κατέθεντ(ο) Γ 114, subj. καταθήμηναι: *lay down, set down*; mid.: *lay aside (one's armor).*
 κατα-φέρω, fut. mid. καταλσεται X 425: *bring down.*
 κατα-φθίω, 2 aor. part. mid. καταφθιμένοιο X 288: *be dead.*
 κατα-φλέγω, fut. καταφλέξω X 512: *consume with fire, burn down.*
 κατα-χέω, aor. κατέχευεν Γ 10, part. κατά . . . χέουσα Γ 142, 2 aor. mid. κατά . . . ἔχευτο Π 123: *pour down, shed over, veil with (mist) Γ 10; shed, let fall (tears) Γ 142; stream over, pour over (of a flame) Π 123.*
 κατα-εβήστω Ω 191, see καταβαίνω.
 κατα-έδω, κατέδουσι Ω 415, part. κατέδων Z 202; fut. κατέδονται X 89; perf. part. κατά . . . ἔδηδώς P 542: *devour.*
 κατα-έθεντ(ο) Γ 114, κατέθηκε Γ 293, see κατατίθηναι.
 κατα-είβω, κατά . . . εἵβεις Π 11: *let fall,* imperf. κατέιβω Ω 794: *flowed down.*

κατ-έκη Z 418, see κατακαίω.
 κατ-έκτα Ω 214, κατέκτανε Z 204, see κατακτείνω.
 κατελθέμεν(αι) Z 109, κατελθόντ(α) Z 284, see κατέρχομαι.
 κατ-ενάντιον Φ 567: *over against, opposite.*
 κατ-έ-πε-φν-ον (κατά + ΦΕΝ), aor. κατέπεφνε Z 183, subj. καταπέφνη Γ 281, part. καταπέφνων P 539: *slay, kill.*
 κατέπηξεν Z 213, see καταπήγνυμι.
 κατ-έρεξε A 361, see καταπρέω.
 κατ-ερύκάνω (ἐρύκω), imperf. κατερύκανε Ω 218 = κατ-ερύκω Z 518, imperf. κατέρυκε Z 192: *restrain, detain, hold back, hinder, delay.*
 κατ-έρχομαι, aor. inf. κατελθέμεν(αι) Z 109, part. κατελθόντ(α): *go down, descend.*
 κατ-εσθίω, κατεσθίει Γ 25, imperf. κατήσθιει B 314, aor. κατά . . . ἔφαξε B 317: *eat up, devour, swallow down.*
 κατ-ευνάζω, aor. pass. κατηνύασθεν Γ 448: *they laid them down.*
 κατ-έχουν Γ 10, see καταχέω.
 κατ-έχω, κατέχουσι Π 79; imperf. κάτεχεν Γ 243; fut. καθέξει Π 629; mid. κατέχονται P 644; 2 aor. part. κατασχομένη Γ 419: *act. hold fast, fill*; mid. *cover, veil, wrap.*
 κατηνύασθεν Γ 448, see κατευνάζω.
 κατηφείη, ἢ (κατηφής, *with downcast eyes*): *hanging of the head, shame, humiliation, disgrace* Γ 51.
 κατηφέω, aor. part. κατηφής X 293: *be cast down, be downcast.*
 κατηφών, -ονος Ω 253: *shameful.*
 κατθάψαι O 611, see καταθάπτω.
 κάθθισαν Σ 233, see κατατίθηναι.
 κατίσχω, subj. κατίσχη(αι): *keep, possess* B 233.
 κατ-όλσεται X 425, see καταφέρω.
 κατ-ωθέω, aor. κάδ . . . ἔωσε Π 410: *cast (threw) down.*

καυλός, ὁ (*caulis*): *socket* Π 115, *hilt* Π 338.

Καῦστριος: of *Caÿs'* *trus*, a river flowing near Ephesus B 461.

καὐτός Z 260 = καὶ αὐτός.

κε, *ken*, an enclitic particle, the equivalent of the Attic *ἄν*, like which it denotes conditionally the occurrence of an action. It is used with the ind., subj., and opt. as in Attic, and in addition in final clauses also A 32, B 385, 440, with deliberative subj. and in principal clauses as the equivalent of the fut. ind., but in a potential sense (= *may*) A 184.

κέαζω (KEZ, *split*), aor. 'έκασσε Π 347, pass. *έκείσθη* Π 412: *shatter*.

κείται Π 24, 'έκατο Ω 168, see *κείμαι*.

Κεβριόνης: *Cebri'ones*, son of Priam, charioteer of Hector Π 727.

κεδάννυμι (*σκεδάννυμι*), aor. pass. *έκείδασθεν* O 657, part. *κεδασθελσης* Π 306, *κεδασθέντες* B 398: *scatter*.

κεδνός, -ή, -όν (*κήδος, κήδος*) Ω 730: *noble*.
κεδρινος, -η, -ον (*κέδρος*): of cedar wood Ω 192.

κεῖ-θεν (KEI, *there*) Ω 766: *thence*.

κεῖ-θι Γ 402 (KEI, *there*): *there*.

κείμαι (KEI, *lie*), pres. *κείται* Z 47, (*κείται* Π 24, *κένονται* X 510), subj. *κελετ(αι)* Ω 554, imperf. *έκειτο* Γ 327, 'έκατο Ω 168, inf. *κείσθαι* X 73, imper. *κείσο* Σ 178, *κείμενα* A 124; *lie* Z 295, *lie low* Ω 168, *lie on the field* Π 24; *κείμενα* A 124: *stored up*.

κειμήλιον, τό (*κείμαι*): lit. *something stored up*; hence, *treasure* Z 47.

κεῖνος, -η, -ον (KEI, *there, you*), lit. *that man* P 708, *that very man* B 37; hence *he, she, it*.

κεῖνός, -ή, -όν (KE + infix *ν(ε)* = *κε-νε-ος*, *κε-ν-ος* = *κενός*): *empty* Γ 376.

κείρω, imperf. *έπι* . . . *έκειρε* Π 120; aor. *έπέκερσε* Π 394: *shear, cut short*; *κέρσαντες* Ω 450: *heaved*.

κεῖ-σε (KEI, *there*) Γ 410: *thither*.

κείσο Σ 178, see *κείμαι*.

κέκασθαι Ω 546, see *καίνομαι*.

κέκευθε X 118, see *κεύθω*.

'έκέλετο Π 382, see *έλόμαι*.

κεκληγώς B 222, *κεκληγότες* Π 430, see *κλάζω*.

κεκλημένος B 260, *κεκλησέ(αι)* Γ 138, see *καλέω*.

κεκλιатаι Π 68, see *κλίνω*.

κεκλόμενος Π 525, see *έλόμαι*.

κέκλυτε Γ 86, see *κλύω*.

κέκμηκας Z 262, *κεκμηῶτι* Z 261, *κεκμηότας* Π 44, see *κάμνω*.

κεκορυθμένον Π 802, see *κορύσσω*.

κε-κρύφ-αλος, ὁ (redupl. stem *κορυφ, κορυφή*): *kerchief, hood*, *net* X 469, used to bind the hair; it was fastened to the head by a twisted band.

κελαδεινός, -ή, -όν (*κέλαδος, noise*): *sounding, swift-rushing, or sounding in the chase* Π 183.

κελαι-νεφής, -ές (*κελαινός + νέφος*): lit. *black-clouded, lord (god) of the black (storm)-cloud* A 397.

κελαινός, -ή, -όν: *black, dark, dusky* A 303.

κέλευθος, ἡ, plur. *κέλευθα* A 312: *path, way, road; journey* A 483.

κελεύω (*έλόμαι*), *κελεύει* B 114, part. *κελεύων* Π 372; imperf. *έκελευον* B 151; imper. *κέλευε* B 11; fut. *κελεύσω* B 74; aor. *έκελευσεν* B 50, part. *κελεύσας* Π 684: *bid, give command* to B 11, *advise* B 74, *cry to* Π 372, *call on* Π 78, *appoint* Z 324.

κελητίζειν (*έλλω, drive, κέλης, riding horse*): *ride*; *ἵπποισι κελητίζειν ἐδ φειδώς*: *skilled in horsemanship* O 679.

έλόμαι (KEA) Γ 434, *έλεαι* A 74, *έλεται* Γ 88; imperf. 'έλόμην A 386, 'έλετ(ο) Ω 582; opt. *κελοίμην* Ω 297, *έκέλετο* Z 66, 'έκέλετο Z 287: *bid, exhort* Γ 88, *advise, propose* Γ 434, *urge* A 386, *call to, encourage* Z 287.

κεν A 137, see κε.

κενός, -ή, -όν (KE + infix ν(ε) = κε-ν(ε)-ος, cp. κενός): *empty, empty-handed* B 298.

κυνειών, -ωνος, ὁ (from κενός): *belly, waist* Π 821.

κεραῖω, part. κεραῖων Π 752, κεραῖζομένην Ω 245, κεραῖζομένους X 63; aor. inf. κεραῖζέμεν(αι) Π 830: *sack, ravage, plunder, destroy*.

κεράς, -ή, -όν (κέρας): *horned* Γ 24.

κέρας, τό (cornu): *horn* Ω 81.

κερδαλέ-φρων, -ον (κερδαλέος + φρήν): *greedy-minded, crafty-minded* A 149.

κερδίων, κέρδιον (κέρδος) Γ 41: *better, the better way*; κέρδιστος Z 153: *craftiest*.

κερδο-σύνη, ἡ (κέρδος): *subtlety* X 247.

κερκίς, -ίδος, ἡ: *staff-rod, which took the place of our shuttle* X 448.

κέρσαντες Ω 450, see κέρω.

κερτομέω (κέρτομος, κέρω, *shear*), part. κερτομέων B 256: *cuttingly, tauntingly*; κερτομέοντε Π 261: *vexing, tormenting*.

κερτόμ-ιος, -ον (κερτομέω): *cutting, sneering, mocking, taunting* A 539.

κεῖθος, τό, κεῖθεσι X 482: *secret places*.

κεῖθω (custos), imper. κεῖθε A 363, perf. κέκευθε X 118, 'κύθον Γ 453: *hide, conceal*.

κεφαλῇ, ἡ (καρῆ): *head* A 524, κεφαλῇ Γ 168: *by a head*, κεφαλῇφιν Π 762: *by the head*, κεφαλῆς Π 77: *mouth*.

κεχαρισμένα Ω 661, see χαρίζομαι.

κεχαροῖατο A 256, 'κεχάροντο Π 600, see χάλω.

κεχηνότα Π 409, see χάλνω.

κεχολωμένον A 217, κεχολωμένος Ω 395, κεχολώσεται A 139, κεχολώσθαι Π 61, 'κεχόλωσο Π 585, see χολδω.

κέχυθ' B 19, 'κέχυτ' Π 344, 'κέχυτο Π 123, see χέω and καταχέω.

κήδος, τό (κήδω): *need* Π 516; usually plural κήδεα: *sorrows* A 445, *griefs* Ω 639, *fears* Σ 8; κήδεα πέσσει: *broods over her sorrows* Ω 617.

κήδω, κήδει P 550, part. κήδων Ω 542, fut. part. κηθήσονται Ω 240; mid. κήδεται Z 55, κήδεται B 27, κήδονται Ω 422, imperf. 'κήδετο A 56, part. κηδομένη A 196: act., *vex, afflict, harm* P 550; mid. + gen., *care for, have care for, be careful for (of)* B 27, *pity, have pity on* A 56; pass., *afflicted, vexed* A 586, *be in need* Π 516; κηδόμενοι περ X 416: *though ye love me*; κηδομένη περ Ω 104: *in thy sorrow*.

κήλειος (καίω, κη(φ)-λειος), adj. dat. -ω O 744: *blazing*.

κήλειος (καίω), adj. dat. -ω X 374: *blazing, burning*.

κήλα, τά: *darts, shafts of Apollo* A 53.

κήρ, κηρός, κηρί, κήρα, dual κήρε, plur. κήρες, ὁ (κηρῶ): (1) *goddess of death*, but usually plural Κήρες B 302: *goddesses of death, Fates*; (2) *lot (doom) of death* X 210; (3) *death, certain death* A 228, φόβου καὶ κήρα Γ 6: *death and destruction*.

κήρ, κήρος, κήρι, κήρ, 'τό (cor, καρδίη): *heart* A 44, *life* A 491, περὶ κήρι Ω 61: *at heart*.

κήρυξ, -ῦκος ὁ (ΚΑΡ, call): *herald* A 321.

κηρύσσω (κήρυξ), part. κηρύσσοντες B 438, inf. κηρύσσειν B 51, imperf. ἐκήρυσσον B 52: *summon as herald, make proclamation, summon*.

κηώδης, -ες (from an assumed κήφος, incense): *fragrant*, Z 483.

κηώεις, -εσσα, -εν (from an assumed κήφος, incense): *fragrant, fragrant with incense* Γ 382.

'κί' H 2, see κίω.

κίδναμαι (cp. σκίδναμαι), imperf. ἐκίδνατο Ω 695: *spread over*.

κίθαρις, ἡ: *lyre* Γ 54.

κικλήσκω (redupl. ΚΑΛ, κλη), κικλήσκουσιν B 813, part. -ήσκοντος P 532, imperf. 'κικλησκεν B 404: *invite, bid, call*.

Κίλικες, -ων, οἱ: *Cilicians*, living in Phrygia Z 397.

Κίλλα: *Cilla*, a town in southern Troy-land A 38.

κινέω (κίω), aor. subj. κινήσῃ B 395, part. κινήσας P 442; aor. pass. κινήθη B 144, ἐκίνηθεν Π 280, part. κινήθentos A 47: *stir, move, shake*; κινήθη B 144: *swayed, wavered, heaved and tossed*.

κίρκος, ὁ: *fulcon, hawk* P 757.

Κισσηίς: *daughter of Cis'seus*, i.e. The-anno Z 299.

κιχάνω (redupl. ΧΗ, χι-χανρω), κιχάνει X 303, imperf. ἐκίχᾶνεν Γ 383, aor. ἐκίχῃσατο Z 498, subj. κιχήσομαι B 258; fut. inf. κιχήσεσθαι Z 341; 2 aor. κίχῃ Ω 160, κίχον Σ 153, subj. κιχῶ A 26, Γ 291, Z 228, opt. κιχείη B 188, part. κιχείς Π 342: *find, catch* A 26, *overtake* Z 341, *find therein* Ω 160, *compass* Γ 291.

κίω (κίω, κίω), part. κίων A 35, imperf. κί' H 2, κίεν A 348, κίον Z 422, opt. κιοίτην Ω 285: *go, go away*.

κλαγγή, ἡ (κλάζω): *twang, clanging* A 49, *noise, clamor* B 100, inarticulate noise, i.e. *roar, uproar, din* Γ 2.

κλαγγη-δόν (κλαγγή), adv.: *with loud cries* B 463.

λάζω (κλαγγή), part. κλάζοντε Π 429: *yell*; aor. ἐκλαγξαν A 46: *clanged, rattled*; perf. part. κεκληγώς B 222: *screaming, κεκληγώτες* Π 430: *with cries (yells)*; οἶλον κεκληγώτες P 756: *with confused cries*.

κλαίοισθα Ω 619, see κλαίω.

κλαίω (κλαφ-ζω), κλαίεις A 362, subj. κλαίω-μεν Ω 208, part. κλαίονσα Γ 176, -οντα B 263, -οντε X 90; imperf. κλαίον P 427, κλαίεν Ω 511; aor. part. opt. κλαί-οισθα Ω 619, κλαύσας Ω 48, fut. κλαύσομαι X 87: *weep, wail* A 362, *bewail, weep for* X 87.

κλαυ-θμός, ὁ (κλαίω): *wailing* Ω 717.

κλαύσομαι X 87, see κλαίω.

κλεινός, -ή, -όν (κλέος, in-clu-tus): *famous, famed, glorious, excellent* Γ 451, *proud* Σ 229.


κλέομαι (κλείω), imperf. ἐκλε(ο): *wert famous* Ω 202.

Κλεό-βουλος (κλέος + βούλομαι), *Cleo-bu'lus*, a Trojan Π 330.

κλέος, τό (κλείω): *fame, mention* B 325, *honor, glory* Z 446.

κλέπτῃς, ὁ (κλέπτω, old Eng. *hliftus*, Eng. *lift-er* in shoplifter): (*cattle-*) *thief*, cp. Scotch cattlelifter Γ 11.

κλέπτω (ΚΛΕΠ, "*lift*," orig. *hlift* (clepo)), imper. κλέπτε A 132; aor. inf. κλέψαι Ω 24: *cheat, beguile* A 132, *steal* Ω 24.

κλήτης, ἡ (ΚΛΑΪ, *clavis, claudio*): (1) *col-lar bone* X 324; (2) *key*, shaped thus , which a person on the outside of a double door that had been bolted on the inside might insert through the latch-string hole in one of the doors and shove back the bolt, thus opening the door Z 89; (3) *bar, bolt*, a sliding bolt with a latchstring so attached that, on leaving a house, one could lock the door by pulling on the latchstring from the outside, thus drawing the bolt into a socket on the other door. The latchstring was then shoved back through the hole in the door. Thus the door was locked and could not be opened except with the key described in (2) Ω 318, 455; (4) *rower's benches* Π 170.

κλήρος, ὁ: *lot* Γ 325, a stone, shard, or piece of wood marked with a private sign.

κλίνω (*clinare*), aor. part. κλίνασα Γ 427, κλιναντες X 4, perf. κεκλιᾶται Π 68, part. κεκλιμένοι Γ 135; aor. pass. ἐκλίνθη Γ 360: *lean, set* X 4, *turn* Γ 427, *lean*, i.e. *with backs against* O 740; ἐκλίνθη: *bent aside, siverred, dodged* Γ 360, *shrank* Z 468.

κλισίη, ἡ (κλίνω) : *hut, lodge* A 322 ; plur., *huts, quarters, camp, barracks* A 306 ; κλισίηνδε : *to thy lodge* A 185, κλισίῃθεν *from thy lodge* A 391.

κλισμός, ὁ (κλίνω) : *couch, armchair* Ω 597.

κλιῖς, ἡ (κλίνω, *clivus*) : *scaur, slope, hillside* Π 390.

κλονέω (κλόνος, *per-cello*), κλονέονται Σ 7, part. κλονέων X 188 ; imperf. 'κλονέοντο Π 285 : *flock, chase, throng*.

κλόνος, ὁ : *press* (of battle) Π 331, *din* Π 713, *panic* Π 729, κατὰ κλόνον : *through the press* Π 789.

Κλυμένη (κλύω), *Clym'ene*, servant of Helen Γ 144.

Κλυται-μ(ν)ήστρη (κλύω + μήδομαι) (= *famed for prudence*) : *Cly'taemnes'tra* (properly *Clytaemestra*) A 113.

Κλύτιος (κλύω), *Clytius*, son of Laomedon Γ 147.

κλυτό-πῶλος, -ον (κλύω + πῶλος, "*foal*," "*filly*") : *of the famous steeds* Π 625.

κλυτός, -ή, -όν (κλύω) : *brave, famous* Z 504, *glorious* X 258, *noble* Σ 192.

κλυτο-τέχνης, ὁ (κλύω + τέχνη) : *of famous art, famous craftsman* A 571.

κλύω (*cluere*), 2 aor. ἔκλυον A 218, ἔκλυες Π 13, ἔκλυε A 357, 'κλύνω Π 76, imperf. κλῦθι A 37, κλῦτε B 56, reduplicated 2 aor. imperf. κέκλυτε Γ 86 : *hear*.

κνέφος, τό : *darkness* A 475, *night* P 455.

κνήμη, ἡ : *shin, leg* Γ 330.

κνήμης, -ίδος, ἡ, *greaves*, i.e. woolen or leather leggings Γ 330.

κνίσω, ἡ : *fat, suet* A 460, *fragrance, savory smell* (of burning flesh and fat) A 66, 317, *steam of sacrifice* Ω 70.

κόϊλος, -η, -ον (κοφ-ίλος, *cavus*) : *hollow* A 26.

κοιμάω (κεῖμαι), imperf. 'κοιμᾶτο A 610, 'κοιμῶντο Z 246 ; aor. imperf. κοίμησον Π 524 ; aor. mid. ἐκοιμήσαντο A 476, pass. part. κοιμηθέντε Ω 636 : *act., lull*

to sleep ; mid., lay oneself down to sleep ; pass., take one's rest, sleep.

κοιρανέω (κοίρανος) : *lord it, be ruler* (master) B 207.

κοίρανος, ὁ : *lord, master, ruler* B 204.

Κοίρανος : *Coe'ranus*, a Cretan, charioteer of Meriones P 611.

κολέειν, τό : *scabbard* A 194.

κολλητός, -ή, -όν (κόλλα, *glue*) : *jointed* O 678.

κολοῖός, ὁ : *daw, jackdaw* Π 583.

κόλος, -η, -ον (ΚΕΛ, *break*) : *pointless* Π 117.

κόλπος, ὁ (καλύπτω) : *bosom* Z 136, *folds of one's robe* X 80.

κολφάω (κολφός), imperf. ἐκολφα B 212 : *chatter*.

κολώνη, ἡ (collis, *hill*) : *mound, barrow* B 811.

κολφός, -ή, -όν (κολοῖός), *wrangling, brawling, din* A 575.

κομάω (κόμη), part. κομόντας B 11, 28 *wear long hair* ; κάρη κομόντας B 11 : *with long-flowing hair*.

κόμη, ἡ (coma) : *hair, locks* A 197.

κομίζω (κομέω) Ω 541, imperf. κόμιζε Z 490, aor. ἐκόμισσεν B 183, 'κόμισαν Γ 378 : *pick up* B 183, *see to* Z 490, *attend* Ω 541 ; mid. aor. 'κομίσαντο A 594, opt. κομίσαιο X 286 : *take up, care for* A 594, *take, receive* X 286.

κοναβέω (κοναβος, *din*), aor. 'κονάβησαν B 334 : *ring, clang, echo, resound*.

κοναβίζω (κοναβέω), imperf. 'κονάβιζε B 466 : *echo, resound*.

κονίη, ἡ (κόνις) : *dust* B 150.

κόνις, -ιος, -ιν, ἡ (cinis) : *dust, ashes* Σ 23.

κοντ-σαλος, ὁ (κόνις + σάλος, *tossing motion, whirl*) : *swirl of dust, dust whirl* Γ 13, *dust* X 401.

κοντώ (κόνις), plup. pass. 'κεκόνντο X 405 : *was grimed with dust*.

Κοπρεύς, -ῆος (κόπρος) : *Cop'reus*, a herald of Eurystheus O 639.

κόπρος, ὁ (*cacare*): *dirt, dung* X 414, *mire* Ω 164.

κόπτω, aor. 'κόψατο X 33, part. κόψας P 521: *strike, smite* P 521, *beat upon (his head)* X 33.

κορέννυμι (*κόρος, satiety*), aor. opt. κορέσειεν Π 747: *satisfy*; mid. aor. ἐκορεσσάμεθα X 427, subj. κορέσωνται X 509: *have one's fill, sate oneself*.

κορυθ-ᾄξ, -ικος (*κόρυς + ᾄσσω*), adj.: *of the waving helmet* X 132.

κορυθ-αῖολος, -ον (*κόρυς + αἰόλλω, αἰολος*, (1) *quick-moving*; (2) *shimmering, glancing*): *of the fluttering helm, of the glancing helm* Γ 83.

κόρυς, -υθος, ἡ (*akin to κορυφή, κάρη*): *helmet* Γ 369.

κορύσσω (*κόρυς*), part. κορύσσων B 273: *fit out, equip, set in array*; mid. imperf. ἐκορύσσετο Π 130: *was harnessing himself*; pass. perf. part. κεκορυθμένος P 592: *harnessed, κεκορυθμένα χαλκῷ* Γ 18: *lit. helmeted with bronze, i.e. bronze-tipped, bronze-headed*.

κορυστής, ὁ (*κόρυς, κορύσσω*): *warrior* Σ 163, *mailed* Π 603.

κορυφή, ἡ (*κάρη*): *top, summit, peak, crest* (of a mountain) Γ 10; plur. *peaks* B 456.

κορωνίς, dat. plur. κορωνίσιν: *curved, beaked* A 170.

κοσμέω (*κόσμος*), mid. aor. part. κοσμηδμενος B 806; pass. aor. κέσμηθεν Γ 1: *set in order, marshal*.

κοσμήτωρ, -ορος, ὁ (*κοσμέω*): *orderer, marshal, general, leader, captain* A 16.

κόσμος, ὁ (*κοιν-σμος, censeo*): *order*; οὐ κατὰ κόσμον: *not fitly, in no good order* B 214, εὖ κατὰ κόσμον: *in seemly fashion* Ω 622.

κοτέω (*κότος*), part. κοτέοντος A 181; imperf. mid. 'κοτέοντ(ο) B 223; aor. part. κοτεσσάμενος Π 386: *be wroth, be vexed (angry, indignant)*.

κότος, ὁ: *abiding anger, resentment, spite, grudge* A 82.

κοτύλη, ἡ (*catinus*): *cup* X 494.

κουλέον, τό: *scabbard* A 220.

κούρη, ἡ (see *κοῦρος*): *girl, maid, maiden, damsel* A 98, *child* Γ 426, *daughter* Z 247, *lady* A 337.

κουρίδιος, -ῆ, -όν (*κούρη*): *wedded wife, legitimate (lawful) wife* A 114.

κοῦρος, ὁ (*κορφο-s*): *child, son* Z 59; plur. sons A 473, *youths, young men* Γ 82.

κραδαίνω, mid. part. κραδαινόμενον P 524, -μένη Π 614: *quivering*.

κραδίη, ἡ (*καρδίη*): *heart* A 225.

κραίαινω (ΚΡΑΑΝ, *creo*), aor. imper. κρήνων A 41: *conduct to an issue, fulfill*.

κραιπνός, -ῆ, -όν: *swift, nimble, fleet* Z 505.

Κρανάη (κραναός): *Cra'naë, unknown island* Γ 445.

κραναός, -ῆ, -όν (ΚΡΑ, *hard*): *rocky, rugged* Γ 201.

κράνεια, ἡ (*cornus*): *dogwood, cornel tree* Π 767.

κραταιός, -ῆ, -όν (*κράτος*): *forceful, mighty* Π 334.

κρατερός, -ῆ, -όν (*κράτος*): *strong* Π 189, *great, mighty* Γ 179, *stout* Γ 349, *stubborn* B 40, *fierce* Π 662, *violent* B 345, *sore* Z 458, *harsh, stern* A 25; **κρατερῶς**: *manfully* Π 501, *έχει κρατερῶς*: *bear thee stoutly up* P 559.

κρατερ-ᾠνυξ, -υχος (*κράτος + ὀνυξ*): *stout-hooved* Π 724.

κρατέω (*κράτος*), κρατέει A 79; inf. κρατέειν A 288, part. κρατέων Π 172: *have power over, be lord over, rule over* A 79, *conquer* Π 424; μέγα κρατέων Π 172: *with great lordship*.

κράτις Γ 336, **κράτος** A 530, see *κάρη*.

κράτος, τό: *power, superiority, power to conquer, victory* A 509, *triumph* P 613.

κρατύς (*κράτος = κρατερός*): *strong* Π 181, Ω 345.

κρέας, τό (*caro*), plur. κρέα X 347: *flesh*.
κρείσσων, -ον (*κρατύς*): *stronger* Γ 71,
mightier, more of might A 80.

κρέων, -οντος, ό (*creare*): lit. *ruling*,
 then *ruler, lord* A 130, *princely* Ω
 539. Fem. **κρέουσα** γυναικῶν: *princess*
among women X 48; **εὐρύ κρεῶν**: *wide-*
ruling A 102.

κρή-γυος, -ον, τό κρή-γυον A 106: *the thing*
that is pleasant (that rejoices the heart).

κρή-δεμνον, τό (κάρη + δέω): lit. *head-*
band, a kind of mantilla thrown over
 the back of the head, hence *veil* X 470;
 plur.: *battlements, coronal* Π 100.

κρήνην A 41, see *κραίηνω*.

κρήνη, ἡ: *spring, fountain* B 305.

Κρήτες, -τῶν Γ 231, -τεσσι Γ 230: *Cre-*
tians.

Κρήτη, ἡ; **Κρήτηθεν** Γ 233: *from Crete*.

κρητήρ, -ῆρος, ό (κεράννυμι): *mixing bowl*
 A 470, for mixing wine with water; in
 principle like our punch bowls.

κρίκει, aor. of κρίζω: *creaked* Π 470.

κρίκος, ό (*circus*): *yoke ring* Ω 272.

κρίνω (*cerno*), imper. κρίνε B 362, κρίνοντες
 B 446, subj. κρίνωσι Π 387; imperf.
 ἔκρινεν A 309; aor. part. κρίνῶς Z 188:
separate, divide, marshal, select, pick A
 309, *judge* Π 387; mid. κρίνονται Σ
 209, subj. κρίνόμεθ(α) B 385: *measure*
themselves, hence contend, fight.

κρο-αίνω (κρούω), part. **κροαίνων** Z 507:
 lit. *stamping; at a gallop*.

κροκό-πέπλος, -ον (κρόκος + πέπλος, *pli-*
care): *of the saffron robe* Ω 695.

Κρονίδης, ό (κραίηνω, κρέων): *son of*
Cronus, Zeus A 498.

Κρονίων, ό (κραίηνω, κρέων), *son of Cronus*,
Zeus A 397.

Κρόνος, ό (κραίηνω, κρέων): *Cronus, father*
of Zeus B 205.

κρόταφος, ό, usually plur.: *temples* Π 104.

κρουνός, ό (from κροσ-νος): *spring, foun-*
tain X 147.

κρύβ-δα (κρύπτω), adv.: *unknown by*
(of) Σ 168.

κρυερός, -ή, -όν (κρύος, *cruor*), lit. *icy*;
 κρυεροῖο γόοιο Ω 524: *chill, lament*.

κρυόεις, -εσσα, -εν (κρύος): *chill, abomi-*
nable Z 344.

κρυπτάδιος, -η, -ον (κρύπτω): *secret* Z
 161; **κρυπτάδια**, adv.: *in secret* A 542.

κρύσταλλος, ό (κρύος, *crusta*): *ice* X 152.

κατάμενοις Γ 375, **κατάμενης** Π 757, **κ'άτον**
 Ω 479, see *κτείνω*.

κτέαρ, τό (κτάομαι), dat. plur. **κτεάτεσσιν**
 Z 426: lit. *possessions, spoils*.

κτεατίζω (κτάομαι), aor. **κτεάτισσα** Π 57:
win.

κτείνω (κτεν-ζω), inf. **κτεινέμεν(αι)** Z 228,
 part. **κτείνων** X 45, subj. **κτείνωμεν** Z 70,
 imperf. **κτείνει** Π 398, iterat. **κτείνεσκε**
 Ω 393; mid. part. **κτεινόμενος** Π 491,
 -μένουσ A 410; fut. **κτενέεις** X 13, -έει
 X 124, inf. **κτενέειν** P 496; aor. **κτείνας**
 Ω 500, **ἔκτεινεν** Π 594, subj. **κτείνη** Γ
 284, inf. **κτείνας** Z 167, part. **κτείνας** Z
 481; 2d aor. **ἔκτανες** X 272, -εν Z 416,
ἔκτα Z 205, part. **καταμένοιο** Γ 375,
κατάμενης Π 757: *kill, slay, slaughter*;
κτεινόμενος Π 491: *in death*; **καμένῳ**
 X 72: *slain*.

κτέρας, τό (κτάομαι, *possess*), plur. **κτέρεα**
 Ω 38: *funeral gifts, possessions*; **μέγα**
κτέρας Ω 235: *a possession of great price*.
κτερεῖζω (κτέρας), inf. **κτερεῖζέμεν(αι)** Ω
 657: *make funeral for, perform the*
funeral rites.

κτερίζω (κτέρας), fut. **κτερίσουσιν** X 336:
make funeral for; aor. opt. (ἐπὶ
 κτέρεα) **κτερίσειαν** Ω 38: lit. *burn his*
possessions with him, i.e. make due
funeral for him.

κτῆμα, τό (κτάομαι): plur. **τρεσures**
 Γ 70.

κτήσις, -ιος, ἡ (κτάομαι): *possessions* O
 663, *wealth* X 121.

κτίλος, ό: *ram, bell-wether* Γ 196.

κτυπέω (κτύπος, noise), imperf. ἐκτυπε P 595: *thundered*.

κῦανος, -η, -ον (κύανος): *dark, darkened* A 528.

κυανο-πρῶρος, -ον (κύανος + πρῶ, πρῶρη): *black-beaked* O 693.

κυβιστάω (κύβη, head), κυβιστῆ Π 745: *dive*.

κυβιστήρ, -ήρος, ὁ (κύβη): *diver* Π 750.

κῦδαίνω (κῦδος), imperf. 'κῦδαινε O 612: *give renown (glory) to, glorify*.

κῦδ-άλμω, -ον (κῦδος): *famed* Z 184, *noble* Σ 33.

κῦδι-άνειρα (κῦδιᾶω + ἀνήρ): *hero-ennobling, that is the hero's glory* A 490, *glorious* Z 124.

κῦδιάω (κῦδος), part. κῦδιᾶων Z 509: *exultingly*.

κῦδιστος, -η, -ον (κῦδος), superl. adj., usually in voc.: *most glorious* A 122.

κῦδοιμός, ὁ: *terror* Σ 218.

κῦδος, τό: *glory* A 279, *reign, fame* Π 84, *might, power* A 405, *victory* P 453.

κῦδ-ρός, -ή, -όν (κῦδος): *august, wise* Σ 184.

κυκάω, pass. aor. ἐκυκήθησαν Σ 229: *were confounded*.

κύ-κν-ος, ὁ (cp. *cano, cygnus*): *swan* B 460.

κυλίνδω (κύκλος), κυλινδεῖ P 688: *roll*, κυλινδόμενος Ω 165, *μένη Π 794: *roll*, *groul*; κατὰ . . . κυλινδόμενος X 414: *casting himself down in*.

κύμα, -ατος, τό (κυέω, *am big (swollen)*): *wave, billow* A 481; κατὰ κύμα A 483: *across the wave*.

κυνέη, ἡ (κύων): *lit. dogskin helmet, then helmet* Γ 316.

κυνέω, aor. 'κύσε Z 474, Ω 478: *kiss*.

κυνυλαγμός, ὁ (κύων + ὑλάσσω, bark): *barking of dogs, bay of hounds* Φ 575.

κυν-ῶπις (κύων + ὦψ), voc. -ῶπα A 159: *with the eyes of a dog, dog-faced, impudent*.

κυν-ῶπις, -ιδος (κύων + ὦψ): *dog-faced, shameless* Γ 180.

κύπ-ελλον, τό (diminutive, cp. *poculum; cup*): *cup, goblet, beaker* A 596.

κῦπτω, aor. part. κῦψᾶς P 621: *stoop*.

κυρτός, -ή, -όν (curvus): *rounded, humped* B 218.

κῦρῶ, aor. part. κῦρᾶς Γ 23: *having lighted upon*; mid. pres. κῦρεται Ω 530: *encounters, falls in with*.

κύσει Z 474, see κυνέω.

κύων, κυνός, ὁ (canis, hound): *dog* A 50, *bitch* Z 344.

κωκῦτός, ὁ (κωκῶω): *wailing, crying* X 409.

κωκῦω (redupl. ΚΤ, the cry co-co-co), aor. ἐκώκῦσεν X 407: *cry aloud, lament, wail, shriek*.

κῶπη, ἡ (capio, "hast"): *hilt* A 219.

κωπήεις, -εσσα, -εν (κῶπη): *hilted* O 713.

κωφός, -ή, -όν: *senseless (clay)* Ω 54.

Δ

Δ = Iliad xi.

λάας, ὁ (ΔΑΦΑΣ), dat. λᾶι Π 739, acc. λᾶαν B 319; dat. plur. λάεσσι Γ 80, see D 99: *stone* Γ 12.

λαβέ A 407, 'λάβε(ν) A 387, 500, 'λαβέτην Z 233, λάβη Ω 480, λάβησιν Ω 43, λάβοι Π 30, λαβοῦσα Γ 385, see λαμβάνω.

λάβρος, -η, -ον (λάβρωμαι, λαβεῖν): *violent, boisterous* B 148, *fleet* O 625; superl.

λαβρότατον Π 385: *most vehement (ly)*.

λαβών B 261, see λαμβάνω.

λαγχάνω, 2d aor. 'λάχον Ω 400, 'λάχομεν Ω 70, subj. λάχῃ Γ 76; redupl. 2d aor. subj. λελάχωσι X 343: *lit. obtain by lot; the lot fell to me* Ω 400, *take* Ω 76; λελάχωσι X 343: *lit. make me to share in, i.e. put me in possession of, give me my due of*.

λαγώς, ὁ (λαγωμός): *hare* X 310.

Δᾶ-έρκης, -εος (λᾶος + ἐφέρω): *Laër'ces, father of Alcim'edon* Π 197.

Δἄερτιάδης: son of *Laër'tes*, Odysseus B 173.

λάβομαι, opt. 3d plur. *λαβόλατο* B 418: imperf. *λάβeto* Π 734: *seize, grasp, take*.

ἴλαθε Π 232, **λάθῃσι** X 191, see *λανθάνω*.

λαθι-κηδής, -és (*λανθάνω* + *κῆδος*): lit. *that banisheth care, sorrow-soothing, pain-stilling* X 83.

λάθοι Ω 566, **ἴλαθον** Ω 331, **ἴλαθοντο** Π 357, see *λανθάνω*.

λάθρη (*λανθάνω*, *λαθεῖν*), adv.: *secretly* Π 184, *to be hidden* Ω 72.

λάθωμαι Z 265, **λαθών** Ω 681, see *λανθάνω*.

λαίλαψ, -απος, ἡ: *tempest* Π 365.

λαῖνεος, -ον (*lāas*): *of stone* X 154.

λαῖνος, -ον (*lāas*): *of stone*, a shirt of stone Γ 57.

λαίψηρός, -ή, -όν: *swift, nimble* O 620.

Δακεδαίμων, -ονος, ἡ: *Lacedae'mon*, the kingdom of Hel'en and hence of Menela'us, in southeastern Peloponnesus Γ 239.

λαμβάνω (AAB + infix μ + suffix -αν), 2d aor. *ἔλαβεν* P 620, *ἔλλαβε* Γ 34, *ἔλλαβ'* Π 599, *ἴλαβε* A 500, *ἴλαβεν* A 387, *ἴλαβήτην* Z 233, subj. *λάβῃ* Ω 480, *λάβῃσιν* Ω 43, opt. *λάβοι* Π 30, imper. *λαβέ* A 407, Ω 465, part. *λαβών* B 261, *λαβοῦσα* Γ 385: *seize* A 387, *get (take) hold of* Γ 34, *take* Z 427, *catch* Γ 369, *clasp* A 407, *pluck* Γ 385, *possess* P 695, *come upon (of fear)* Ω 170, *make (a meal)* Ω 43.

λαμπετάω (*λάμπω*), part. *λαμπετάοντι* (ε) A 104: *flash, gleam*.

Λάμπρος: *Lam'pus*, son of Laom'edon, father of Do'lops Γ 147.

λαμπρός, -ή, -όν (*λάμπω*): *bright* A 605; superl. *λαμπρότατος* X 30.

λάμπω ("lamp"), imperf. *ἐλαμπε* X 32; mid. pres. part. *λαμπόμενος* O 623, *λαμπομένης* Π 71; imperf. *ἐλάμπετο* X 134, *ἐλάμπετο* Z 319, *ἴλαμπεσθην* O 608: *shine, flash, gleam, glitter*.

λανθάνω (*lateo*), 2d aor. *ἔλαθε* P 676,

ἔλαθ Γ 420, P 626, *ἴλαθε* Π 232, *ἴλαθον* Ω 331, subj. *λάθῃσι* X 191, opt. *λάθοι* Ω 566, part. *λαθών* Ω 681; mid. 2d aor. *ἴλαθοντο* Π 357, subj. *λάθωμαι* Z 265, redupl. imper. *λελαθέσθω* Π 200; perf. part. *λελασμένος* Π 538: *escape the notice of* Π 232, *they marked her not* Γ 420, *οὐκ ἔλαθε*: *was aware of* P 626, *escape* Ω 566, *be unknown to* X 277, *baffle* X 191; *λαθών*: *unespied* Ω 681; mid. *be forgetful of* Z 265, Π 200, 538, *forget* Π 357, *lose* X 282.

λάξ (*λακτίζω*, *kick, calx*), adv.: *with the heel*; *λάξ προσβάς*: *setting his foot on the dead* Π 863.

Λαῶ-γονος (*lāos* + *γίγνομαι*): *Laod'gonus* a Trojan Π 604.

Λαῶ-δάμεια (*lāos* + *δαμνάω*): *Laodam(e)i'a*, daughter of Bellerophon, mother of Sarpedon Z 197.

Λαῶ-δίκη (*lāos* + *δίκη*): *Laod'ice*, daughter of Pri'am and Hec'abe Γ 124.

Λαῶ-δοκος (*lāos* + *δέχομαι*): *Laod'ocus*, an Achæan P 699.

Λαῶ-θήη (*lāos* + *θέω*): *Laoth'oë*, daughter of Al'tes and mother of Lyca'on X 48.

Λαῶ-μεδοντιάδης (*lāos* + *μήδομαι*): *son of Laom'edon*, Priam Γ 250.

Λαῶ-μέδων, -οντος (*lāos* + *μήδομαι*), *Laom'edon*, son of Ilus, king of Ilios, father of Priam Z 23.

λαῶς, ὁ (*λαφος*): *henchmen, vassals, host, soldiery, the common sort* A 10, 16, *folk, people* A 54, 226, 263, *army* B 99, 809.

λαῶ-φόρος, -ον (*lāos* + *φέρω*, *carry*): lit., *carrying the public*, i.e. *boulevard, public way* O 682.

λαπάρη, ἡ (AEP, *thin*): *flank, waist, side* Γ 359.

λάπτω (*λαφύσσω*), fut. part. *λάψοντες* Π 161: *lap*.

λάρναξ, -ακος, ἡ: *urn* Ω 795.

λάρος, -ή, -όν: *sweet, dainty, delicious* P 572.

λάσιος, -η, -ον: *hairy, shaggy, manly* A 189, *fleecy* Ω 125, *fierce* Π 554.

λάσκω (ΔΑΚ, λάκ-σκω, *loguor*), perf. part. λεληκώς X 141: *with (shrill) screams*.

λαυκανίη, ἡ: *gullet* (food pipe, as distinguished from the windpipe), *λαυκανίη*: *at the gullet* X 325, *throat* Ω 642.

λάχῃ Ω 76, see λαγχάνω.

λάχνη, ἡ (*lana* = *lac-na*): *wool, down, stubble* B 219.

λαχνήεις, -εσσα, -εν (*lana* = *lac-na*): *downy, hairy, shaggy* Ω 451.

ῥάχονεν Ω 70, ῥάχον Ω 400, see λαγχάνω.

λάψοντες Π 161, see λάπτω.

λέβης, -ητος, ὁ: *kettle, caldron* Ω 233.

λέγω (ΔΕΓ, *pick out, gather, lego*), imperf. ῥέγ(ε) B 222: *enumerate, rehearse, recount, tell off, tell over, narrate*; mid. subj. λεγόμεθα B 435: *hold converse, prate, be gathered together, remain assembled*; aor. inf. λέξασθαι B 125: *count (number, muster) themselves*; pass. imperf. ἐλέγοντο Ω 793: *were gathered (collected)*; aor. ἐλέχθην Γ 188: *was counted (numbered, enrolled)*.

λείβω (λοιβή, *libo*), inf. λειβέμην(αι) Z 266, part. λειβων Σ 32; imperf. ῥέιβε A 463; aor. part. dual λειψαντε Ω 285: *pour a drink-offering, make libation* A 463, *pour forth* Π 231, *shed (tears)* Σ 32.

λειμών, -ῶνος, ὁ: *meadow, mead, plain* B 461, 463; *λειμωνόθεν*: *from (in) the meadows* Ω 451.

λείων, -η, -ον (ληι-φος, *levis*): *level, smooth* Φ 558.

λείπω (*linquo*), λείπεις X 483, λείπει B 396; imperf. ἔλειπε X 226, ῥέιπε B 107; fut. inf. λείπειν Σ 11; 2d aor. ἔλιπεν

B 106, ῥέιπε O 729, ἔλιπον Ω 580, ῥέιπον Π 371, subj. λίπη Π 453, opt. λείποιτε B 176, λείποιεν B 160, part. λειπών Z 254, λειπούσα Γ 174, λειπούς(α) Π 857, perf. ἔλειπονεν A 235; mid. or pass. 2d aor. ῥέιπε(ο) Π 294, opt. λείποιτο Γ 160; perf. ἔλειπται Ω 260, inf. λείφθαι Ω 256, part. λειμμένοι Ω 687; fut. perf. λελίφεται Ω 742: *leave, leave behind* A 428, *forsake, abandon* Σ 11, *remain, stay* (lit. *be left behind*) Γ 160.

λειριώ-εις, -εσσα, -εν (*lily*): lit. *full of lilies*, then *lily-like, lily-white*, i.e. *lily-pure*, the white color of the lily being transferred to the voice, hence *clear, smooth, agreeable* Γ 152.

λέκ-τρον, τό (*λέχος, lóchos*): *bed* X 503.

λελαθέσθω Π 200, λελασμένος Π 538, see λανθάνω.

λελάχωσι X 343, see λαγχάνω.

λελειμένοι Ω 687, ἔλειπται Ω 260, λείφθαι Ω 256, λελίφεται Ω 742, see λείπω.

λεληκώς X 141, see λάσκω.

λελιημένοι Π 552, see ληλαίωμα.

λελοιπεν A 235, see λείπω.

λέλυνται Ω 599, ἔλυνται B 135, see λύω.

λέξο Ω 650, λέξον Ω 635, see ΔΕΧ.

λεπτός, -ή, -όν (ΔΕΠ, *thin*): *delicate* X 511.

λέπω (ΔΕΠ, *peel*), aor. ἔλεψε A 236: *peel, strip from* A 236.

Λέσβος, ἡ: *Les'bos*, an island south of the Troad Ω 544.

λεῦκ-ασπις, acc. -ίδα (λευκός + ἀσπίς), adj.: *of the white shield* X 294.

λευκός, -ή, -όν (*lux, luceo*): *white* A 480.

λευκ-ώλενος, -ον (λευκός + ὠλένη, *ulna, arm, elbow*): *of the white arms, white-armed* A 55.

λεύσσω Π 127 (λευκ-ῖω), λεύσσει Γ 12, λεύσετε A 120, λεύσουσι Π 70: *see, behold* A 120, *look* Γ 110.

ΔΕΧ (λέχος *bed*, λόχος *ambush*; *lectus*;

"lie"), aor. imper. act. λέξον Ω 635
με: *lay me down, prepare my couch,*
give me whereon to lie; mid. 2d aor.
imper. λέξο Ω 650: *lie thou, couch thy-*
self, sleep.

λέχος, τό (ΔΕΧ): *bed, couch* Α 31;

λέχοσθε: *to the couch* Γ 447.

λέων, -οντος, ὁ (ΔΕΦ): *lion* Γ 23.

λήγω (ΣΑΔΓ, *laxus*, "slack"), imper.

λήγ' Α 210, part. λήγοντα Γ 394; imper-
perf. 'λήγε Α 224; aor. 'λήξαν Ζ 107:
cease, cease from Α 210.

λήθη, ἡ (λαθεῖν, λανθάνω): *forgetfulness*
Β 33.

λήθω (λαθεῖν, λανθάνω) Α 561, λήθεις Ω
563; imperf. 'λήθε Χ 193, iterat. imperf.

'λήθεσκεν Ω 13; mid. imperf. 'λήθε(ο)

Α 495, 'λήθοντο Ρ 759: *remain con-*

cealed from, escape the notice of Α 561;

οὐ 'λήθε: *did not escape* (from the

sight of) *the notice of* Χ 193; 'λήθεσκεν:

would be unaware Ω 13; mid., "escape

the notice of oneself," hence *forget* Α

495, Ρ 759.

ληΐσμαι (cp. ἀπο-λαύω, *have benefit of,*
ληΐς, booty), aor. 'ληίσσατο Σ 28: *took*
as spoil, took captive.

λήιον, τό (cp. ἀπο-λαύω, *have benefit of*):
growing grain, wheat, rye, oats, or bar-
ley Β 147.

Δήϊτος: *Le'itus*, chieftain of the Boeo-
tians Ζ 35.

Δήμνος, ἡ: *Lem'nos*, an island in the
northern Aegæan sea Ω 753.

'λήξαν Ζ 107, see λήγω.

Δητώ, -δος, -οῦς (see D. 94) (*Latona*):
Le'to, who bore Apollo and Artemis to
Zeus Α 9.

λιάζομαι, imperf. 'λιάζετο Ω 96; aor.
ἐλιάσθης Χ 12, part. λιασθείς Α 349:
withdrew, retire Α 349, *was sundered*
Ω 96, *has wandered* Χ 12.

λιαρός, -ή, -όν: *warm* Χ 149.

λιασθείς Α 349, see λιάζομαι.

λιγύς Γ 214, see λιγύς.

λιγύς, -εία, -ύ: first, *clear, loud, shrill* Ο
620, then *clear-voiced, sonorous* Α 248,
Β 246; adv. λιγύς: *clearly* Γ 214.

λιγύ-φθογγος, -όν (λιγύς + φθογγή):
clear-voiced Β 50, 442.

λίην, adv.: *very* Β 800, *overmuch* Ζ 486,
beyond measure Ζ 100; καί λίην: *and*
in point of fact Α 553.

λίθος, -οιο, ὁ: *stone* Ζ 244.

λι-λαί-ομαι (redupl. ΛΑΣ, λι-λασ-ομαι,
lascivus, "lust"), λιλαέαι Γ 399, inf.
λιλαεσθαι ΙΙ 89, part. λιλαιόμενοι Γ
133; perf. part. λελιγμένοι ΙΙ 552: *long*
for, be eager for, desire, be desirous for
(of).

λιμὴν, -ένος, ὁ: *harbor* Α 432.

λίμνη, ἡ: *gulf, waters* Ω 79.

λίνον, -οιο, ὁ (*linum*): *linen* ΙΙ 408;

λίμφ: *with her thread* Ω 210.

λιπαρός, -ή, -όν (λίψ, λίπα + 'ΑΡ, ἀραρί-
σκω): *lit., oily, then shining, sleek,*
beautiful Β 44, Χ 406.

'λίπε Ο 729, 'λίπε(ο) ΙΙ 294, λίπη ΙΙ
453, 'λίπον ΙΙ 371, λίποιεν Β 160,
λίποινε Β 176, λίπυτο Γ 160, λιποῦσα
Γ 174, λιπών Ζ 254, see λείπω.

λῆς, ὁ, dat. plur. λῆσσι Ο 592 (ΔΕΦ, λῆσι,
cp. λέων): *lion*.

λίσσασθαι ΙΙ 47, see λίσσομαι.

λίσσομαι (λιτ-ομαι, λιτή, *prayer*) Α 174,
λίσσομ(αι) Α 283, 'λίσσονθ' Χ 240,
subj. λίσσωμ(αι) Χ 418, imper. λίσσο
Ω 467, part. λισσόμενος ΙΙ 46, λισσομένω
Χ 91, λισσομένη Α 502; imperf. ἐλλισ-
σέτο Ζ 45, ἐλίσσετο Α 15; aor. imper.
λίσαι Α 394; fut. inf. λίσσασθαι ΙΙ 47:
make prayer unto, pray, beseech, im-
plore, entreat, supplicate Α 15.

λιτανεύω (λιτή, *prayer*), imperf. ἐλλι-
τάνευε Χ 414; aor. subj. λιτανεύσομεν
Ω 357: *entreat, beseech*.

λοετρά, τά (λοετρα, λούω, *lavo*): *bath,*
washing Χ 444.

λοιβή, ἡ (λείβω) : *drink-offering, libation* Ω 70.

λοιγίως, -η, -ον (λοιγός) : *sorry, dreadful* A 573, *ruinous, fatally-ending* A 518.

λοιγός, ὁ : *ruin* Π 32; *wreck* A 341, *destruction* Π 75, *bane* Ω 489, *death* O 736, *plague, pestilence* A 67, 97, 456.

λοιμός, ὁ : *plague, pestilence* A 61.

λούω (λοφω, λανο), aor. 'λούσεν Π 679, 'λούσαν Ω 587, imper. λούσον Π 669, inf. λούσαι Ω 582 : *wash, bathe*; mid. λούεσθαι Z 508 : *bathe oneself*.

λόφος, ὁ : *crest, plume* Γ 337.

λόχος ὁ (λέχος) : *ambush, ambuscade* Z 189; *λδχονδε* : *into ambush* A 227; *πυκινὸν λόχον* : *crafty ambush* Ω 779.

λυγρός, -ή, -όν (λυgeo) : *grievous* Γ 416, *woeful* Z 168, *fell* Z 16, *bad, evil* (of gifts) Ω 531, *bitter* (of tidings) Σ 18.

'λύθεν Π 805, see λύω.

λύθρον, τό or λύθρος, ὁ (ΛΟΤ, λοφ, λῷ, λῦμα, λυτium) : *filth* Z 268.

Λυκάων, -ονος (λύκος) : *Lycæon, son of Priam* Γ 333.

Λυκίη, ἡ (lux, Lightland) : *Lycia, a country on the southern seaboard of Asia Minor* Z 173; *Λυκίηνδε* : *to Lycia* Z 168.

Λύκιοι : *Lycians, allies of the Trojans, led by Sarpedon and Glaucus* Z 78.

Λυκοφόργος (λύκος, wolf + ἐφέργω) : *Lycur'gus, son of Dryas, king in Thrace* Z 130.

λύκος, ὁ (λυκfos, lupus) : *wolf* Π 156.

Λύκτος, ἡ : *Lyc'tus, a city in eastern Crete* P 611.

Λύκων (λύκος, wolf) : *Ly'con* Π 335.

λύμα, -ατος, τό (λυμαίνω, lutum) : *off-scourings, impurity, defilement* A 314.

λύσασθαι Ω 118, see λύω.

λύσις, ἡ (λύω, luo, so-lv-ere) : *a giving back, ransoming* Ω 655.

'λύτο Ω 1, see λύω.

λύω (ΛῚ, cut, luo, so-lv-ere), subj. λύωμεν

Π 100; imperf. 'λύε P 524, 'λύον Ω 576; fut. λύσω A 29, λύσει B 118; aor. ἐλύσα X 335, ἔλυσεν Π 425, ἔλυσ' B 808, 'λύσε Π 312, 'λύσαν A 305, subj. λύσῃ Ω 76, imper. λύσον Ω 137, inf. λύσαι A 20; mid. fut. part. λύσόμενος A 13; aor. ἐλύσαο Ω 685, inf. λύσασθαι Ω 118; 2d aor. 'λύτο Ω 1; pass. perf. ἔλυνται Ω 599, ἔλυνται B 135; aor. 'λύθεν Π 805; act. release, set free A 20, 29, restore Ω 137, loose Ω 576, loosen Π 312, unstring (limbs) X 335, dissolve, dismiss A 305, B 808, lay low B 118; mid., set free (release) for oneself, ransom, get freed A 13, Ω 118; pass. 'λύθεν : were unstrung Π 805, 'λύτο : was broken up Ω 1; ἔλυνται : have become loosed. B 135.

λωβάομαι (λώβη), aor. opt. λωθήσαιο A 232 : *treat shamefully, treat with insult, do despite* to B 242.

λώβη, ἡ (labes) : *shame* Γ 42.

λωβη-τήρ, -ήρος, ὁ (λώβη) : *scoundrel* B 275.

λωβη-τός, -ή, -όν (λώβη) : *mocked, scorned* Ω 531.

λω-ίων, λῶιον, comparat. : *more profitable, more gainful* A 229, better Z 339.

M

M = Iliad xii.

μ' elision for με A 32 and also for μοι Γ 173, see D. 118, 119.

μά, a particle used in oaths, *verily*; preceded by ναί it is affirmative, but negative when preceded by οὐ A 86.

μαῖός, ὁ (μάσδος, μήδεα, pudenta) : *breast, teat, dug* X 80; παρὰ μαῖόν : *beside the nipple* P 606.

'μάθον Z 444, see μαθάνω.

Μαιμαλίδης : *son of Mae'malus* Π 194.

μαι-μάω (redupl. MEN, μα, μέμονα), participle μαιμάων : *ravens* O 742.

μαϊνάς, -άδος, ἡ (μαίνομαι): *mad woman, one mad* X 460.

μαίνομαι (μαίν-ομαι), *μαίνεται* Z 101, 'μαίνετο' O 605: *be furious, rage*; *μαίνομένοιο* Z 132, -μένη Z 389: *frenzied*.

μάκαρ, -ος (cp. μακρός, μήκος): *happy, blessed* A 339.

Μάκαρ (μάκαρ, μακρός, μήκος): *Mac'ar, a king in Lesbos* Ω 544.

μακρός, -ή, -όν: *long* A 486, *tall* Γ 135, *high, lofty* A 402. The neuters **μακρόν** and **μακρά** are used as adverbs, lit.: *afar, over a long distance* Γ 81, *μακρά βοῶν*: *with piercing (far-reaching) cry (shout)* B 224, *μακρά βιβάς*: *with long strides* O 686.

μακών, 2d aor. part. of *μηκάομαι*: *crying, groaning, moaning* Π 469.

μάλα, adv.: *very* A 156, *verily* Γ 204, *sore* Z 85, *greatly, exceedingly* A 381, *most* Π 492, *at all* B 241, *freely, right out, by all means* A 85, *if you will* A 173, *willingly, gladly* A 218, *mightily* O 669, *altogether* Γ 56, *greedily, with eagerness* Γ 25, *μάλα πάντα*: *quite all, every word* B 10, *μάλα μεγάλως*: *very mightily* P 723, *μάλα μέγα*: *exceeding* X 435, *μάλα δῆ*: *hard* Z 255, *μάλα περ*: *very, right* O 604. Comparative **μᾶλλον**: *rather* B 81, *the more, the further* A 363, *yet the more (= fiercer)* O 726, *closer* Π 211, *far* Ω 243. Superlative **μάλιστα**: *especially, most of all* A 16, *chiefly* B 57, *in chief, more especially* Z 77, *best* Z 433, *greatly* Γ 388, *beyond all, above all* B 802, *most* B 21.

μαλακός, -ή, -όν: *soft, gentle* A 582. Comparative **μαλακώτερος**: *easier* X 373.

μαλθακός, -ή, -όν (μαλακός): *unhardy, weak* P 588.

μᾶν: *of a truth, indeed, ἡ μᾶν*: *assuredly* B 370.

μαυθαύω (ΜΑΘ + infix ν + suffix -αυ), aor. 'μάθον': *learn* Z 444.

μαντεύομαι (μάντις): *prophecy* A 107.

μάντις, -ιος, ὁ (μαίνομαι): lit. *a madman, i.e. an inspired person, hence seer, soothsayer, prophet* A 62.

μαντοσύνη, ἡ (μάντις): *soothsaying* A 72.

Μάρις: *Ma'ris, a Lycian* Π 319.

μαρ-μαίρω (μάρμαρος): *shine, sparkle* Γ 397.

μαρ-μάρεος, -η -ον (redupl. MAP, *shine*): *glittering* P 594.

μάρ-μαρος, -η -ον (redupl. MAP, *shine*): *shining* Π 735.

μάρναμαι, *μαρνάμενον* Γ 307, *μαρναμένοιο* O 609, *μαρνάμενοι* Z 256, *μαρναμένουν* A 257, *μαρναμένων* Π 775, 'μάρναντο' P 424: *strive, fight, do battle* Σ 1.

μάρπτω, *ἐμαρπτε* Ω 679, aor. inf. *μάρψαι* X 201: *take (lay) hold of, overtake*.

μάρτυρος, ὁ (memor): *witness* A 338.

μαστιῶω, aor. 'μάστιξεν': *lashed* X 400.

μάστιξ, -ίγος, ἡ: *lash, whip* P 430.

μάστιγ, imper. *μάστιε*: *lay on* P 622.

ματώ (μάτην): aor. οὐδ' ἐμάτησε, lit. *nor did he labor in vain, virtually = with no delay* Π 474.

μάχαιρα, ἡ (μάχομαι): *sacrificial knife* Γ 271.

μάχη, ἡ: *battle, fight* A 521, *μάχαι*: *fightings* A 177.

μαχητής, ὁ (μάχομαι): *man of war, fighter, warrior* Π 186.

μαχλοσύνη, ἡ: *lustfulness* Ω 30.

μάχομαι (μάχη) A 8, subj. *μάχωμαι* Π 526, opt. *μαχόμην* Z 129, imper. *μαχέσθω* Π 209, imperf. *μαχόμεν* A 271, *ἐμάχοντο* A 267. Also *μαχέομαι*, *μαχέονται* A 344, opt. *μαχέοιτο* A 272; fut. *μαχήσομαι* A 298, *μαχεσόμεθ(α)* Z 84; aor. 'μαχέσασατο' Z 184, opt. *μαχέσασιο* Z 329, inf. *μαχέσασθαι* Γ 433, part. *μαχισάμενον* Γ 393, -ένω A 304: *fall out with, fight, contend, do battle, attack, vñ δ' ἰθὺς μεμᾶστε*

- μαχώμεθα*: and now fight we with straight-set resolve X 243.
- μάψ*, adv.: in vain, vainly, idly B 120.
- με, μέ, μέ'* = μέο A 37, see *ἐγώ*.
- Μεγάδης*: son of *Megas* II 695.
- μεγά-θυμος*, -ον: great-hearted A 123, light of heart II 488.
- μεγαλ-ήτωρ*, -ορος (*μέγα + ἥτωρ*): great (high)-hearted Z 283.
- μεγάλως*, adv. of *μέγας*: mightily; μάλα *μεγάλως*: with great effort P 723.
- μεγαλ-ωστί* (*μέγα*) adv.: lit. over a great space; 'κέϊτο μέγας μεγαλωστί': he lay mighty and mightily fallen II 776, μέγας *μεγαλωστί* *ταυνοσθής*: a mighty warrior mightily fallen Σ 26.
- μέγαρον*, τό (*μέγας*): house, palace, hall; usually plural: *halls* A 396.
- μέγας, μεγάλη, μέγα* (*mag-nus*): great A 194, mighty A 233, broad B 210, great, deep, sonorous, loud Γ 221; as adverbial accusatives *μέγα, μεγάλα*: greatly A 256, heavily A 454, mightily A 78, very A 158, sore, sorely A 254, aloud, loudly, in a loud voice A 450, perforce B 132, far, by far B 274, μάλα *μέγα*: exceeding bitterly X 407. Comparative *μεῖζων*: greater Γ 168, ampler A 167. Superlative *μέγιστος*, -ή, -ον: greatest Γ 276, most great B 412, supreme B 118, surest A 525.
- μέγεθος*, τό: stature, size B 58.
- μεδέων* (*μέδομαι*): ruling Γ 276, ruling over II 234, said of Zeus.
- μέδομαι* (*μῆδομαι*, from MH, *measure*), *ἐμέδοντο* Ω 2, *μεδέσθω* B 384, *μεδώμεθα* Ω 618: take thought for (of), bethink oneself of.
- μέδων, μέδοντες* (*μέδομαι*): overseers, rulers, princes, chiefs B 79.
- μεθήκα* P 539, see *μεθίμι*.
- μεθέμεν* A 283, see *μεθίμι*.
- μεθ-ήμων*, -ον (*μεθίμι*): remiss, slack, sluggish, forgiving B 241.
- μεθίμι, μεθείς*: be remiss Z 523, *μεθίεντα*: shrink Z 330, *μεθίει*: slacken his hold, let go II 762, *μεθέηκε*: bring to an end Ω 48, *εἰσέει* P 539, 2d aor. inf. *μεθέμεν* A 283, subj. *μεθῶ* Γ 414: let go, let loose, put aside, then abate, relax, abandon.
- μεθ-ομιλέω*, imperf. *μεθομίλεον*: held converse with, had dealings with A 269.
- μειδάω*, aor. *ἐμείδησεν*: smile A 595.
- μελανι* Ω 79, see *μέλας*.
- μελινος*, -η, -ον: of ash wood Z 65.
- μελιχρή, τῇ* (*μελιχος*): mildness, slackening O 741.
- μελιχιος*, -η, -ον (*μελῖα*, soothing gifts, *μελιγμα*): mild, soft, gentle, said of Patroclus P 671; with *μύθοισι* expressed Z 343; with *μύθοισι* understood Z 214, P 431.
- μέρομαι* (*μέρος, μέρος*), 2d perf. *ἔμμορε* A 278: receive as one's share; perf.: has acquired.
- μείων*, comparative of *μικρός*: less, shorter Γ 193.
- μελαθρον*, τό: palace B 414.
- μελάν-δετος*, -ον (*μέλαν + δέω*): dark-scabbarred, dark-hilted O 713.
- Μελάνθιος* (*ἄνθος*): *Melan'thius*, a Trojan Z 36.
- Μελάν-ιππος*, *Melanip'rus*, slain by Patroclus II 695.
- μελάν-υδρος*, -ον (*ὑδωρ*): of dark (dusky) water II 3.
- μελῆς, μέλαινα, μέλαν*, also *μελανι* Πόντω Ω 79: black A 300, bitter (*κῆρα*) Γ 360, νῆα *μέλαινα*, black, because pitched. Comparative *μελάντερον*: blacker Ω 94.
- μέλει* B 338, *μελήσει* Z 492, see *μέλω*.
- μελειστί* (*μέλος*), adverb: limb from limb Ω 409.
- μέλιος*, -η, -ον: in vain II 336.
- μέλι*, -ιτος, τό (*mel*): honey A 249.
- μελίη, ἡ*: 1. the ash tree II 767; 2. spear of ash wood, ashen-spear II 143, X 225.

μελι-φθός, -ές (ἡδύς): *honey-sweet* Z 258.

μελι-φρων, -ονος (φρήν, cp. εὐφρων): *honey-hearted, honeyed* B 34.

μέλισσα, ἡ (μέλι): *bee* B 87.

μέλλω, imperf. ἐμελλον(-ε): *was about to* Z 52, *was on the point* Z 515, *meant to, was thinking of* B 39, *was minded* Z 393, *must* Ω 85, *was destined* B 36, X 356; μέλλει: *it is likely that* B 116, *it must be that* Ω 46; μέλλει + pres. or aor. inf. is a verb of purpose, but + fut. inf. verb of thinking.

μέλος, τό, only in the plural: *limbs* Π 110.

μέλπ-ηθρον, τό (μέλω): plural, *sport* Σ 179.

μέλ-πω: *sing, sing of, hymn* A 474.

μέλω, μέλει B 338; imper. μελέτω Ω 152; fut. μελήσει Z 493, μελήσεται A 523; perf. μέμηνεν B 25; μοι . . . μέλει ἄλγος: *troubles me* Z 450, ἐμοὶ τὰδε μέλει Z 441: *I take thought for*; usually in the 3d person singular μέλει, μελήσει, etc.: *is a care to; have a care for* B 338; *regard* X 11; *have thought for, provide for* Z 493; *cares belong to* B 25; σοὶ μέλει: *thou hast thought of, payest heed to* Ω 683; Διὶ μελήσει: *will be a care to = Zeus shall decide* P 515; μελέτω φρεσί: *let it be in his thought* Ω 152.

μέμα (MEN, μα, *be eager, μέμονα*), 2d perf. μεμάασι X 384 = *are minded*, part. μεμαώς Σ 156, μεμανίαν X 186, μεμαῶτι X 284, μεμαῶτε Π 555, μεμαῶτες B 473, μεμαῶτα O 604: plup. 'μέμασαν H 3: *eager, desirous, forward, fain* A 590, μεμαῶτε: *in their fury* P 531, μεμαῶτι: *as I set on (thee)* X 284, πάρος μεμανίαν: *who was already set thereon* X 186, resolved Σ 156, eagerly, furiously Π 754, ἐπὶ φοὶ μεμαῶτα: *rushing upon him* X 326, νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα: *and now fight we with straight-set resolve* X 243.

μέμηνεν B 25, see μέλω.

μέμνημαι Z 222, μεμνήμην Ω 745, μεμνημένος Ω 4, μεμνήσομαι(αι) X 390, see μεμνήσκω.

μέμονα (MEN, μα, *be eager*): *am fain, have in mind, purpose* Ω 657, διχθὰ κραδίη μέμονε: *is divided, hesitates* Π 435.

μέμυκεν Ω 420, see μύω.

μέν, particle of asseveration: *indeed* Γ 430, *in truth, in sooth* B 324, *in point of fact, in very truth* A 216, *verily* B 203, *of a truth* B 798, so A 331, and yet A 163, οὐ μὲν: *certainly not* X 13; οὐ μὲν . . . οἱ (τοὶ) δέ: *some . . . the others; the one party . . . the other party* B 52. Sometimes the insistence on an idea by μὲν implies a contrast with a second idea, which is introduced in the following clause by δέ A 18, ἀλλὰ A 21, αὐτάρ A 50, ἀτάρ A 165, αὖ B 198, αὖτε A 370, καὶ A 213, οὐδέ A 332.

μεναίω (μένος): *be eager* Π 562, *strive* X 10, *rage* Π 491; μεναίωνν: *in his rage* Ω 22.

Μενέλαος: *Menela'us*, son of A'treus, brother of Agamem'non, husband of Hel'en, and king in Lacedaemon B 408.

μενε-πτώλεμος, -ον, lit., *abiding in battle* = *stubborn* Z 29.

Μενέσθιος (μένω + σθένος): *Menes'thius*, son of Sperche'us, a Myrmidon Π 173.

Μενoitιάδης: *son of Menoe'tius*, i.e. Patroclus A 307.

Μενoitίος (MEN, μέμονα, *be eager* + I, εἶμι): *Menoe'tius*, son of Actor, father of Patroclus Π 14.

μένος, -εός, τό (MEN, μέμονα): *strength* Γ 294, *might* B 387; *spirit* Z 72, *courage* Γ 8, *hardihood* Z 407; *fury, rage, wrath, anger* A 103, *violence* A 207, *fierceness* Z 182; μένος ἀνδρῶν: lit. *might (courage) of men*, i.e. *mighty (courageous)*

- men* B 387, τὸ φὸν μὲνός: *that courage of his* X 459.
- μένω** (*maneo*), imperf. μένον O 709, aor. ἔμεινας Z 126, inf. μέναι A 535, imper. μένατ(ε) B 299, opt. μελνείας Γ 52: *remain inactive, abide, tarry, stay* A 492; *await, withstand* Γ 52, *hold out* B 299, *endure* O 709, *hold one's ground* Φ 571.
- μεμνηρίξω** (redupl. MEP, μέριμνα, *care, thought*), imperf. ἐμεμνήριζε B 3, aor. ἔμεμνήριξεν A 189: *ponder, debate, be troubled, revolve anxiously in mind* B 3, II 647, διάνδιχα ἔμεμνήριξεν: *hesitated between two alternatives* A 189.
- μέροψ**, -οπος (μειρομαι, μῆρος): *mortal* A 250.
- μεσ-ηγύ** and **μεσσο-ηγύ(ς)**: *adv. between* Z 4.
- μέσος**, -η, -ον, and **μέσσο**, -η, -ον (*medius*): *middle, center* A 481; *mid-space, middle space* Γ 266; *in the midst of* Z 181; Ἄργεϊ μέσσοι: *in midmost* Z 224, μέσον ἦπαρ: *inmost* Ω 212, μέσσοι: *between* Γ 416, μέσσα: *by the middle* X 212, ἐν μέσσοι: *into the midst (of the cows)* O 635, κατὰ μέσον: *into the press (throne)* Π 285, ἐς μέσσον: *into the midst* Γ 77.
- μέσσο-αυλος**, ὁ: *cattle-yard (pen), stead-ing* P 657.
- Μεσσηῖς**, -ίδος: *Messe'is, a fountain* Z 457.
- μέσσο**, see μέσος.
- μετά** A 48, μετ' A 423: *adv. among, amid, in the midst of* B 446. Prep. with the dative: *among, amid* A 252, ὑπον Γ 321; with the genitive: *with, among, in league with*; with the accusative: *toward* Γ 370, *into the midst of (i.e. to rejoin)* A 222, *to the midst of (i.e. to join, visit)* A 423, *to, even to* A 484, Γ 264, *after (i.e. to seek, find, or fetch)* Z 21; *for* A 478.
- μετα-δάλνυμαι**: *feast with; has a share in (our) feast, is at our board* X 498.
- μετ-ἄλσσω**: *rush on* Π 398; μετὰ λῆσας: *rush after me* Φ 564.
- μετα-κιάθω**, imperf. μετεκταθε Π 685: *went after*.
- μεταλλάω**, imperf. μετᾶλλα A 550: *inquire, make question of, inquire diligently into* A 553, Γ 177.
- μετα-νάστης**, ὁ (ναῶν): *sojourner* Π 59.
- μετα-νίσσομαι**, imperf. μετενίσσεται O 779: *passed over toward, turned to*.
- μετὰ-ξύ** (μετά), *adv. between* A 156.
- μετα-πρέπω**, imperf. μετέπρεπε Π 194: *excel, be preëminent among* B 481.
- μετα-σεύομαι**, imperf. μετεσεύοντο Z 296: *hurried after*.
- μετα-στρέφω**, μεταστρεφθέντε P 732: *turned about*.
- μετα-τρέπομαι**, μετατρέπε(αι) A 160: *lit. turn oneself about something, govern oneself by something, hence, regard, consider; μετὰ . . . ἐτρέπετο(ο) A 199: turned round (about)*.
- μετ-αυδάω**, imperf. μετηυδά B 109: *speak, speak among* X 449.
- μετὰ-φημι**, imperf. μετέφη A 58; aor. μετέφειπεν A 73: *speak, speak among (to)* B 283; *utter* Γ 303.
- μετα-φράζομαι**: *consider hereafter* A 140.
- μετὰ-φρενον**, τό (φρήν): *back, reins* B 265; *behind the midriff, on the back* Π 791.
- μετέφειπε** A 73, see μετὰφημι.
- (1) **μέτ-ειμι** (εἶμι), μετέω X 388, μετέσιν Γ 109, μετέσσειται B 386: *be among (between), abide among*.
- (2) **μέτ-ειμι** (εἶμι), fut. μέτειμι Z 341: *will follow*.
- μετ-έρχομαι**, μετέρχεο: *go into* Z 86, fut. μετελεύσομαι: *go after* Z 280, aor. part. μετελθών: *go among, i.e. fall on* Π 487.
- μετεσεύοντο** Z 296, see μετασεύομαι.

μετηύδα B 109, see μεταυδά.

μετώ X 388, see (1) μέτειμι.

μετ-όπισθε(v) (1) local adverb: *behind, back, from behind, in the rear* Z 68, O 672; (2) temporal adverb: *afterwards, thereafter* A 82, *through times to come* Ω 111.

μετ-οχλίζω (όχλέω, *move*), aor. opt. μετοχ-λίσσειε Ω 567: *thrust back*.

μετ-ώπιος, -ον (ώψ), *on the brow* Π 739.

μέτ-ωπον, τό (ώψ): *forehead* Z 10, *face* Π 798; *vizor* Π 70.

μεν A 273, see ἐγώ.

μή, particle of prohibition (cp. Lat. *ne*), *not* (1) in prohibitions with the imperative (A 131, μή κλέπτε, *do not*) and the subjunctive (A 26, μή κιχῆω), *let me not, beware lest*; (2) in sentences of fear (+ subj. and opt.): *lest* A 28; (3) in final clauses introducing negative purpose (+ subj. and opt.): *that not, in order that not* A 118, 522; in independent clauses (+ subj.): *beware lest* B 195, *ah, lest* X 123, Φ 563. μή οὐ A 566: *lest not*.

μηδέ, *and not* A 210, *nor* A 550.

μήδομαι (μήδος), imperf. 'μήδετο B 38, imper. μήδεο B 360, aor. 'μήσατο Z 157: *have in mind, devise, take counsel* X 395.

μήδος, τό, only in the plural, μήδεα: *thoughts, counsels, plans, devices, avail* Π 120; πυκινὰ μήδεα: *wise thoughts* Ω 674; μήδεα πύκνα: *subtle wit, cunning device* Γ 202.

μη-κ-τε (μή + τε): *no longer* B 259.

Μηκιστιάδης (μήκιστος), *son of Mecisteus*, i.e. Euryalus Z 28.

μήλα, τό: *herds, flocks* (of sheep or goats) Π 353.

(1) μὴν: *surely, truly* B 291.

(2) μὴν, μηνός, ὁ (MH, *measure, mensis*): *month* B 292.

μηνι-θμός, ὁ (μήνις, μηνίω): *wrath* Π 62.

μήνιμα, τό (μήνις, μηνίω): *cause of wrath* X 358.

μήνις, -ιος, -ιν, ἡ (μαλνομαι): *wrath, enduring wrath, implacable anger* A 1, 75.

μηνίω (μήνις, μαλνομαι), imperf. 'μήνιε A 488: *continued in sullen anger* A 247; imper. μῆνι(ε): *continue wroth with, keep up wrath against* A 422.

Μηριόνη, ἡ (Μήρων): *Maëonia* (afterwards called Lydia) Γ 401.

μήρα, τό: *thigh pieces* A 464.

μηρία, τό: *thighs* X 170; *thigh pieces, flesh of thighs, cut slices of the thighs* A 40; *thigh bones* Ω 34.

Μηριόνης: *Meri'ones*, son of Molus, prince of Crete and comrade of Idomeneus Π 342.

μηρός, ὁ: *thigh* A 199; plural, (1) *thigh bones with the flesh adhering thereto*; (2) *slices from the rump*.

'μήσατο Z 157, see μήδομαι.

μήστωρ, -ωπος, ὁ (μήδομαι): *counselor, author, deviser* Z 97, P 477; plural: *masters* Π 759.

Μήστωρ, -ωπος (μήδομαι): *Mestor*, son of Priam Ω 257.

μή-τε . . . μήτε: *neither . . . nor* A 275.

μήτηρ, μητέρος, μητρός, ἡ (from the infant's cry μᾶ, μάμμα, stem μᾶτερ, *mother*) A 280.

μητιάω (μήτις), imper. mid. μητιάεσθε: *devise* X 174.

μητι-ετα (μητιομαι): *counselor, resourceful thinker, lord (god) of counsel* A 175, *wise-counseling* O 599.

μητιομαι (μήτις), aor. subj. μητίσομαι Γ 416: *devise*.

μήτις, acc. μήτιν, ἡ (MH, *measure, μήδομαι*): *counsel* B 169, *means* P 634.

μήτρως, -ως, ὁ: *mother's brother, uncle* Π 717.

μήχος, τό: *means, remedy, resource, expedient* B 342.

μία (ΣΕΜ, σμία, cp. ἄμα, ὁμός, ὁμοῦ, "same") B 379, see εἰς.

μιαίνω, imperf. pass. ἐμιαίνετο P 439, aor. pass. ἐμιάνησαν II 795: *defile, soil*.

μιαρός, -ή, -όν (μιαίνω): *stained, defiled* Ω 420.

μίγνυμι, μίσγω (misceo), imperf. 'μίσγον Γ 270; mid. imperf. 'μίσγετο Σ 216, subj. μίσγειναι B 232, inf. μίσγεσθ(αι) Ω 91, 2 aor. 'μίκτη II 813; pass. 1 aor. ἐμίχθεν Γ 209, part. μιχθεῖς Γ 48, 2 aor. ἐμίγην Γ 445, 'μίγη Ζ 25, subj. μιγέωσιν Β 475, μιγήης Γ 55, inf. μιγήμεναι Ζ 161; act. *mix, mingle*; mid. *mingle among*; pass. *mingle* Β 475, Γ 209; *have sexual intercourse (converse) with, know, lie with* Ζ 25; *grovel in the dust* Γ 55.

μίκτο II 813, see μίγνυμι.

μιμνάω (μύνω), a frequentative of μύνω, which is itself a reduplicated form of μένω: *loiter* Β 392.

μνησκω (μνδομαι, meminī), act. aor. part. μνήσασα Α 407, *bring to one's remembrance*; mid. imperf. μμνήσκεο Χ 268, part. μμνήσκόμενος Ω 9, -όμεναι Ω 167; aor. 'μνήσαντο II 357, imper. μνήσαι Χ 84, μνήσασθε Ρ 671, μνήσασθε Ζ 112; perf. μέμνημαι Ζ 222, opt. μεμνήμην Ω 745, fut μεμνήσομαι Χ 390, part. μεμνημένος Ω 4: *bethink one, bethink one of, take thought of (for), think of, be mindful of*. The perfects (μέμνημαι, etc.) have the force of presents: *remember*.

μύμνω (redupl. ΜΕΝ, μένω = μι-μέν-ω), pres. part. dat. plur. μμνόντεσσι Β 296: *abide, await, stand one's ground; tarry, remain* Β 296; οὐκέτ' ἐμμν(ε): *was no longer able to maintain his position* II 102.

μιν, accusative (enclitic) of the pronoun of the 3d person: *him, her, it* Α 29, 100.

μινύθω (μείων, minuo), pres. μινύθει II

392: *is wasting away, is minished, μινύθουσι Ρ 738: perish*.

μινύθα (μείων, μινύθω), adverb: *of short duration* Α 416.

μινυνθάδιος, -ον (μείων, μινυνθα): *short of life, whose life is but a brief span, short-lived* Α 352. Comp. μινυνθαδιώτερον: *brief* Χ 54.

μίσγω, see μίγνυμι.

μιστόλλω (μείων), imperf. 'μίστυλλον Α 465: *slice, cut up; divide* Ω 623.

μιχθεῖς Γ 48, see μίγνυμι.

μνδομαι, imperf. ἐμνδοντο II 697: *were fain of, bethought them of*.

μνήσαι Χ 84, μνήσασθε Ζ 112, μνησάσθω Ρ 671, see μμνήσκω.

μνηστή (μνδομαι, woo, μνηστεύω), fem. adj.: *wedded* Ζ 246.

μογέω (μώγος, trouble, distress), aor. ἐμύγησα: *travailed, exerted myself* Α 162.

μόγεις (μώγος, trouble, distress), adv., *scarcely, scarce, with difficulty* Χ 412.

μογοσ-τόκος, -ον (μώγος, trouble, distress + τίκτειν): *goddess of the pains of travail (i.e. Eileithyia)* II 187.

μόθος, ὁ, κατὰ μόθον: *into the press (throng, tumult of battle)* Σ 159.

μοι, see ἐγώ: *to me, for me* Α 300; ethical dative: *I pray thee, I pray* Α 41, Ζ 486; dative of advantage: *in my sight, in my eyes* Α 153; ὦ μοι: *woe is me* Α 149.

μοῖρα, ἡ (μείρομαι, μόρος, μοῖρα): *portion, space* II 68; *fate, destiny* Γ 101; *Fate* II 334; μοῖραι: *Fates* Ω 49; μοῖρά ἐστι: *it is fated* II 434; κατὰ μοῖραν: *lit. according to right, aright, rightfully, fitly, justly, with propriety* Α 286, *in order due* II 367; μοῖρ' ἐπέδρυσεν: *Fate fettered* (Hector) Χ 5.

μοιρη-γενής, -ές (μείρομαι, μόρος + γίγνομαι): *lit. born with a destiny, hence born to (good) fortune, child of fortune* Γ 182.

μολεῖν, see βλῆσκω; subj. μόλη Ω 781, part. μολούσα Z 286, μολούσαι O 720: *came, went*.

μολπή, ἡ (μελπω): *music, song and dance* A 472.

μολύβδαινα, ἡ (μόλιβος, *lead*): *a weight of lead* Ω 80.

μόρος, ὁ (μείρομαι, μοῖρα): *fate, doom* Z 357.

μόρσιμος, -ον (μείρομαι, μόρος): lit. *subject to death*; τοὶ μόρσιμος, (*predestined*) *assigned to thee by fate (to slay), am not mortal* X 13; μόρσιμον ἡμαρ: *fated day = day of destiny* O 613.

μόρφος, ὁ: *dusky* Ω 316.

Μούλιος: *Muilius*, Trojan slain by Patroclus II 696.

μόνος, -η, -ον: *single, one, alone* B 212.

Μοῦσαι, αἱ (MEN, *think*, μέμονα, *mens*, μουτja): *Muses* A 604.

Μυγδών, -ονος: *Mygdon*, king in Phrygia Γ 186.

μυελός, ὁ: *marrow* X 501.

μυθεόμαι (μῦθος) X 184; aor. 'μυθήσασθαι P 442, opt. μυθησάμεν Γ 235, inf. μυθήσασθαι A 74, imper. μυθήσασθε Z 376: *interpret, explain, tell; speak, utter*.

μῦθος, ὁ: *word, words* A 33, *speech* A 388, *talk* B 796, *discourse* Γ 212, *saying* A 221, *hard words* B 199, *command, commandment, mandate, commission* B 16, *speech of command* A 25, *charge* A 326, *bidding* A 565, *proposal, proposition* Γ 87, *plans* A 545; μῦθων ἤρχε: *began speech, was the first to speak*; μῦθου τέλος: *the sum of advice = the whole matter* II 83.

μύια, -ης, ἡ (from μύ, *buzz*, μυσ, μυσ-ja, *musca*): *fly* B 469.

Μυκηναῖος, -η, -ον: of *Myce'nae* O 638, -αῶν: *Mycenae'ans* O 643.

μυρκίνος, -η, -ον (μυρκή): of *tamarisk* Z 39.

Μυρτίη, ἡ: *Myri'ne* (cp. *Myrina*, Smyrna), an Amazon B 814.

μῦριος, -η, -ον: *countless, unnumbered, innumerable, untold, very many, a host* A 2; B 272.

Μυρμιδόνες, οἱ: *Myr'midons*, natives of Hellas and Phthia, subjects of Peleus, Achilles, and Neoptolemus A 180.

μῦρομαι, only participial forms occur in Homer, μῦρόμενοι, etc.: *lament, wail, mourn* Z 373.

Μῦσοι, οἱ: *Mys'ians*, allies of the Trojans Ω 278.

μυχός, ὁ, always in the dative: *in a recess, in the heart of* Z 152, *in an inner chamber* X 440.

μύω, aor. 'μύσαν Ω 637: *have closed; perfect σύν... μέμικε* Ω 420: *are closed*.

μῦών, -ῶνος, ὁ (*musculus*): *muscle* II 315.

μῶλος, ὁ: *moil, toil, fray* (of battle) B 401.

μωμάμαι (μῶμος), fut. μωμήσονται: *blame, sneer at* Γ 412.

μῶνυχες, μῶνυχας (ΣΕΜ, ΣΕΜ, εἰς, one + δυνξ): *single-hoofed, whole-hooved, uncloven-hoofed* II 375.

N

N = Iliad xiii.

ναί (nae): *yes, surely, verily now, in very truth* A 286; ναί μὰ + acc. in an affirmative oath: *verily by* A 234.

ναιετάω (naíw), part. ναιεταούσῃ Γ 387, ναιεταούσαν Z 415, ναιεταόντας Z 370; *dwell, dwell in, inhabit*; δδμούς ἐν ναιεταόντας: *stablished, good to dwell in, comfortable* Z 370; πόδιν ἐν ναιεταόνσαν: *populous* Z 415.

ναίω (nao-jw), ναλούσι B 130, ναλούσ' II 235, part. ναίων B 412, opt. ναίοιμεν Γ 257, ναίωτε Γ 74, imperf. ξναίεν Z 13, 'ναίε Z 34, iterat. imperf. 'ναίσκε II 719: *dwell, dwell in, inhabit*; **pass.** pres. part. ναιομένῳ II 572, ναιδόμενον A 164, ναιομένων Γ 400, ἐν ναιδόμενον

πολλέθρον: *populous* A 164; *βουδείω*
ἐν ναιομένῳ: *fair-set, well-located* II 572;
πολιῶν ἐν ναιομενάων: *well-peopled,*
populous Γ 400.

νάπη, ἡ: *glade, glen, dell* II 300.

ναύ-μαχος, -ον (νηῦς + μάχομαι): *suitied*
for sea battles O 677.

ναύτης, ὁ (νηῦς, *nauta*): *sailor* O 627.

ναῦφι II 246, ναῦφιν B 794, see νηῦς.

νεαρός, -ή, -όν (NEF, νέος = νέφος, *novus*):
young B 289.

νεβρός, ὁ: *fatum* X 1.

νε-ήκης, -ες (νέος + AK, ἀκ-ωκή, *akros*):
newly sharpened, newly whetted II 484.

νείαιρα (νεῖφος, *lower, velfatos*), adj.:
lower part of (the belly) II 465.

νείατος, -η, -ον (νεῖφος, *lower*): *lower-*
most, nethermost Z 295.

νεικέω (νεῖκος, *νεικεσ-ω*), part. *νεικέων* B
243, subj. *νεικέησι* A 579, inf. *νεικέειν*
B 277; iterat. imperf. *ἐνεικέσκε* B 221:
revile, upbraid, quarrel with A 579,
strive with B 277, *chide* II 249.

νεικέω (νεῖκος, *νεικεσ-ω*), *νεικέι* A 521;
imperf. *'velkee* B 224; *ἐνεικεσας* Γ 59,
'velkeσσε Γ 38: *chide, upbraid, rebuke,*
revile A 521, *put to shame* Ω 29.

νεῖκος, -εος, τό (NEIK, *scold*): *strife* B
376.

νεκρός, ὁ (νεκός, *nec, neco*): *corpse, dead*
man Z 71.

νέκταρ, -αρος, τό: *nectar* A 598.

νεκτάρης, -η, -ον (νέκταρ): *fragrant, per-*
fumed Γ 385.

νέκῡς, -υος, ὁ (νεκρός, *neco*): *corpse, dead*
man II 526; plur.: *the dead* II 661;
νέκυι κατατεθνηῶτι: *dead man fallen* II
565.

νεμεσάω and νεμεσάω (νέμω, *νέμεσις*)
imper. *νεμέσῃ* II 22; pass. aor. *ἐνεμέ-*
σθην B 223, subj. *νεμεσσηθήμεν* Ω 53,
imper. *νεμεσσηθήτε* II 544: *be wroth, be*
indignant (angry), wax wroth.

νεμεσσητός, -ή, -όν (νέμω, *νέμεσις*):

blameworthy = a sin Γ 410, *cause of*
wrath Ω 463.

νεμεσσομαι (νέμω, *νέμεσις*): *be angry*
with, take it ill B 296.

νέμεσις, ἡ (νέμω), dat. sing. *νεμέσει* Z
335: *indignation, resentment* Z 335,
dishonor Z 351; οὐ νέμεσις: lit. *there is*
no cause for blame (indignation) = 'tis
no wonder Γ 156.

νέμεσι II 335, see νέμεσις.

νέμω (νέμος, *pasture land*), aor. *'νείμεν* Ω
626, *'νείμαν* Γ 274; mid. *'νέμονται* O
631; pass. pres. opt. *νέμοιτο* B 780;
act.: *distribute, deal out, allot, appor-*
tion Ω 626; mid.: *feed, feed upon, graze*
(of cattle) O 631; pass.: *be fed upon*
= be devoured B 780.

νένιπται Ω 419, see νίπτω.

νέομαι (νέσ-ομαι), *νέονται* Γ 257, subj.
νέηαι A 32, *νέωμεθα* B 236, imper.
νέσθω Γ 159, *νέσθων* Γ 74, inf. *νέσθαι*
B 84; imperf. *ἐνέοντο* Z 189: *go, depart*
B 453, *go home, return* A 32; *ἦρχε*
νέσθαι: *led the way* B 84; *νέσθαι*: *to*
begone Σ 240.

νέος, -η, -ον (νέφος, *novus*): *young* Ω 368,
young man X 71, *new* Z 462, *fresh* B
232; plur.: *young men* A 463; neuter
acc. *νέον* as an adv.: *(ever) anew, (ever)*
afresh, ever in fresh succession (num-
bers) B 88, *recently, but just now* A
391, *but just* Γ 394, *just, just now (then)*
Ω 444; *νεώτερον*: *younger* A 259.

νεοσσοός, ὁ (νέος, *novus, νεοτοκος*, cp. *νέ-*
τοκος): *brood (of a bird)* B 311.

νέρε(ν) (ἐρεοί), adv.: *beneath, below* II
347.

Νεστόρεος, -η, -ον: *of Nes'tor* B 54.

Νεστορίδης: *son of Nes'tor* Z 33; plur.
Νεστορίδαι II 317.

Νέστωρ, -οπος, ὁ (NEΔ, *resound*): *Nes'tor,*
son of Ne'lleus A 247.

νευρή, ἡ (stem *νεερα, nervus*), *νευρήφι* II
773: *from the bowstring.*

νεῦρον, τό (stem *νεεφρο*, *nervus*), plur.: *sinevus* Π 316.

νεῦω (ΣΝΕΤ, *νω*), part. νεύοντα Ζ 470, νεύοντων Π 217; imperf. ἐνευε Γ 337; aor. *νεύσε Α 528: *nod*.

νεφέλη, ἡ (νέφος): *cloud* Β 146.

νεφέλη-γερέτα (*ἀγέλω*), Aeolic for νεφέλη-γερέτης: *cloud gatherer, cloud gathering* Α 511.

νέφος, τό: *cloud* Ο 668; plur.: *storm clouds* Ο 625, *flock* Ρ 755.

νεῶν Α 48, see νῆς.

νη-, negative (privative) prefix, seen in Lat. *ne-fas*.

νῆα Α 141, νῆας Α 12, see νῆς.

νηγάτεος, -ον (of uncertain derivation and meaning): *bright, shining* Β 43.

νήδυια, τά (νηδὺς): *entrails* Ρ 524.

νηδὺς, -ύος, ἡ: *womb* Ω 496.

νῆες Β 303, νῆεσσι Β 175, see νῆς.

νήεω, imperf. *νῆον Ω 276: *hear, hear up*.

νήιος, -ον (νῆς): *of a ship* Ρ 744; neuter νήιον used as a subst.: *timber for ship-building* Π 484, *ship's beam, ship timber* Γ 62.

νήϊς (νάω, *be watered*), adj.: *Nai'ad, nymph of the fountain, fountain nymph* Ζ 22.

νη-κερδής, -ές (νη-priv. + κέρδος): *unprofitable* Ρ 469.

νηλεής, -ές and νηλῆς, -ές (νη-priv. + ἔλεος, *pity*): *pitiless, ruthless* Γ 292; νηλεές ἡμαρ: *the cruel day, i.e. death* Ρ 511.

Νηληϊός, denominative adj.: *of Ne'leus* Β 20.

νημερτής, -ές (νη-priv. + ἀμαρτεῖν): *that does not err* Γ 204; neuter νημερτές as adv.: *unerringly, infallibly* Α 514; and neuter plur. νημερτέα: *true, truly* Ζ 376.

νηός, ὁ (νασ-φος, *ναῶ*): *dwelling of a god, temple* Α 39.

νηπι-αχέω (νηπιαχος), part. νηπιαχέων

Χ 502: *play like a child; part.: (from) childish play*.

νηπί-αχος, -ον (diminutive of νήπιος): *infant boy* Ζ 408, *childish, silly* Β 338; νηπιαχοί: *in childish sport* Π 262.

νή-πιος, -η, -ον (νη-priv. + -πιος, cp. πινυτός, *wise*): *infant* Ζ 366; *little, young* Β 136, *tender* (nestlings, fledglings) Β 311; *foolish, fool* Χ 333, *fond fool* Β 38, *in his wilfulness* Π 686; νήπιον αὐτῶς: *but a little one, a mere infant* Ζ 400; μάλα νήπιος: *a very fool* Ρ 629.

νήσος, ἡ: *island* Β 108.

νῆς, ἡ (νάω, *be watered, navis*) Π 294, νῆος Α 439, νῆτ Α 183, νῆα Α 141, νῆες Β 303, νῆων Β 152, νεῶν Α 48, νηυσί Α 26, νῆεσσι Α 71, νῆας Α 12, νέας Ρ 612: *ship*; ναῦφι Π 246, ναῦφιν Β 794: *from the ships*, see D. 64; θοὰς ἐπὶ νῆας: *to the naval camp* Α 12.

νικάω (νίκη), νικάς Β 370, νικά Α 576, part. νικῶντες Π 79; aor. ἐνίκησεν Γ 439, subj. νικήσῃ Γ 71, part. νικήσας Γ 404, νικήσαντι Γ 138: *conquer* Γ 138, *overcome* Π 79, *vanquish* Γ 439, *surpass* Β 370, *triumph over* Α 576, *gain the victory, be victorious* Γ 71.

νίκη, ἡ: *victory* Γ 457.

Νιόβη: *Ni'obe*, daughter of Tan'talus, queen of Amphion of Thebes Ω 602.

νίπτω (νίω), aor. ἐνψ(ε) Π 229: *washed; mid. aor. *νίψατο: had washed for himself = had washed his (hands)* Π 230, similarly part. νιψάμενος Ω 305; pass. perf. περὶ . . . νένιπται Ω 419: *is washed off all around, i.e. is washed clean*.

νιφάς, -άδος, ἡ (νίφω, "snow"), dat. plur. νιφάδεσσι Γ 222: *snowflakes*.

νοέω (νόος) Χ 235, part. νοεούσῃ Α 577; aor. ἐνόησα Ρ 486, ἐνόησεν Γ 21, ἐνόησ' Φ 527, *νόησε Γ 374, subj. νοήσω Β 391, νοήσῃς Α 543, νοήσῃ Α 522, part. νοήσας

Z 470, inf. νοῆσαι A 343: notice, perceive, see, espy, mark, behold; am minded Ω 560; consider, take thought of A 549, purpose A 543, enter one's mind X 445, beware of Π 789; νοεούση: prudent, discreet, ready-willed A 577.
 νόημα, -ατος, τό (νόος, νοέω), purpose Ω 40.
 νόθος, -η, -ον: bastard Π 738.
 νομέης, ὁ (νέμω): herdsman O 632.
 νομός, ὁ (νέμω): pasture B 475, pasturage Z 511.
 νόος, ὁ (νόφος): mind, heart A 363, soul Γ 63, spirit Π 19, thought Ω 354, purpose X 382, expedient Ω 367, wit Π 688; instrum. dat. νόῳ: by thought, i.e. by craft A 132.
 νοστήω (νόστος, νέομαι), fut. νοστήσομεν B 253; aor. part. ἐκνοστήσαντι X 444, νοστήσαντα Σ 238, νοστήσαντες P 636: return, come back, return home.
 νόστος, ὁ (ΝΕΣ, νέομαι): return B 155, departure B 251.
 νόσφι(ν) (1) adv.: aloof, afar A 349, (2) prep. + gen.: away from, aloof from B 347.
 νοσφίζομαι, opt. νοσφίζομεθα: turn away from B 81, have no part in Ω 222.
 Νότος, ὁ: South Wind B 145.
 νοῦσος, ἡ: pestilence, plague A 10.
 νύ A 382, an enclitic inferential particle involving an ironical idea; often not susceptible of translation: then, now A 28, methinks, I ween Γ 164, in consequence, therefore, so A 382, indeed X 420, perchance B 365; καὶ νῦν: and now Γ 373.
 νύμφη, ἡ (νύβο), voc. νύμφα Γ 130: lit. bride; brother's wife, sister-in-law, lady Γ 130, nymph Z 21.
 νῦν (nunc): now A 27, for the present A 421, awhile Z 340, this time, in the present case A 354, up to the present Γ 415, as matters now stand A 59; νῦν δέ:

but as it is (was), but under the present (existing) circumstances A 169, but as it turns out B 114, but even now Z 337; νῦν δὲ: now at length X 216.
 'νύξ' Π 343, 'νύξ Π 346, see νόσσω.
 νύξ, νύκτος, ἡ (nox): night A 47; νύχθ' ὑπο: during the night X 101; νύκτας τε καὶ ἡμας: constantly X 432.
 νύς, ἡ (σνυος, nurus): daughter-in-law, son's wife Γ 65; kinswoman by marriage Γ 49.
 Νῦστίον: land of Nysa, perhaps in Thrace Z 133.
 νόσσω (νόσσα), part. νόσσων Π 704, νόσσορες P 731; pass. part. νοσσομένων Π 637; aor. 'νύξ Π 343, 'νύξ Π 346: smite.
 νῶι Ω 618, νῶιν Π 99: we twain, us twain, see D. 112, 2.
 νῶμα (νέμω), imperf. ἐνῶμα Γ 218, 'νῶμας O 677; aor. 'νῶμασαν A 471: distribute A 471, move Γ 218, ply (feet) X 24; wave, brandish, wield O 677.
 νάρον, -οπος, -οπι Π 130: shining.
 νῶτον, τό, plur. νῶτα B 159: back.

Ξ

Ξ = Iliad xiv.

ξανθός, -ή, -όν: yellow, fair, blond A 197; golden-haired, fair-tressed Γ 284.
 Ξάνθος: Xan'thus, "Chestnut," the name of a horse of Achilles Π 149; a river in Troyland Z 4.
 ξεινήιον, τό (ξείνος): gifts of friendship Z 218.
 ξεινίζω (ξείνος), aor. ἐξείνωσα Γ 207, 'ξείνωσεν Γ 232, 'ξείνω(ε) Z 217: act as host, entertain.
 ξεινο-δόκος, ὁ (δέχομαι, δοκός): lit. entertainer of strangers, host Γ 354.
 ξείνος, -η, -ον (ξενφος, Aeolic ξέννος, Ionic ξείνος, Attic ξένος), adj. used chiefly as a subst.: guest-friend Z 215, stranger Ω 202.

ῥιστός, -ή, -όν (ξέω) : polished Z 243.

ξίφος, -eos, τό : sword A 194.

ξύλον, τό : fagot, plur. : wood Ω 778.

ξύμβλημενα Φ 578, ξύμβληντο Ω 709, see συμβάλλω.

ξυν-άγω, part. ξυνάγουσα Z 87 : gather, bring together; subj. ξυνάγωμεν B 381 : join (battle).

ξυν-δέω aor. inf. ξυνδῆσαι A 399 : bind.

ξυν-έκει A 8, see ξυνίημι.

ξυν-ελαύνω, inf. ξυνελαυνέμεν(αι) : join (battle, ξριδι) X 129.

ξύνες B 26, see ξυνίημι.

ξυνήμιος, -η, -ον (ξύν, ξυνός, ξύνος) : pieces of common property, unapportioned spoil A 124.

ξυν-ίημι, imperf. 3d plur. ξύνιεν A 273 : listened to, hearkened to; aor. ξυνέηκε : provoked, brought together, set at A 8, understood B 182; 2d aor. imper. ξύνε : lit. put together, i.e. apply the mind to B 26, 63, hearken to Ω 133.

ξυνός, -ή, -όν (ξύν, ξυνός) : common Π 262.

ξύστον, τό (ξύω) : lit. polished shaft of the spear, then spear, pike O 677.

Ο

Ο = Iliad xv.

ὁ-, a prefix, (1) copulative, appearing as ἁ-, ἁ-, ὁ-; it contains the idea of being together, of union, or of sameness (cp. ὁ-πατρις, of the same father); (2) prothetic, appearing as ἁ-, ὁ-; here it is merely a vocalic prefix, usually euphonic in character (cp. ὁ-τρηρός : nimble, ὁ-μίχλη : mist).

ὁ A 9, 12, ὅς A 405, ἡ A 221, τό A 116, τοῖο A 380, τοῦ A 43, τῆς B 448; τῷ A 55, τῇ A 54; τόν A 84, τήν A 29, τό A 212; dual τῷ A 304; plur. οἱ A 57, τοί A 447, αἱ B 136, ταί Z 287, τά A 125; τῶν A 160; τοῖσι A 68, τοῖσ' A 342, τῇσι Z 298; τοῖς A 191, τὰς Z 290, τὰ A 20, (1) the demonstrative pronoun :

this, that, but often used as the personal pronoun : he, she, it; οἱ μὲν . . . οἱ δὲ A 312 : some . . . others; (2) virtually the article : the, usually before adverbial neutrals like τὰ πρῶτα A 6; (3) used as the relative pronoun, especially the τ-forms (see D. 133), ὃ (for ὅς) A 388, τοῦ A 249, τόν A 36, τήν A 72; dual τῷ A 321; plur. τοί B 346, τά, B 145 : who, which, whom; τό as an adverbial acc. : therefore, wherefore Γ 176; Z 523, τῇ, old dat. see τῇ : here, there, where; τῷ, dat. sing. used as a conjunction : therefore, wherefore, then, see τῷ and D. 127, a; τῷ, dual, see τῷ and D. 133.

ὃ instead of ὅτι; here ὃ is the neuter acc. sing. of the relative pronoun used adverbially as a conjunction, see D. 136 : that, how that A 120, because, that, for that A 244.

ὃ Γ 338, neuter sing. of the relative pronoun ὅς, ἡ, ὃ : which, what.

ὀαρίζω (redupl. FEP, φέρω, φα-φαρ-ίζω), ὀαρίζετον X 128, inf. ὀαρίζεσθαι X 127; imperf. Z 516 : chat, gossip, dally.

ὀβελός, ὃ (BEA, βάλλω, with prothetic ὁ-) : spit for roasting meat A 465.

ὀβριμο-φέργος, -όν (ὀβριμος + φέρων) : horror-working, doer of mighty (or terrible) deeds X 418.

ὀβριμος, -ον (ὁ-prothetic + βριθω) : strong, dread, weighty, ponderous Γ 357.

ὃ γε A 65, 190 [ἡ γε], τό γε A 120, emphatic demonst. pron. : this, that; τό γε A 178 : that certainly.

ὀδᾶξ (ἔδω, eat, or prothetic ὁ- + ΔΑΚ, bite), adv. equivalent to τοῖς ὀδοῖσι : with the teeth; ὀδᾶξ λαζίατο γαῖαν B 418 : lit. seize the earth with the teeth, our bite the dust; so also γαῖαν ὀδᾶξ εἶλον X 17.

ὀδε A 281, ἡδε B 5, τόδε A 234, τοῦδε A 110, τῇσδε A 214, τόνδε A 275, τῇσδε A 127; plur. τάδε A 573, τούσδε B

346, *τάδε* A 257, strong (deictic) demonstr. pron. (see D. 128): *this man here, you man* Γ 167. It sometimes refers forward A 110. *ὅς τις ὅδε*: *who he is that (who)* Π 424.

ὁδ-τ-της, ὁ (ὁδός): *wayfaring man, wanderer* Π 263.

ὁδοι-πóρος, ὁ (ὁδοί, the locative of ὁδός + πóρος): *wayfarer* Ω 375.

ὁδός, ἡ (ΣΕΔ, *go*): *way, road, journey* Z 292, *embassy* A 151; *καθ' ὁδόν*: *along the road* O 682.

ὁδούς, -όντος, ὁ (ἐδω, *eat, dens*): *tooth* Π 348.

ὁδύνῃ, ἡ: *pain* Π 518.

ὀδύρομαι X 424, *ὀδύρονται* B 290, imper.

ὀδύρεο Ω 549, part. *ὀδύρμενος* Ω 128, *ὀδύρομένη* B 315; imperf. *ὀδύρετο* Σ 32, *ὠδύροντο* Ω 166, *ὀδύροντο* Ω 714; aor. part. *ὀδύράμενος* Ω 48: *wail, bewail, lament, mourn for*.

Ὀδυσσεύς A 145, *Ὀδυσσεύς* Γ 268, -ῆος A 138, -ῆι B 220, -ῆα B 169, voc. -εὔ B 173 (*ὀδύσσομαι*): *Odysseus*, son of Laertes, king of Ithaca.

ὀδύσσομαι, present not in use, aor. *ὀδύσατο* Z 138: *be wroth, angry, vexed*.

ὄεσσι Z 25, see *ὄς*.

ὄλος, ὁ: *branch, twig, bough* A 234; in a transferred sense: *of the stock of, scion* Γ 147.

ὄθ' Z 524 = *ὅτε*: *when* X 502.

ὄθεν (ὅς), adv.: *whence* B 307.

ὄθι (ὅς) Γ 145: *where*.

ὄθομαι A 181: *heed, care for*.

ὀδύνῃ, ἡ, only in plur.: *fine linen, veil* Γ 141.

φοί (Attic *οί*), A 72, 79, 104, see *φοῦ*, Homeric *φεῖο*.

οί A 347, see *οίος*.

ὀλγνῦμι (ΟΦΙΓ), aor. *ὠξε* Z 298, *ῥξε* Ω 457, part. *ὀλγασα* Z 89; pass. imperf. *ὠλγνυτο* B 809: *open, throw open*.

φοῖθα (FEIA, *φοῖδ*, *φῖδ*, *video*, "*wit*") Z 447, perf. used as pres. *φοῖδ'* Z 367,

φοῖσθα A 85, *φοῖσθ'* B 192, *φοῖδε* A 343, *φοῖδ'* Π 860, *φῖδμεν* A 124, *ῖσασι* Z 151, subj. *φῖδω* A 515, *φῖδης* A 185, *φῖδομεν* A 363, opt. *φῖδειν* Π 73, part. *φῖδώς* A 385, *φῖδυη* A 365, *φῖδυησι* A 608; plur. *ἐφῖδησθα* X 280, *'φῖδει* A 70, *'φῖδε'* B 38, *ἐφῖδει* B 213, *'φῖδεε* B 409; fut. *φῖσεται* A 548, inf. *φῖδησεν* A 546, *know, wot of*; plur. used as imperf. and aor.: *knew, felt was ready with; know how, have knowledge to* A 343; part.: *skilled in, knowing, intelligent, wise, cunning; ἦπια φῖδειν*: *were kind* Π 73.

ὄλαι A 561, see *ὄλω*.

ὄλεσσι Z 424, see *ὄς*.

ὄλγυρος, ἡ, -όν (*ὄλγος*, *sorrow*): *wretched, lamentable, piteous, grievous* A 417; comparat. neuter *ὀλγυρώτερον* P 446.

ὄλγος -ύος, ἡ (from *ὄλ*, *ah me*): *sorrow, woe, misery* Z 285.

ὄλγω (*ὄλγος*), imper. *ὄλγνε* Γ 408: *be miserable, be anxious, vex oneself*.

ὀλγῆ, -ηκος, dat. plur. *ὀλγεσσιν* Ω 269: *guiding handles* projecting from each end of the yoke. The primitive ox-team was guided by the yoke-handles; the driver walked beside the oxen and guided them by the yoke-handles.

φοίκαδε (*φοῖκος*); *φοῖκᾱ* is a metaplastic acc. sing. 3d decl. from an unused nom. *φοῖξ*; to it is appended the local suffix -δε denoting the place whither (D. 67): *homeward, to one's home* A 19; *φοίκαδ' περ*: *home by all means, straight home* B 236.

φοικεύς, -ῆος, ὁ (*φοῖκος*): *member of one's household*; plur. *housefolk, household servants, domestics* Z 366.

φοικία, τὰ (*φοῖκος*): *house* Z 15.

φοῖκοι, locative of *φοῖκος* used as an adv.: *in one's house, at home* A 113.

φοικόν-δε, used as an adv.: *home, homeward, to one's house* A 606.

φοῖκος, -οιο, ὁ (FOIK, *vicus*, Bruns-
"wick," Nor-"wich"): house, home Γ
233.

οἰκτῖρῳ (οἰκτος, *pity*), part. οἰκτῖρων Ω
516; aor. **ῥοκτῖρε** Π 5: *pity, be grieved
for*.

οἰκτιστος, superlat. of οἰκτῖρος (see D.
107): *most pitious* X 76.

᾽Οϊλέτης: son of *Oileus*, the lesser Ajax
Π 330.

οἶμα, οἶματος, τό (I, εἶμι, οἶμ, οἶμάω):
rush, fury Π 752.

οἶμάω (I, εἶμι, οἶμ, οἶμα, *spring, rush*), aor.
ῥῖμῃσε X 140: *swoop, swoop after, rush
on*.

οἰμωγή, ἡ (from οἶμοι: *ah me, οἰμώζω*):
wailing, moaning Ω 696, *crying* (of
women) X 409.

οἰμῶζω (οἰμωγή), aor. **ῥῖμωξε** Γ 364, part.
οἰμῶτας Π 290: *moan, groan, cry
aloud*; part.: *with a groan*.

δῖν Ω 621, see **δῖς**.

φοῖνέας, -ῆος: *Oe'neus*, king of Cal'ydon
in Aetolia, father of Ty'deus and
Mele'ager, friend of Beller'ophon Z 216.

φοῖνο-βαρής, ἑς (βαρὺς, *heavy*): *heavy
with wine, drunkard, sot* A 225.

φοῖνος, ὁ (FOIN, *vinum*, "wine"): *wine
consisting of three parts of water and
two parts of wine when used as a be-
verage* A 462.

φοῖνο-χοεύω (χέω, *pour*), inf. φοῖνοχοεύειν
B 127: *pour wine, serve wine*.

φοῖνο-χόω (χέω, *pour*), imperf. φοῖνοχόει
A 598: *pour out wine, pour wine, serve
wine*.

φοῖνο-χόος, ὁ (χέω, *pour*): *cup bearer* B
128.

οἰζασα Z 89, see **οἰγνῦμι**.

φοῖο Γ 333, see **φός**, **φή**, **φόν**: *his own, her
own*.

οἶομαι A 78, see **οἶω**.

οἶο-πόλος, -ον (οἶος, *alone* + πέλω, *πολ*):
lonely, solitary, desert Ω 614.

οἶος, οἶη, οἶον (stem οἶφο): *alone, only* A
198, *nothing but* Π 340, *in single combat*
Γ 91, *singly* B 247.

οἶος, οἶη, οἶον (ὅς), originally demonstr.
then rel. pron. = *qualis*: (1) *of what
sort, such as, as, even as, as for in-
stance* X 317; (2) *exclamatory: how*
Ω 419; (3) *causal: because, in regard
to what* Z 166; (4) *introducing object
clauses: of what sort, what, what sort of*
B 320; **τοῖος** . . . **οἶος**: *such . . . as* Ω
375; **οἶον** Ω 683, neuter acc. used as an
adv.: *how, because of the fact that, see-
ing how (that)*.

οἶώω (οἶος, *alone*), aor. pass. **ῥώθη** Z 1:
leave alone, leave to itself, abandon.

δῖς (*ovis*, "ewe") Ω 125, acc. **δῖν** Ω 621,
οἶων Γ 198, **δῖεσσι** Z 424, **δεσσι** Z 25:
sheep, flocks.

οἶσαι B 229, **οἶσέμεναι** Γ 120, **οἶσεσθαι**
X 217, **οἶσεται** Γ 103, **οἶσομεν** Γ 104, see
ῥέρω.

φοῖσθα A 85, see **φοῖδα**.

οἶστός, ὁ: *arrow* A 46.

οἶτος, ὁ (I, εἶμι): *fate, death* Γ 417.

οἶχ-νέω (οἶχ, from I, εἶμι, οἶχομαι), iterat.
imperf. **ῥέχεσκε** O 640: *go, come*.

οἶχομαι (οἶχ, from I, εἶμι, οἶχεαι P 588,
οἶχονθ' Ω 201, inf. οἶχεσθαι Z 346, part.
οἶχομένη X 223; imperf. **ῥέχετο** A 53,
ῥέχε' B 71, **ῥέχμεθ'** A 366: *go, depart,
pass, range, speed, fare to, be gone, go to*.

οἶω (ὀφίς, ὀφίς-*ju*, see οἰωνός) A 59; mid.
in sense of the active, **οἶομαι** A 78, **οἶει**
A 561, part. **οἶόμενος** O 728: *think, deem,
intend, am minded, purpose* A 59; used
ironically, with a neg.: *have no idea of,
do not propose to* A 170.

οἶων Γ 198, see **δῖς**.

οἶωνο-πόλος, ὁ (*avis*, ὀφειωνός, *bird* +
πέλω): lit. *augur from flight of birds*,
then *seer, soothsayer* (in general) A 69,
Z 76.

οἰωνός, ὁ (ἀφιετός: *eagle, avis, ὀφειωνός*),

- originally: *big bird*, with especial reference to birds of prey (vultures, eagles, hawks) X 335, then *bird of augury* and finally *augury drawn from birds, omen* A 5.
- ὀκρίεις, -εσσα, -εν (connected with ὀκρίω), *jagged* Π 735.
- ὀκτώ: *eight* B 313.
- ὀλβιο-δαίμων, -ωνος: *favoured of god, of blessed lot, blest of heaven* Γ 182.
- ὀλβιος, -η, -ον (ὀλβος): lit. *blessed with fortune, then happy* Ω 543.
- ὀλβος, ὁ: *good fortune, wealth* Π 596.
- ὀλέσθαι O 700, see δλλῦμι.
- ὀλεθρος, ὁ (δλλῦμι): *destruction* Z 16, *death, end of life* Π 99.
- ὀλεῖται B 325, see δλλῦμι.
- ὀλέκω (δλλῦμι), ὀλέκουσιν Σ 172: *destroy, slay, kill*; mid. ὀλέκονται Π 17; imperf. ὀλέκοντο A 10: *perish, die, be slain*.
- ὀλέσας Ω 242, ὀλέσαντες Ω 168, ὀλέσσαι Π 861, ὀλέσει A 559, ὀλέσαι B 4, ὀλέσθαι Γ 428, ὀλέσση A 205, ὀλεσαν Ω 609, ὀλεσσον P 647, ὀλέσωσιν X 360, ὀλῃαι Γ 417, see δλλῦμι.
- ὀλιγο-δρανέω (δράω, δραινῶ), part. ὀλιγο-δρανέων Π 843: lit. *being able to do but little, hence, faint, feeble, with faint breath, faintly*.
- ὀλίγος, -η, -ον: *small, little*; brief Π 43, narrow Π 68, some small thing A 167; neuter as adv.: *by a little, a little* P 538.
- ὀλλῦμι (ὀλ-νῦ-μι): fut. ὀλέσει A 559; aor. ὤλεσα B 115, ὤλεσε Π 753, ὀλεσαν Ω 609, subj. ὀλέσση A 205, ὀλέσσωσιν X 360, opt. ὀλέσαι B 4, imper. ὀλεσσον P 647, inf. ὀλέσσαι Π part. 861, ὀλέσας Ω 242, ὀλέσαντες Ω 168; 2d perf. ὤλωας Ω 729, ὤλωε Π 521, subj. ὀλώλη Z 448: *destroy, slay, kill, lay low, undo, be one's bane, lose*; mid. part. ὀλλυμένους X 62; fut. ὀλεῖται B 325, inf. ὀλέσθαι O 700, 2d aor. ὤλεο Ω 725, ὤλετο Π 489, ὤλοντο Π 546, subj. ὀλῃαι Γ 417, inf. ὀλέσθαι Γ 428, part. οὐλομένην A 2: *perish, die, be slain, be laid low (destroyed)*. The 2d perf. ὤλωας Ω (729), etc., has the meaning of the middle. οὐλομένην A 2 is pass. in meaning: *accursed*, as in the imprecation ὀλοιο: *mayest thou be accursed*, whence came the usual active translations: *baneful, destructive, deadly* (cp. Milton's "*mortal taste*"); ἀπ' αἰῶνος ὤλεο: *thou hast perished (gone) from life* Ω 725.
- ὀλ-οῖός, -ή, -όν (δλλῦμι): *deadly, baneful* A 342.
- ὀλοῦγῃ, ἡ (ὀλοῦζω, ululare, the cry *lu-lu-lu*): *lamentation, outcry* Z 301.
- ὀλοντο Π 546, see δλλῦμι.
- ὀλ-οός, -ή, -όν (δλλῦμι): *ruinous, deadly, grievous, woful, baneful, fell, cruel, mischievous* Γ 133. Compar. ὀλοώτερος Γ 365; superl. ὀλοώτατος X 15.
- ὀλοό-φρων, -ωνος (ὀλοός + φρήν): lit. of *mischievous mind*; i.e. *ravaging, cruel, fierce* O 630.
- ὀλοφύρομαι, ὀλοφύρεαι Π 17, ὀλοφύρεται Π 450, part. ὀλοφύρμενοι Ω 328; aor. ὀλοφύρατο P 648: *lament, grieve for, mourn for*; πῶλλ' ὀλοφύρμενοι: *lamenting loud* Ω 328.
- Ὀλύμπιος, -η, -ον: *Olymp'rian, the Olymp'rian One* i.e. Zeus A 580; Ὀλύμπιοι: *the Olymp'rian deities, i.e. the dwellers on Mt. Olympus* A 399; Ὀλύμπια (δῶματα): *Olymp'rian, in (on) Olympus, of Olympus*, Mt. Olympus being meant A 18.
- Ὀλύμπος A 420, Οὐλύμπος A 44, ὁ: *Olymp'rus, a mountain in northern Thessaly, 9754 feet high, the abode of the gods. Οὐλύμπόνδε: to Olympus* A 221.
- ὀλωας Ω 729, ὤλωε Π 521, ὀλώλη Z 448, see δλλῦμι.
- ὀμαδος, ὁ (ἄμα, from ΣΕΜ, σα, ἄμα, ὁμός:

common) : *turmoil, din, hubbub, tumult, throng* B 96.

ὄμ-αρτέω (ἄμα, ὁμοῦ + AP, ἀπαρίσκω) part. ὁμαρτέων Ω 438: *accompany*.

ὄμβρος, ὁ (imber): *rain* Γ 4.

ὄμ-ηγερέης, -ές (ἄμα, ὁμοῦ + ἀγείρω), plur. ὁμηγερέες A 57: *assembled together, met in assembly, gathered together, in a body*.

ὄμ-ηλικίῃ, ἡ (ἄμα, ὁμός (ὁμοῦ) + ἡλικίᾱ, age): lit. *equality of age, companionship*, then the abstract used for the concrete: *those of the same age, companions* Γ 175.

ὄμ-ιλαδόν (ἄμα, ὁμοῦ + φέλλω, φιλαδόν): *in crowds, with all their power (forces)* Π 730.

ὄμ-ιλέω (ἄμα, ὁμοῦ + φέλλω), ὁμιλεῖ Σ 194; imperf. ὁμιλεον Π 641; aor. ὠμίλησα A 261: *be together with, hold, converse with, have to deal with, become associated with, be among*; ἐν πρώτοισι ὁμιλεῖ: *is in the forefront of the press* Σ 194; ὁμιλεον: *were swarming* Π 641.

ὄμ-ίλος, ὁ (ἄμα, ὁμοῦ + φέλλω): *throng, press, host, multitude, ranks, crowd, mellay* Γ 22; ὁμίλῃ: *in a throng* Φ 606; καθ' ὁμιλον: *into the throng (ranks)* Γ 36.

ὄ-μίχ-λη, ἡ (prothetic ὄ- + MIX, cloud): *mist* A 359.

ὄμ-μα, τό (OΠ, ὄψομαι, ὄμμα, oc-ulus): *eye* A 225.

ὀμνῆμι, fut. ὀμοῦμαι A 233; aor. subj. ὀμόσῃ Γ 279, imper. ὀμοσσον A 76: *swear*.

ὄμο-γάστριος, -ον (ἄμα, ὁμός + γαστήρ: belly): *of the same womb, own brother* Ω 47.

ὀμοῖος, -η, -ον (ἄμα, ὁμός, similis, "same"): *even balanced* O 670, *making like, hazardous* Σ 242.

ὀμοῖος, -η, -ον (ἄμα, ὁμός, similis, "same"): *like, alike, equal* A 278, *who is one's equal* Π 53.

ὀμοῖός (ἄμα, ὁμός, ὀμοῖος), aor. pass. inf. ὀμοιωθήμεναι (ἀντην) A 187: *liken himself to me to my face, rival me to my face, vie openly with me*.

ὀμο-κλάω (ἄμα, ὁμοῦ + καλέω, clamare), imper. ὀμόκλᾱ Σ 156; imperf. ὀμόκλεον O 658; aor. opt. ὀμοκλήσειε Π 714, part. ὀμοκλήσας Z 54; iterat. aor. ὠμοκλήσασκε B 199; *call out to, call unto (υφον), cry, yell*; ὀμοκλήσας: *with a cry* Π 378.

ὀμο-κλή, ἡ (ἄμα, ὁμοῦ + καλέω, clamare): *shout, call, word of command* Π 147, *voice* Ω 265, *rebuke* Z 137.

ὀμός, -η, -ον (ἄμα, "same"): *like, same* Ω 57.

ὀμοῦ (ἄμα, ὁμός, "same"), adv.: *abreast* O 635, *together, at the same time, along with* A 61.

ὀμό-φρων, -ονος (ἄμα, ὁμός + φρήν): *of one mind, like-minded* X 263.

ὀμφαλόεις, -εσσα, -εν (ὀμφαλός): *bossed, bossy, furnished with a boss or knob* Z 118.

ὀμφαλός, ὁ (umbilicus): *navel*; ἐπ' ὀμφαλόν: *to the navel* Ω 273.

ὀμφή, ἡ: *voice* B 41.

ὀμ-ώνυμος, -ον (ἄμα, ὁμός + ὄνομα): *like in name* P 720.

ὀμῶς (ἄμα, ὁμός, ὁμοῦ), adv.: *alike, likewise* A 196.

ὄναρ, τό: *dream* A 63.

ὀνειαρ, τό (ὀνίνημι): *blessing, profit, comfort, help, support* X 433; plur. ὀνειάτα: *treasures, food, good cheer* Ω 367.

ὀνειδ-εῖος, -ον (νειδος): *taunting, railing, slanderous (words)* A 519: *ονειδεῖοισιν: tauntings* X 497.

ὀνειδ-ίζω (νειδος), part. ὀνειδίζων B 255; aor. imper. ὀνειδισον A 211: *upbraid, revile, reproach, cast in one's teeth*.

ὀνειδος, τό: *shame, disgrace* Π 498; ὀνειδεα: *reproaches, upbraidings, insults, revilings* A 291, *disgraceful acts* B 222.

δνειατα Ω 367, see δνειαρ.

δνειρο-πόλος, ὁ (δνειρος + πῆλω): dreamer of dreams, interpreter of dreams A 63.

δνειρος, ὁ: dream X 199; personified, Dream-god, Oni'rus B 6, 8.

δνησα A 503, δνήσεται Z 260, δνήσεται Π 31, see δνιημι.

Ὀνήτωρ, -ορος (ON-A, δνιημι): One'tor, priest of Idaean Zeus Π 604.

δν-ιημι (ON-A, cp. αἰνυμαι), δνιησι Ω 45, aor. δνησα A 503, δνησας A 395: help, aid, give aid to, do a benefit to, make glad; mid. fut. δνήσεται Z 260. δνήσεται Π 31: be refreshed, have profit of, be made glad.

δνομάζω X 415, δνόμαζεν A 361, see ἐξονομάζω.

δνομαι, aor. δνόσασθ' Ω 241, part. δνοσάμενος Ω 439: scorn, find fault with, count it little, think it a small thing that; δνοσάμενος: from scorn of.

δνομαίνω (δνομα), aor. δνόμηνεν Π 491: call to, call by name, name, enumerate.

δνομα-κλήδην (καλέω): by his name X 415.

δνομά-κλυτος, -ον (κλύω): of famous name, famous X 51.

δνόσασθ(ε) Ω 241, δνοσάμενος Ω 439, see δνομαι.

ὀξύεις, -εσσα, -εν (ὀξύς): sharp, keen, sharp-pointed O 742.

ὀξύς, -εία, -ύ (ΩK, sharp, connected with ΔK, ἀκρος, acies, acutus): sharp, keen A 190, loud, shrill B 222; neuter ὀξύ as adv.: swiftly, clearly Γ 374, quickly O 649; ὀξύην Ἄρηα: keen (hot, sharp) conflict B 440; superl. ὀξύτατον P 675.

δο B 325, see φός, φή, φόν.

δόπα B 182, see φδψ.

δπάζω (ἐπω, sequor), δπάζει P 566, part. δπάζων P 462; fut. δπάσσομεν Ω 153; imperf. δπαζεν Π 730; aor. ὤπασε X 51, δπασσεν Ω 461, ὤπασαν Z 157, imper. δπασσον Π 38: give, grant, give

as a dowry X 51, give as companion, make to follow Π 38, follow, pursue P 462.

δπασσεν Ω 461, δπάσσομεν Ω 153, δπασσον Π 38, see δπάζω.

δπάων, -οιος, ὁ (ἐπω, sequor, δπάζω), brother in arms, armor bearer, esquire P 610.

δπη, adv.: where, whither, in what way Π 283, as X 185.

δπηδέω (ἐπω, sequor, cp. δπάζω), δπηδεῖ Ω 368; imperf. δπηδεῖ B 184: wait on, follow, be one's companion.

φοπῖ A 604, see φδψ.

δπιζομαι (δπ-ωπα), imperf. δπιζέω X 332, ὠπιζet(o) Σ 216: reek of, reverence, revere, have regard for.

δπιθε(ν) A 197, see δπισθεν.

δπισ, ἡ (δπ-ωπα), acc. δπιν Π 388: vengeance.

δπισθε(ν), adv. (1) local: behind A 197, from behind O 694; (2) temporal: in the hereafter, hereafter Z 526.

δπίσ-σω Π 710 and δπίσω Γ 218, (cp. δψ), adv. (1) local: back Π 710, backwards Γ 218, at our backs O 735, behind him X 137; (2) temporal: behind, after (but always of the future, see note on A 343), hereafter Z 450, in (for) the future Γ 160.

δπλίξω (ἐπω, δπλον), aor. inf. δπλίσαι Ω 190: make ready.

δ-πλό-τερος: younger, young Γ 108.

φοπός Π 76, see φδψ.

δπόσα: all that Ω 7.

δπόσσον: as far as Ω 792.

δπ-πότε: when Γ 173, whenever, as often as A 163; from the time when, until B 794, from the hour that Π 53, when once upon a time A 399.

δπ-πότερος, -η, -ον (cp. δπποῖος): whichever Γ 71, which of the twain, whether of the twain Γ 309.

δππως Π 113, see δπως.

ὀπτᾶω (ὀπτός), aor. ὤπτησαν A 466: *roast*.

ὀπύω, imperf. ὀπυιε II 178: *wed, marry, take to wife*.

ὀπ-ωπα (OΠ, ὀγ, ὦπ, ὀψομαι) B 799, Z 124, see ὀράω.

ὀπ-ώρη, ἡ (perhaps connected with ὀψέ, ὀπισθεν + ὥρη): lit. *late summer, harvest time* X 27.

ὀπωρ-ινός, -ῆ, -όν (ὀπώρη): *belonging to the autumn, of autumn, in late summer* II 385.

ὀπως A 136, **ὀππως** II 113, indirect interrogative: *how, whereby* Γ 110, *in what way, how that, that so* A 344; used with fut. ind. A 136, B 252; with subj. Γ 110, P 635; with opt. Φ 548, Ω 680.

ὀράω (FOR, *vereor*) Ω 355, ὀρῶ Γ 234, part. ὀράων A 350, ὀράοντες P 637, inf. ὀρᾶν Ω 558; imperf. ὀρα O 616; mid. pres. ind. ὀρῶμαι X 169, ὀράται Ω 291, inf. ὀράσθαι Γ 306; imperf. ὀράτο A 56, ὀράωτο X 166; fut. ὀρεαι Ω 601, ὀψεσθε Ω 704, inf. ὀψεσθαι Ω 492; 2d aor. from FIA, ἔφιδεν II 818, ἔφιδον A 262, ἔφιδες X 236, ἔφιδε II 377, ἔφιδ' B 82, ἔφιδον A 600, subj. φίδω Ω 555, φίδῃ Ω 337, opt. φίδους Z 330, φίδοι B 198, inf. φιδέμεν Γ 236, φιδεῖν Ω 246, part. φιδών A 148, λίδοντες Γ 224, φιδούσ(α) A 537; iterat. aor. ἐφίδεσκε Γ 217; mid. 2d aor. ἐφίδοντο II 278, ἐφίδονθ' Γ 154, subj. φίδωμαι A 262, φίδηαι Γ 130, φίδῃ A 203, φίδηται B 237, opt. φίδοιτο Ω 366, inf. φιδέσθαι Γ 194; 2d perf. from OΠ (orig. ὀγ, ὦπ), ὀπωπα B 799, Z 124: see, look, perceive, gaze on; mid. has the meaning of the active.

ὀρέγνυμι (ὀρέγω), part. ὀρεγνύς A 351: *stretch out, stretch forth*.

ὀρέγω (proth. ὀ- + PET'), fut. ὀρέξω P 453, inf. ὀρέξειν O 602; aor. ὀρεξας Ω 743, ὀρεξε Ω 102, subj. ὀρέξῃς X 57, ὀρέξῃ X

130, inf. ὀρέξαι O 596: *stretch out (hands) to, stretch forth* A 351, *give, grant, bestow* O 596, *hand back, give back* Ω 102; mid. pres. inf. ὀρέγεσθαι Ω 506; aor. ὀρέξατο Z 466, part. ὀρεξάμενος II 314; perf. ὀρωπέχαται II 834: *stretch forward, stretch at, reach forth to (for)* II 314, *smile* II 322; ποσσὶν ὀρωπέχαται: lit. *strained with their feet, i.e. strode*.

ὀρεσ-κῆρος, -ον (ὀρος + κείμαι, κοῖ-τος): *lying (couching) in the mountains* A 268.

ὀρεσ-τερος, -ῆ, -ον (ὀρος): *living in the mountains, of the mountains* X 93.

ὀρεσ-τιάς, -άδος (ὀρος), fem. adj.: *of the mountains* (said of nymphs) Z 420.

ὀρεσ-φι (ὀρος), old instrumental of ὀρος, see D. 64: *upon the mountain(s)* X 139.

ὀρθό-κραίρος, -ον (ὀρθός + κέρας): *of (with) upright horns* Σ 3.

ὀρθός, -ῆ, -όν: *upright, straight, erect*, Ω 359, *upon his feet* Ω 11.

ὀρθῶς (ὀρθός), aor. pass. part. ὀρθωθείς B 42: *raise oneself upright, arise*.

ὀρῖνω (secondary form of ὀρνύμι, *orior*), aor. ὀρίνευ B 142, subj. ὀρίνης Ω 467, pass. part. ὀρίνόμενον II 377, ὀρίνομένη B 294; aor. ὠρίνηθι II 280, opt. ὀρίνηθῃ Ω 585: *stir, arouse, stir up*; ὀρίνομένην: *when the sea is agitated (furious, troubled)* B 294; ὀρίνόμενον: *rouled* II 377.

ὀρκιον, τό (ὀρκος), usually in plur. ὀρκια (which is properly the neuter of ὀρκιος: *of (belonging to) an oath*): (1) *oaths* B 339; (2) *oath offerings, signs (symbols) of an oath*, i.e. the victims for the ratifying sacrifice Γ 245; (3) *the armistice, truce, treaty, peace brought about by the oaths* B 124, Γ 73; ὀρκια πιστά: *pledge of faith* X 262; ὀρκια τάμην: *ratify the treaty* Γ 105; ὀρκια πιστά ταμείν: *to conclude an inviolable treaty with sacrifice*, i.e. *to swear an inviolable treaty* B 124.

ὄρκος, ὁ (ἐφέργω, *hem in, bind, fέρκος* ἔρκος): *oath* A 233.

ὀρμαίνω (ὀρμή, ὀρμάω), part. ὀρμαίνοντι Π 435, ὀρμαίνοντ(α) Ω 680; imperf. ὀρμαινε A 193: *ponder*.

ὀρμάω (ὀρμή), aor. ὤρμησ(ε) Z 338, opt. ὀρμήσειε X 194: (1) trans., *urge, arouse* Z 338; (2) intrans., *hasten, start, rush* X 194; mid. imperf. ὤρμασθ(ε) Γ 142; pass. ὤρμηθη X 312, ὀρμηθήτην P 530, part ὀρμηθείς Π 402, ὀρμηθέντα P 605: *rush on* (ὑπὸν) Π 402, 467, *set oneself to dart* X 194, *make at one* X 312, *pursue after* P 605, *lash at* P 530.

ὀρμενον P 738, see ὀρνύμι.

ὀρμήματα, τά (ὀρμή, ὀρμάω): *strivings, cares, efforts* B 356.

ὀρμος, ὁ (ὀρμίζω): *anchorage, roadstead, moorings* A 435.

ὀρνῖς, -ῖθος, ὁ, ἡ (ὀρνέον): *bird, fowl* B 459; ὀρνις κακός: *bird of ill omen* Ω 219.

ὀρ-νύμι (ὀρνύω, *orior*), imper. ὀρνυθι Z 363, ὀρνυτ(ε) O 718, inf. ὀρνύμεναι P 546; aor. ὤρσε A 10, part. ὄρσας X 190; 2d aor. ὤρσθ(ε) B 146: trans., *rouse, arouse, send, spread*, Z 363, *raise* B 146, *urge on, start* X 190; mid. imperf. ὤρνυτο Γ 267, ὤρνυτ' Γ 13, 2d aor. ὤρστο X 102, ὤρστο Σ 203, ὤρσντο B 398 = *hastened away*, imper. ὄρσο Ω 88, ὄρσειο Γ 250, part. ὀρμενον P 738; 2d perf. act. ὄρπειν B 797, subj. ὄρπηι Π 633; plup. ὄρπει B 810: intrans., *rise, rise up, arise* Γ 267, *speed forth* Ω 77; ὄρσειο *up, arise; rouse thee* Γ 250; ὄρπειν: *has come about, has arisen, is upon* B 797; ὄρπηι *has strength, can stir* X 388; ὄρπει: *went up* Ω 512.

ὀροῦναι (OP, ὀρνύμι), aor. ὀρόθυε O 595: *spur on*.

ὄρος, -εος, τό, also οὖρος, -εος, τό: *mountain*; δρεσφιν *upon the mountain* X 139.

ὄρούω (ὀρνύμι), aor. ὄρουε B 310, ὄρουσαν

O 726, part. ὄρούσας O 635: *dart, leap, speed, rush*.

ὄροφος, ὁ (ἐρέφω, *roof*): *reed, rush, thatch* Ω 451.

ὄρσας X 190, ὄρσο Ω 88, ὄρσειο Γ 250, see ὀρνύμι.

ὄρυκτός, -ή, -όν (ὄρύσσω): *delved, digged, dug* Π 369.

ὄρυμαγδός, ὁ: *din, noise, battle turmoil, moil of war* B 810.

ὄρφανικός, -ή, -όν (ὄρφανός, *or-bus*): *orphaned, fatherless, an orphan* Z 432; ἡμαρ ὄρφανικόν: *day of orphanage* X 490.

ὄρχ-αμος, ὁ (ἄρχω): *prince* Z 99.

ὄρχηστής, ὁ (ὀρχέομαι): *dancer, light-heeled* Π 617.

ὄρπειν B 797, ὄρπηι Π 633, ὄρπει B 810, see ὀρνύμι.

ὄρωρέχεται Π 834, see ὀρέγω.

ὅς, ἥ, ὅ (originally a demonstrative pronoun: *this one; he, she, it* A 405, see ὅς ὅ, ἥ, τό), but chiefly used as a *relative pronoun*: *who, which* A 2; *causal relative*: *in that, that, since* B 275; *ἐξ οὗ*: *since, from the time when* Ω 638; *ἐς ὃ κε*: *until* Γ 409.

ὄς, ἤ, ὅν (σεφ-ε, σφ-ε, Indo-European *sua* (σφα), originally *σεφός, σφεή, σφόν*, then *σφός, σφή, σφόν* (= Lat. *svos, suus*), then *φός, φή, φόν*, and finally *ὅς, ἥ, ὅν*), *masc.* φοῖο Γ 333, φοῖ(ο) Ω 122, φοῖ A 404, ὅ B 325 with negl. *φ, φῶ* Z 53, *φόν* Z 202, *φόν(δε)* Π 445; *φοῖσι(ν)* Φ 605, φοῖσ' A 307; *fem.* *φῆς* B 292, *φῆ* Π 800, *φῆν* A 72, Z 192, *φῆσιν* A 333, *φῆσ'* A 205, *φῆφι* X 107, see D. 64; *neuter, φῶ* Π 542, *φόν* A 609, *φοῖσιν* Ω 248, *φοῖσ'* Ω 759, really a *possessive*, but actually a *reflexive pronoun*: *his own, her own, own*; *φόνδε* δδμονδε: *to his own home (house)* Π 445; *φῆφι βληφι*: *in his own might* X 107; see also *ἐφός, ἐφή, ἐφόν*.

δοῖαι A 566, δσον Γ 12, δσ(α) X 380,
δσση Π 589, δσαι O 654, see δσος,
-η, -ον.

δς περ, ἡ περ, δ περ: *the very one who,*
the man who, that . . . which Z 41, see
D. 238, 3.

φόσσα, ἡ (φεπ, φοκ, φόκ-ja, vox): *rumor*
B 93.

δσσ-ἀκι: *as often as* X 194.

δσσε, τῷ (oculus): *eyes* O 607.

δσομαι (δκ-joμαι, δπωπα, oculus), part.
δσόμενος A 105, δσομένη Ω 172; im-
perf. ὠσσοντο Σ 224: *bode, forbode,*
threaten; κἀκ' δσόμενος: *boding mis-*
chief, with ill-boding glance, glowering
A 105; κακὸν δσομένη: *foreboding ill*
Ω 172.

δσος, -η, -ον and δσος, -η, -ον: *how great,*
how much, how far A 186; τόσσον
. . . δσσον: *as much . . . as* Π 722;
as wide (big) . . . as Ω 317, *as far*
. . . as Η 589; δσοι: *all the, all who*
A 566; δσσα: *all the* Γ 57, *all who* B
468; neuter acc. δσσον as adv.: *in*
how far, in what degree, how A 516.

δς τε, ἡ τε, δ τε, the relative pronoun +
the enclitic τε, see D. 132: *whoever,*
whichever, whatever. The neuter acc.
δ τε is used adverbially as a conjunction
and is equivalent to δτι τε, see D. 136:
that, how that, in that, because, seeing
that A 412, Z 126.

δστέον, τό (os): *bone* Z 10.

δς τις A 230, also δ τις Γ 279 [ἡ τις],
δτι A 294, δ τι A 64, indefinite relat.
pron., for declension see D. 135: *who-*
ever, whichever, whatever; whoso, who-
soever. Also used as the indirect
interrogative pron.: *who, which, what*
Γ 167; neuter acc. δτι used adverbially:
why, wherefore, whereat, because
of what A 64.

δτ' A 397 = δτε: *when* B 303.

δ τε A 412, Z 126, see δς τε.

δτε A 432, δτ' A 397, δδ' Z 524, conj.:
A 432, + ind.: *when* A 432, 493, B
351, + subj. and opt.: *whenever,*
whenso, as often as A 80, 610, B 395, Γ
216; it is often associated with κε(ν)
wherever δν is required in Attic. δτε
τε introduces general clauses: *whenever,*
+ ind. B 471, Π 643, + subj. B 782, Π
365. ὡς δτε, + ind. B 209, + subj. O
624: *as when*. ὡς δ' δτε + ind. Γ 33,
+ subj. B 147: *and even as when*.

δτὲ δέ Π 690: *and at another time*.

δτεφ O 664, dat. sing. masc. of δς τις, see
D. 135.

δ τι A 64, neuter acc. sing. of δς τις used
adverbially, see δς τις.

δτι A 56, 537, δτι Π 531, a conj., never
elided: *that* A 537, *because* A 56, *since*
B 255. δτι μη: *except* Π 227; δτι
τάχιστα: *as soon (quickly) as possible*
X 129.

δ τις Γ 279, see δς τις.

δτραλῆως (δ-τρη-ρός): *hurriedly, with*
speed Γ 260.

Ὀτρεὺς -ῆος (δτρηρός): *O'treus, king in*
Phrygia Γ 186.

δ-τρηρός, -ή, -όν: *active, quick, bustling,*
nimble A 321, *busy* Z 381.

δτρύνω (δτρηρός, δτρυνῶ), δτρύνει Ω 289,
δτρύνουσιν Ω 109; imper. δτρύνε Π 501,
part. δτρύνων Z 105, δτρήνουσ(α) B 94;
imperf. ὠτρύνε(ν) Γ 249, O 695, iterat.
imperf. ὠτρύνεσκον Ω 24; aor. ὠτρύνε
Z 72, O 667, ὠτρύν' Ω 302, imper. δτρυ-
νον Π 495, part. δτρήναντος O 744: *urge*
on, stir on, rouse, arouse, spur on;
summon Γ 249, *bid* Ω 302.

δτι Π 531, P 568, X 292, see δτι.

δτι A 294, 543, B 361, Z 177, see δς τις.

οὐ (before consonants, A 28, 29), οὐκ
(before vowels A 24), οὐχ (before the
rough breathing Γ 239), οὐκί (at the
end of a sentence, B 238, 300): *not;*
when used in questions involving a

wish it expects the answer "yes," like the Latin *nonne* Γ 52.

φοῦ, φοί, φε, stem *σεφ-ε*, *σφ-ε*, Indo-European *sua* = *σφα*, originally *σεφοῦ*, *σεφοῖ*, then *σφοῦ*, *σφοῖ*, *σφέ* (*sui*), then *φοῦ*, *φοῖ*, *φέ*, and finally *οῦ*, *οῖ*, *εἰ* which is the Attic form of the enclitic pronoun of the 3d person. But the forms of this pronoun in Homer are, gen. [*φεῖο* Δ 400], *φέο* B 239, *φέ(ο)* Π 531, and the ablative form *φεθεν* A 114, Z 62, Γ 128; dat. *φοί* A 72, 79, 104, also with elision *φ'* Z 25, 289; acc. *φε* A 113, 236, also with elision *φ'* A 116, 195, 406, 446: *him, her, it*; *εἴφ' Ω* 134 is the acc. of the (defective) reflexive pronoun: *himself*.

φοῦ A 404, Z 466; Ω 85 is the gen. sing. masc. of the possessive pron. *φός*, *φής*, *φόν*: *his (her) own*.

οὗ X 425 is the gen. sing. of the relative pron. *ὅς*, *ῆ*, *ὅ*.

οὐατος Π 339, see *οὐς*.

οὔδας, -εος, -εῖ, τό: *earth, ground* Π 612; *οὐδάσδε*: *to earth* P 457.

οὐδέ: *and not* A 95; *but not* Γ 348, *nor* A 97, *not even* A 90; οὐ . . . οὐδέ: *nor . . . yet* A 132, *not . . . but also* *not* Γ 215; οὐδέ . . . οὐδέ: *not even . . . nor yet* A 124; οὐδέ μὲν (= μήν): *nor yet, nor indeed* A 154; οὐδ' ὅτε: *not even when* Γ 443; οὐδέ ποτε: *nor ever* A 155, *never* Z 99; οὐδέ γάρ οὐδέ: *for by no means* Z 130; οὐδέ τι: *and not at all* A 343; οὐδέ πη: *and (for) in no way, not at all* Z 267; οὐδέ ποθι: *and nowhere* Ω 420; οὐδέ πω: *and not yet, not as yet* A 542.

[οὐδ-εις], οὐδ-ενί X 459, οὐδ-έν Ω 370: *masc. no one, nobody*; *neuter: nothing*, but the neuter acc. οὐδέν is commonly used as an adv.: *not at all, not in the least, in no wise* A 244, 412.

οὐδός, ὅ: *threshold* Z 375, *floor* Ω 527.

οὐκ A 24, see *οὐ*.

Οὐκ-αλέγων (οὐκ + ἀλέγω, *care, heed*): *Ucalegon*, a Trojan senator Γ 148.

οὐκ-τι: *no longer* B 13, *no more* B 379.

οὐκ-ι B 238, see *οὐ*.

οὐλομένην A 2, see *δλλῶμ*.

φοῖλος, -η, -ον (*φέλλω*, *vellus*, "wool"ly): *thick, woolen, woolly, fleecy* Π 224.

οὔλος, -η, -ον (*δλλῶμ*): *ruinous, baneful, misleading, delusive* B 6, 8; *neuter acc. οὔλον* as adv.: *confusedly* P 756.

οὐλό-χυται, αἱ (οὐλή, *barleycorn* + χέω): *lit. poured out whole barleycorns, i.e. barleycorns for strewing between the horns of the victim*. But some derive it from ἀλέω, *bruise* + χέω: *cracked (crushed) barleycorns, barley meal* A 449.

Οὐλύμπιοι A 44, Οὐλύμπου Π 364, Οὐλύμπωνδ' A 221, see "Ολύμπος."

οὖν, inferential particle: *so, then, now, at all events, in any case* A 57: ἐπεὶ οὖν: *so when* Γ 340, *when once* Γ 4.

οὐ-νεκα (οὐ ἔνεκα): *lit. for which reason, wherefore, then because* A 11, 111.

οὔνομα Γ 235, see *δνομα*.

οὐ πη: *nowhere* P 643.

οὐ ποθι: *never* A 278.

οὐ ποτε: *never* A 234.

οὐ πω: *not yet* A 106, *never* A 262, *never yet* B 799, *in no wise* Γ 306.

Οὐρανῶνες, οἱ (οὐρανός), in form a patronymic from Οὐρανός (the god U'ranus): *lit. the children of Uranus, i.e. the inhabitants of heaven, the powers of heaven* A 570.

οὐρανό-θεν: *from heaven* A 195.

οὐρανό-θι: *in the heavens* Γ 3.

οὐρανός, ὁ (FER, *cover*, cp. εὐρύς): *heaven* A 317; κατ' οὐρανοῦ: *down from heaven* Z 128.

οὔρεα A 157, οὔρεσι O 606, οὔρεος B 456, see *δρος*.

οὔρεῖς, ἦος, ὁ (δρος), acc. plur. οὔρηας A 50, dat. plur. οὔρεσσι Ω 716: *mule*.

οὐρ-λαχος, ὁ (diminutive of οὔρη, tail): *butt of the spear* Π 612.

(1) οὔρος, ὁ (AFH, ἀρε, ἀρημι, αὔρ, αὔρη, aura): *breeze* A 479.

(2) οὔρος, ὁ (FOP, ὀρώω): *warden, guard, watchman* O 659.

(3) οὔρος, ὁ (FOPΣ, verro): *launching ways* B 153.

οὐς, οὐατος, τό: *ear*; ἀπ' οὐατος εἴη: *be far from my ears* Π 339.

οὔρος, aor. οὔτασε Π 597, οὔτασ' Π 317, subj. οὔτασθι Φ 576, inf. οὔτασαι Π 322; pass. perf. οὔτασται Π 26: *smile, hit*; wound by a thrust of spear or sword, opposed to βάλλω wound by a cast of a spear or javelin.

οὔτάω, iterat. of the 1 aor. (οὔτησε) οὔτήσασκε X 375; 2d aor. οὔτα Z 64, iterat. οὔτασθε O 745; mid. 2d aor. part. in a passive sense οὔταμενοι Π 24: *hit, smile, wound* by a thrust of spear or sword; opposed to βάλλω = wound by a cast of a spear or javelin.

οὔτε: *neither, nor* A 93; οὔτε . . . οὔτε: *neither . . . nor* A 115; οὔτε ποτέ . . . οὔτε: *neither . . . nor, never . . . nor* A 227; οὔτε πω . . . οὔτε: *never yet . . . nor* A 108.

οὔτήσασκε X 375, see οὔτάω.

οὔ τι A 160, see οὔ τις.

οὔτιδανός, -ῆ, -όν (οὔ τις): *a nobody, a man of naught, worthless* A 293; plur.: *nobodies, good-for-nothings* A 231.

οὔ τις A 88, οὔ τι A 160: *no one, nobody, nothing*; but the neuter acc. οὔ τι is commonly used as an adv.: *in no wise, not at all, in nought* A 160.

οὔτοι: *certainly not* A 298.

οὔτος B 326, [αὐτή], τοῦτο A 419, a demonstrative pronoun, see D. 128: *this man here, this thing here*; plur., *these (men, things) here present*. Its func-

tions are usually usurped by δς (δ), ἦ, τό. οὔτως before vowels A 131, οὔτω before consonants A 564, adv.: *thus, so* B 116; *so, true, correct* A 564; *in this wise* A 131. οὔτω πη: *so in a way* Ω 373.

οὔχ Γ 239, see οὔ.

[ὀφέλω, Attic form of the present, which in Homer would be ὀφέλλω] (prothetic ὀ- + ΦΕΛ, owe), imperf. ὀφέλλον Z 350, ὀφέλλε P 686, ὀφέλλεν A 353; 2d aor. ὀφελος Γ 428, ὀφελος A 415, ὀφελεν Γ 173, ὀφελ' Z 345, ὀφέλετ(ε) Ω 254: lit. *ought* (past of owe) Γ 173; in impossible wishes: *would that* A 415.

ὀφελ' Z 345, ὀφελεν Γ 173, ὀφελος A 415, ὀφέλλεν A 353, see [ὀφέλω].

ὀφέλλω (prothetic ὀ- + ΦΕΛ, increase, φελοσ), ὀφέλλει Γ 62, subj. ὀφέλλωσιν A 510, inf. ὀφελλέμεν(αι) Π 631; imperf. ὀφέλλεν B 420; aor. opt. ὀφέλλειεν Π 651: *increase, multiply* B 420, *make one rich in something* A 510.

ὀφέλος, τό (ὀφέλλω): *profit* X 513.

Ὀφελτίος (ὀφέλλω): *Upheltius*, a Trojan Z 20.

ὀφθαλμός, ὁ (ΟΠ, ὀπωπα + ?): *eye* A 587.

ὀφρα, conj., (1) temporal: *while* Z 113, *till, until* A 82; (2) final: *in order that (to)* A 118; ὀφρα . . . τόφρα: *while . . . so long* Π 777.

ὀφρυόεις, -εσσα, -εν (ὀφρύς): lit. *on the brow of a bluff*, i.e. *beetling, high-throned* X 411.

ὀφρύς, -ος, ἡ: *brow, eyebrows* A 528.

ὄχα, adv., found only in conjunction with ἀριστος: *very, by far* A 69.

ὄχισ-φι(ν) Π 811, see ὄχος.

ὄχεύς, -ῆος, ὁ (έχω): lit. *holder, specifically helmet holder*, i.e. *throat strap, chin strap, helmet strap* Γ 372; then *bar* Ω 446, *bolt* Ω 566.

ὄχλω (FEX, veho, vehiculum), fut. mid. ὀχλήσονται Ω 731: *voyage, sail*.

ὄχθεω (FEX, seen in *ὄχος*, *vehiculum* of physical movement, and in *vehe-mens* of mental movement, i.e. *deeply moved*), aor. pass. *ὤχθησαν* A 570, part. *ὄχθήσας* A 517: *be grieved (distressed, troubled)*; *ὄχθήσας*: *in indignation* Φ 552, *sore troubled* Σ 5; *μέγ' ὄχθήσας*: *in great heaviness, mightily moved* A 517.

ὄχθη, ἡ (*ὄχθος*): *bank of a river* Γ 187.

ὄχος, τό (FEX, *veho*, *vehiculum*), only in the plur. *ὀχέων* Γ 29, *ὀχέεσσι* Σ 231, dat.

ὄχεσφι(ν) Π 811: *chariot, car*; *σὺν ὄχεσφι*: *with his car*.

φῶψ, *φῶψ* Π 76, *φῶπι* A 604, *φῶπα* B 182 (FEP, *fépos*, *φok*, *vox*): *voice*.

ὀψέ (cp. *ὀπισθε*), adv.: *late, at last* P 466.

ὀψαι Ω 601, *ὀψεσθε* Ω 704, *ὀψεσθαι* Ω 492, see *ὀράω*.

ὀψι-γονος, -ον (*ὀψέ* + *γίγνομαι*): *late-born, born-hereafter, that shall be hereafter, posterity* Γ 353, *later born* Π 31.

ὀψιμος, -ον (*ὀψέ*): *late* B 325.

ὀψις, ἡ (*ὀπωπα*): *aspect* Z 468.

ὀψι-τέλειος, -ον (*ὀψέ* + *τελέω*): *late, late of fulfilment* B 325.

Π

Π = Iliad xvi.

παγ-χρῦσοι (*πᾶν* + *χρῦσος*), adj.: *of pure gold* B 448.

πάγχι, adv.: *utterly* Π 120.

πάθεν Ω 7, *πάθησθα* Ω 551, *πάθησι* X 505, *πάθη* X 220, *πάθον* Π 55, *παθούσα* X 431, see *πάσχω*.

παιδο-φόνος, -ον: *slayer of (my) sons* Ω 506.

παιήων, -ονος, ὁ: *paean*, i.e. *song of thanksgiving* A 473, *song of victory* X 391.

Παίονες: *Paeonians*, a people of Macedonia and Thrace, allies of the Trojans Π 287.

παι-παλόεις, -εσσα, -εν (redupl. ΠΑΛ) *rugged* P 743.

παῖς or **παῖς**, ὁ, ἡ (*παῖδ*, *puer* = *puer*): *child; son* A 496, *daughter* A 20; plur.: *children, sons* A 255.

παι-φάσσω (redupl. ΦΑ, *φαίνω*), part. *παιφάσσουσα* B 450; *resplendent, dazzling*.

πάλαι (*παλαιός*), adv.: *long ago* X 179, *from of old* X 301, *long time, of old* Π 441.

παλαι-γενής, -ές (*πάλαι* + *γίγνομαι*): *aged* Γ 386, *of the elder time* P 561.

παλαιός, -ή, -όν (*πάλαι*): *of old times, old*, Z 215.

παλάμη, ἡ (*palma*): lit. *palm of the hand*, but usually the *hand (fist)* itself A 238; gen. and dat. *παλάμηφι*: *in the hands* Π 74, *to his grasp (hands)* Γ 338; *ἐν παλάμησιν*: *at (Hector's) hands* Ω 738.

παλάσσω, perf. pass. part. *πεπαλαγμένον* Z 268: *defiled*.

παλι-λογος, -ον (*πάλιν* + *λέγω*): *collected back, collected again* A 126.

παλιμ-πετής, -ές (*πάλιν* + *πέτομαι*): *backward again* Π 395.

πάλιν: *back* A 59, *anew, a second time* B 276, *sidewise, with averted eyes* Γ 427.

πάλιν-αγρετος, ον (*πάλιν* + *ἀγρέω*, *seize*): *capable of being retracted, revocable* A 526.

παλιν-ορος, -ον (*πάλιν* + FEP, *φρά*, *ἀπέφρα*): *springing back, recoiling, retreating* Γ 33.

παλῶεις, ἡ (*πάλιν* + *φιωκή*): *backward chase* O 601.

Παλλάς, -άδος, ἡ: *Pall'as*, *Athene* A 400.

πάλλω (*pello*), inf. *παλλέμεν(αι)* Π 142, part. *πάλλων* Γ 19; imperf. *ᾤπλλον* Γ 324, *ᾤπλλον* Γ 316; aor. *ᾤπλη* Z 474, *ᾤπλη* Π 117, inf. *ᾤπλαι* Π 142; *mid.* *ᾤπλλεται* X 452, part. *παλλόμενος* Ω 400, *παλλομένη* X 461; aor. *ᾤπαλτο* O 645: lit. *vibrate, throb*, then *shake* Γ 316, 324, *brandish* Γ 19, *dandle* Z 474, *poise* X

320; mid. leap X 452, trip, stumble, so in O 645: *hit himself on* (i.e. *stumbled over*) the shield rim; παλλομένη κραδίην: *with beating heart* X 461; παλλόμενος κλήρω: *casting lots* Ω 400.

Πάμμων, -ονος: *Pam'mon*, a son of Priam Ω 250.

πάμ-παν (= πᾶν πᾶν), adv.: *absolutely, utterly* A 422; οὐ πάμπαν: *never a whit* Σ 160.

παμ-ποίκιλος, -ον: *embroidered all over* Z 289.

πάμ-πρωτος, -ον: *very first* P 568.

παμ-φαίνω (reduplicated ΦΑΝ(φα)), part. παμφαίνων Z 513, παμφαίνονθ(α) X 26: *glittering, blazing*.

παμ-φανῶ (redupl. ΦΑΝ(φα)), part. παμφανάουσα B 458, παμφανάουσαν Z 473: *all gleaming, blazing, dazzling*.

παν-ά-ποτμος, -ον (πᾶν + ἀ(ν) priv. + π(τ)ω): *all unblest, utterly unblest* Ω 255.

παν-αφ-ήλιξ, -ικος (πᾶν + ἀπό + stem ἡλικ, age): *lit. wholly cut off from his equals in years, i.e. deprived of all his playmates* X 490.

Παν-αχαιοί: *the Achaean host, the gathered Achaeans* B 404.

παν-α-έριος, -ον (πᾶν + ἀ(ν) priv. + ἔρα): *all untimely, to an untimely death* Ω 540.

Παν-δαμάτωρ (πᾶν + δαμνάω, tame): *that conquereth all* Ω 5.

παν-ημέριος, -η, -ον (πᾶν + ἡμαρ, day): *all day, all day long* A 472.

Πανθοῦης (stem παντ + θέω): *son of Pan'thoüs, (a) Euphorbus* Π 808, (b) Polyd'amas Π 535.

Πάν-θοος (πᾶν + θέω): *Pan'thoüs, a Trojan* Γ 146.

παν-νύχιος, -η, -ον (πᾶν + νύξ): *all night, all night long (through)* B 2; also πάν-νυχος, -ον P 660.

παν-συδίη (πᾶν + σέω, hasten), adv.,

really dat. of manner: either *with all speed* or *with all his troops, in full array* B 12.

πάντη (πᾶς), adv.: *everywhere* Z 104, *everywhither* A 384, *on all sides* Π 111; πάντη ἐποικχόμενος: *went all about* Π 533.

πάντο-θεν (πᾶς + -θεν): *from all sides* Π 110, *on all sides* O 623.

παντοίος, -η, -ον (πᾶς): *all kinds of, all manner of*, all B 397, O 642, *all the ways of* Γ 202.

πάντο-σε (πᾶς): *on every side* Γ 347, *everywhere* Π 515, *everywhither* P 674.

παπταίνω (redupl. ΠΑΤ, πα, πτ-αν), part. παπταίνων P 674; aor. 'πάπτηνεν Π 283, part. παπτήνῃς P 603, παπτήνῃς(α) X 463: *gaze (peer) around, glance around, direct a piercing glance* (the idea of fear being involved).

πάρ' A 174; for παρῇσι: *are present to, stand by the side of*.

πάρα A 26, πάρ' Σ 191, παρ' A 463, παρ B 355, πάρα Z 177, παρὰ Γ 359, adv.: *beside* A 611, *by the side of* B 279, *near* Γ 135; 2 prep. *with gen. from, from beside* A 190, *from the court (house) of* Z 177, B 787; *with dat. beside, amid, at* A 26, 89, *by the side of* A 300, *at the house (home, abode, dwelling) of* A 358; *with acc. to, to the side of* A 347, *along* A 34, *alongside of* A 316, *by the side of* A 463, *beside* Z 34; πάρα Z 177, O 691, Π 286 is anastrophe D 224; παρὰ Γ 359, see D. 225, 3, and 66.

παρα-βλάσκειν, perf. παρμέβλωκεν Ω 73: *abide nigh to*.

παρα-δέχομαι, aor. παρεδέξατο Z 178: *receive*.

παρ-αίρω, aor. pass. παρήρθη Π 341: *hung slack*.

παρὰ Γ 359, locative, see παρὰ, and D. 66.

παραϊφάμενος Ω 771, see *παράφημι*.
παρά-κειμαι, imperf. *παρέκειτο* Ω 476: stood beside (him).
παρα-κόλτης, ὁ (κόλτη, *bed*): *bedfellow, husband*, Ζ 430.
παρά-κοιτις, ἡ, acc. -ιν (κόλτη, *bed*): *bed-fellow, wife* Γ 53.
παρα-πίθω, aor. *παρέπεισεν* Ζ 61: *turn, win over*.
παραστᾶς Ζ 75, *παρίσταμαι*.
παράσχη Γ 354, see *παρέχω*.
παρα-τρέχω, 2d aor. *παρεδραμέτην* Χ 157: *run by, run past*.
παρά-φημι Α 577: *talk over, win over*; aor. part. *παραϊφάμενος* Ω 771: *having talked him over, i.e. having appeased (soothed) him*.
παρα-φθάω, 2d aor. part. *παραφθᾶς* Χ 197: *coming up alongside*.
παρδαλή, ἡ: *panther's skin* Γ 17.
παρεδέξατο Ζ 178, see *παραδέχομαι*.
παρεδραμέτην Χ 157, see *παρτρέχω*.
παρ-έιομαι, imperf. *παρέξω* Α 407; imperf. *παρέξω* Α 557; aor. *παρά δ' εἶσαν* Ω 578, 720: *sit beside*.
παρειαί, αἱ: *cheeks* Γ 35.
πάρ-ειμι, opt. *παρῆν* Χ 20, inf. *παρεῖναι* Χ 298, *παρέντε* Ω 475, part. *παρέοντων* Ο 665; fut. *παρέσεται* Α 213: *be present, be at hand, was at my side* Χ 298; *μοι παρῆν*: *have* Χ 20; *παρέσεται*: *shall be laid before thee, shall be at thy disposal* Α 213; *παρέοντε*: *in attendance* Ω 475.
παρ-είπη Α 555, 2d aor. subj. of *παρ-εἶπον* with neglected *ε*; part. *παρ-ειπών* Ζ 62, *παρειπιοῦσ(α)* Ζ 337: *persuade, win over with words, cajole, wheedle, trick*.
παρ' ἐκ Ω 349, + acc.: *beyond*.
παρέκειτο Ω 476, see *παράκειμαι*.
παρ-ελέξατο Ζ 198, II 184, Ω 676, aor. of *ΛΕΞ* (which see): *lay with, lay beside*.
παρελύσεται Α 132, see *πατέρχομαι*.

παρ-έξ Ω 434, + acc.: lit. *passing by, i.e. without (Achilles') privacy, without (the knowledge of), behind the back of*.
παρέπεισεν Ζ 61, see *παρπειθω*.
παρ-έρχομαι, fut. *παρελύσεται* Α 132: lit. *pass by, oustrip, hence outwit, over-reach*.
παρεστάμεναι Ρ 563, *παρέστηκεν* II 853, *παρίστη* Ο 649, *παρίστης* Γ 405, see *παρίσταμαι*.
παρ-έχω, 2d aor. subj. *παράσχη* Γ 354: *offer, proffer, show (kindness)*.
παρήρθη II 341, see *παρῆλω*.
παρήμον, τό: *jaws, cheek* II 159.
πάρ-ημαι, part. *παρήμενος* Α 421, *παρήμενοι* Ω 652: lit. *sit beside* Α 488, *tarry among* Α 421: *by my side* Ω 652.
παρ-ηορίαι, αἱ: *side traces* II 152.
παρ-ήρορος, ὁ: *trace horse* II 471.
παρθένιος (*παρθένος*): adj., *son of an unwedded girl, bastard* II 180.
παρθένος, ἡ (*virgin-is*): *maiden* Χ 127.
Πάρις, -ιον -ιν: *Par'is*, son of Priam and Hecabe, the seducer of Helen, and primary cause of the Trojan war Γ 325.
παρ-ίσταμαι, part. *παριστάμενος* Γ 249; imperf. *παρίστατο* Β 244; 2d aor. act. *παρέστης* Γ 405, *παρέστη* Ο 649, imperf. *παρόστη* II 544, part. *παρσῆς* Β 189, perf. *παρέστηκεν* II 853, inf. *παρεσῆμεναι* Ρ 563: *stand by* II 715, *stand* Ο 649, *be at hand* II 853, *draw near* II 114, *step up to* Β 189, *came up and stood beside* Β 244.
παρμέμβλωκεν Ω 73, see *παρβλώσκω*.
παροι-θεῖ Ζ 319, *παροιθ'* Α 360, 500 (*πάπος*) = adv. *before his face* Ζ 319, and improper prep. with gen.: *before, in the presence of* Α 360.
πάπος (*παρά*) (I) adv.: *formerly* Α 453, *till now* Ω 642, *on former occasions, of old* Α 610, *afore, aforetime* II 557, *hitherto* Α 553, *from of old* Ρ 720, *ere that* II 629, *once* Χ 403; *πάπος περ*:

yet before, previously; (2) conj. + inf.: *before* Z 348.

πάς, πάσα, πᾶν, παντός, πάσης: *all* A 15, *every* A 294; *πάντα*: *in all* Ω 232; *neuter plur. πάντα* as adv.: *in all respects, utterly* X 491.

ῥασάμην Ω 641, see **πατέομαι**.

πάσσαλος, ὁ, gen. **πασσαλόφιν** Ω 268 (ΠΑΓ, πακχαλος, πήγνυμι): *peg*.

πάσσω, imperf. **ἔπασσεν** X 441: *was brooding*.

πάσχω, inf. **πάσχειν** Γ 157, imperf. **ἔπασχον** Γ 128, 2d aor. **ᾤπαθον** Π 55, **ᾤπαθεν** Ω 7, subj. **ᾤπάθησθα** Ω 551, **ᾤπάθησι** X 505, **ᾤπάθη** X 220, part. **παθούσα** X 431; perf. 2d plur. **πέπασθε** Γ 99 (for **πέπαυθε** from **πέπαυμαι**): *suffer, endure*.

πάταγος, ὁ (**πατάσσω**): *noise* Π 769.

πατέομαι (**πάομαι**, *pa-scor, pa-bulum*), aor. **ῥασάμην** Ω 641, **ἔπασαντο** A 464, B 427; plur. **ᾤπάσμεν** Ω 642: *eat up* A 464 *taste* Ω 641, *partake of* B 427.

πατήρ, ὁ (ΠΑ, *take to oneself, protect, páo-μαι*, "father," see D. 95, a): *father* A 396.

πάτος, ὁ (**πατέω**, *pons, path*): *path, paths* Z 202.

πάτρη, ἡ (**πατήρ**): *native land, fatherland, own country* A 30.

πατρίς, -ίδος, ἡ (**πατήρ**): subst. used as an adj. with **γαῖα**, **αἶα**, **ἄρουρα**: *own, native* B 140, 158, 162.

Πάτρο-κλος (**πατήρ** + **κλέος**): *Patroclus*, son of Menoe'tius, and bosom friend of Achilles A 345.

Πάτρο-κλῆς, gen. **Πατροκλέος** Π 554, acc. **Πατροκλέα** Π 125, voc. **Πατρόκλεε** A 337, Π 20 (**πατήρ** + **κλέος**): *Patroclus*.

πατρώιος, -η, -ον (**πατήρ**): *of one's father, his father's, ancestral, hereditary* B 46, *through one's father* Z 215.

παῦρος, -ον (**παύω**): *few*, acc. plur. **παῦρα**

Γ 214: *in few words*; comp. **παυροτέρους** B 122: *fewer*.

παυσωλή, ἡ (**παύω**): *respite, pause* B 386. **παῦω** (ΠΑΥ, "few"), imper. **παῦε** A 282; aor. **ᾤπαυε** P 602, **ἔπαυο** Γ 528, opt. **παύσειεν** A 192, fut. part. **παύσουσα** A 207; mid. inf. **παύσθαι** Γ 434, iterat. imperf. **ᾤπαύετο** Ω 17, aor. **ᾤπαύσαντο** A 467, opt. **παύσαιτο** X 502, inf. **παύσασθαι** Γ 112, part. **παυσάμενοι** B 100, perf. **ᾤπαύανται** Γ 134, part. **ᾤπαυμένοι** Γ 150: act. *cause (make) to cease, abate* A 282, Π 528, *stay, put a stop to* A 207, *assuage* A 192; mid. *cease* Γ 134, *cease from, have rest from* A 467, B 100, *make pause* Σ 241; **ᾤπαύετο** Ω 17: *would rest himself*.

παχύς, -εῖα, -ύ (**πάχος**, *thickness*): *thick, stalwart* Γ 376, *stout* Π 473; superl. **παχίστος** Π 314: *thickest*.

πεδάω (**πέδη**, *fetter*), aor. **ἔπέδησεν** X 5: *bind, fetter*.

πέδ-ιλα, τὰ (**πέδη**, *fetter*, cp. **ποδ-ός**, *ped-is*): *sandals* B 44.

πεδῖον, τό (**πέδον**, *ground*): *plain* B 465; **πεδῖοιο**: *across the plain* B 785, Γ 14, Z 2; **πεδῖονδε**: *to the plain* Γ 263, *into the plain* P 750, *upon the plain* Z 393, *to the ground* X 309; **κατὰ πεδῖον**: *along the plain* Π 96; **καὶ πεδῖον**: *in the plain* Z 201.

πέζα, ἡ (**πεδ-ja, pes**): *cap, bend, rest* Ω 272; *the tongue (pole) of the chariot curved upwards at the front end, the yoke resting in the curve thus formed*.

πεζός (**πεδ-jos, pes**), adj.: *on foot* P 612, Ω 438; **πεζοί**: *footmen, infantry* B 810.

πειθω (*fido*), imperf. **ἔπειθεν** Z 51, **ἔπειθον** X 91, **ᾤπειθ** Z 162, fut. **πείσεις** A 132, inf. **πεισέμεν(αι)** X 357, redupl. 2d aor. opt. **πεπίθοιμεν** A 100, fut. **πεπιθήσω** X 223 (see D. 181); 2d perf. subj. **πεποιθῆς** A 524, part. **πεποιθώς** Z 505, plur. **ἔπεποιθει** Π 171, 2d plur. **ἐπέπει-**

μεν B 341 (see D. 217, 9); **mid.** *πείθονται* A 79, subj. *πείθεται* A 150, *πειθώμεθα* B 139, *πείθονται* B 364, imper. *πείθεο* A 214, inf. *πείθεσθαι* A 274; imperf. *ἐπειθετο* A 33, *'πείθοντο* A 273; fut. inf. *πείσεσθαι* A 289; 2d aor. *'πίθμην* X 103, *ἐπίθοντο* Γ 260, subj. *πίθται* A 207, *πίθται* A 420, imper. *πίθεθε* A 274, *πίσεσθ'* A 259; act. *persuade* A 132, *prevail on* Z 162, *change the mind* (of another person) Ω 219; 2d perf. and 2d plup.: *trust* A 100, B 341, *be of good courage* A 524; **mid.**: *obey* A 33, *hearken to, listen to* A 214, *follow one's advice* A 259, *regard* X 103.

πεινάω (*πεινή, πενή, hunger, penuria*), part. *πεινών* Γ 25, *πεινόντε* Π 758: *be hungry*; part.: *in hunger*.

πεῖραφ, -ατος, τό (*περάω*): *utmost bounds, toils* Z 143.

πειράω, imper. *πειρα(ε)* Ω 390; **mid.** *πειρᾷ* Ω 433 (for *πειράει*), *πειράεται* B 193, part. *πειρώμενος* Π 590, fut. *πειρήσομαι* B 73, aor. *ἐπειρήσανθ'* Z 435, imper. *πειρήσαι* A 302; **pass.** aor. subj. *πειρηθῶμεν* X 381: *prove, try, essay, make trial of, test*.

πειρητιζω (*πειράω*), *πειρητιζων* O 615: *try*.

Πειρίθοος: *Perithoös*, son of Zeus, king of the Lapithae, friend of Theseus A 263.

πείρινυς, -ινθος, ἡ: *wicker bed or body* (of a wagon) Ω 190.

πείρω (*περάω, περ-όνη, pin, buckle*), part. *πείρων* Ω 8, aor. *'πείρεν* Π 405, *ἐπειραν* A 465, *'πείραν* Ω 623, perf. **pass.** part. *πεκαρμένον* A 246: *pierce, stick through* A 465, *cleave* Ω 8; *πεκαρμένον*: *stuck full, studded* A 246.

Πείσο-ανδρος (*πείσω + ἀνὴρ*): *Pisan'der*, leader of the Myrmidons Π 193.

πείσεις A 132, *πεισόμεν(αι)* X 357, *πείσεσθαι* A 289, see *πείθω*.

πелάζω (*πέλας*), aor. *'πέλασε* Π 418,

'πέλασαν A 434, subj. *πелάσση* Ω 154: *bring to, lower into* A 434, *bring near to* Ω 154, *bring low to* Π 418.

Πελασγικός, Adj.: *Pelas'gic, Pelas'gian*, epithet of Zeus Π 233.

πέλασαν A 434, *'πέλασε* Π 418, *πелάσση* Ω 154, see *πелάζω*.

πῆλ-εια, ἡ (*πολίος, gray, pul-lus, "foal"*): *dove* X 140.

πέλεκυς, -εος, ὁ, acc. *πέλεκυν* P 520, dat. plur. *πελέκεσσι* Π 484: *ax* Γ 60.

πελεμίζω (*πάλλω*), inf. *πελεμιζέμεν(αι)* Π 766; aor. inf. *πελεμίξει* Π 108; aor. **pass.** *πελεμίσθη* Π 612: *shake* Π 766, *give ground, retire* Π 108.

πέλλα, ἡ (*pellis*): *milk pail* Π 642.

Πέλοψ, -οπος (*πολίος, gray, pullus + ΟΠ, ὄψομαι*): *Pe'lops*, son of Tantalus, won Hippodamia as wife, became king of Elis and the father of Atreus and Thyestes B 104.

πέλω, *πέλει* Γ 3; **mid.** *πέλεται* A 284, subj. *πέληται* Γ 287, *πελώμεθ'* Z 358, *πέλωνται* Π 128, opt. *πέλοιτο* X 443, imper. *πέλε(ο)* Ω 219, **iterat.** imperf. *'πελέσκει* X 433, 2d aor. *ἐπλεο* A 418, *ἐπλε'* Π 29, *ἐπλετο* B 480, *ἐπλετ'* A 506: *move, become, be* A 284, *take place, arise* Γ 3, *live* Γ 287, 460, *be to, have* X 443, *have shown thyself* = *art* X 281; *'πελέσκει*: *wouldst show thyself to be* = *wert* X 433, *was to be found* Ω 94, *comes of (from)* Ω 524.

πелώριος, -η, -ον (*πέλωρ*): *huge, vast, monstrous* Γ 166, 229, *giant in might* X 92.

πелωρον, τό (*πέλω, πέλωρ*): *portent* B 321.

πέμπτος, -η, -ον (*πέντε*): *fifth* Π 197.

πέμπω Π 240, *πέμπουσιν* A 390, imper. *πέμπε* Π 671, inf. *πέμπειν* Π 447, part. *πέμπων* Ω 780, imperf. *ἐπεμπεν* Γ 116, *'πέμπον* Π 575, fut. *πέμψω* A 184, aor. *ἐπεμψε* A 442, *πέμψεν* Σ 240,

subj. πέμψης Π 445, imper. πέμψον Ω 310, inf. πέμψαι B 6: *send* A 184, *send forth* Σ 237, *escort* A 390.
 πεμπ-ώβολον, τό (πέντε + ὀβελός, *spit*): *five-pronged forks* A 463.
 πενθερός, ὁ: *father-in-law* Z 170.
 πένθος, τό (πάσχω): *sorrow, grief*, A 362, *lamentation, mourning* A 254.
 πένομαι (πείνω, πένη), imperf. ἐπένοντο Ω 124, 'πένοντο A 318: *be busy about, make ready*.
 πεντα-ἑτήρος, -ον (πέντε + ἑτός): *of five years, five years old* B 403.
 πέντε: *five* Π 171.
 πεντή-κοντα (πέντε + KENT, -gint(i), -gint(a)): *fifty* Z 244.
 πεπαλαγμένον Z 268, see παλάσσω.
 πεπαρμένον A 246, see πείρω.
 'πεπάσμεν Ω 642, see πατέομαι.
 πέπασθε Γ 99, see πάσχω.
 πέπανται Γ 134, πεπαυμένοι Γ 150, see πάω.
 πέπηγεν Γ 135, see πήγημι.
 πεπιθήσω X 223, πεπιθόμεν A 100, see πείθω.
 πεπληγέμεν' Π 728, πεπληγώς B 264, see πλήσσω.
 πέπλος, ὁ (redupl. ΠΕΛ, *fold*, πε-πελ-ος): *robe, peplus* Z 90.
 πεπνυμένος Γ 203, πεπνυμένω Γ 148, πέπνυσαι Ω 377, see πνέω.
 πεποιθής A 524, πεποιθώς Z 505, see πείθω.
 πεποτῆσθαι B 90, see ποτάομαι.
 πεπρωμένον Γ 309, see ΠΟΡ.
 πεπταμένας Φ 531, see πετάννυμι.
 πεπύθοι(ο) Z 50, πεπύσθαι P 641, 'πέ-πυστο X 437, see πυθάνομαι.
 πέπων (πέσσω), adj.: lit. *ripe*, then transferred to persons, usually in voc. πέπον: *good Sir* Z 55, ὦ πέπον: *O my friend* Π 628; in plur. πέπωνες: lit. *my fine fellows*, then *weaklings, fond (soft) fools* B 235.

περ (περ), intensive enclitic particle: *very* A 241, *to the utmost, at all events, at the least* A 353, *by all means* B 236, *exceedingly* B 270, *so very* A 587, see D. 238, 3. It is often used with a concessive participle Z 85.
 περάω (πείρω, περὶν), imperf. 'πέραον Π 367; aor. 'πέρησε Z 10: *pierce, penetrate* Z 10, *pass over, cross* Π 367.
 Πέργαμος, ἡ: *Per'gamus*, the acropolis of Troy Z 512.
 πέρην (πείρω), adv.: *beyond* Ω 752.
 πέρω, fut inf. πέρσειν Φ 584; aor. 'πέρσεν Z 415, part. πέρσας Π 57; mid. part. περθόμενη B 374; fut πέρσεται Ω 729, 2d aor. as pass. πέρθαι Π 708: *waste, sack, destroy, plunder*.
 περί (ι) adv.: *round about, on every side* A 236, *about* Γ 384, *over* B 19, *exceedingly* Ω 236, περί Π 186 = περλεσσι: *excelling*, in tmesis with ἐστὶ: *excel, surpass, be superior to* A 258; (2) prep. (a) *with gen.*: *about, concerning* Γ 137, *around* P 734, *in* Π 476, *more than, beyond* A 417; (b) *with dat.* *round, about* A 303, *inside, amid* A 317, (c) *with acc.*: *about* A 448; *περὶ κείνον*: lit. *at his side*, i.e. *for his sake* Γ 408; *περὶ τ' ἀμφὶ τε* P 760: *about and around*, *περιπρό* Π 699, *around and before*.
 πέρι Π 476 is anastrophe, see D. 224.
 πέρι Π 186, see περλεμι.
 περι-ῤαγνύμι, pres. ind. mid. περιῤαγνυται Π 78: *bursts around*.
 περι-γλαγής, -ες (περι + γλακ-τ): *filled with milk* Π 642.
 περι-δρεῖ(δρι), aor. περὶ . . . 'δριε P 666: *feared exceedingly*.
 περι-δραμον, 2d aor. of περιτρέχω: *ran up around, ran up from all sides* X 369.
 περί-δρομος, -ον, lit. *that can be run round, capable of being encircled*, i.e. *free-standing, free-lying, isolated* B 812.

περί-ειμι (εἰμι), περι . . . ἔστέ A 258: *excel, surpass, be superior to* (τινός τι).

περί . . . ἔμμεναι A 287: *be above; περί* Π 186 = *περίεστι*: *excelling*.

περί-Γέννυμι, aor. περι . . . ἔφρσεν Π 680, imper. περι . . . φέσσον Π 670: *clothe in, clothe about in*.

περί-έχω, 2d aor. περι . . . ἔσχεθον O 653: *protected*; mid. 2d aor. imper. *περίσχεο* A 393 (properly *περισχέο*): lit. *hold thine arms about, i.e. protect*.

περί-ἔμαι, imperf. περι . . . ἦατο Ω 799: *sat around*.

Περι-ήρης, -εος, *Periëres*, son of Borus Π 177.

περί-θέω, imperf. περι . . . 'θέε Z 320: *run round about*.

περί-ίσταμαι, 2d aor. act. *περίστησαν* B 410: *stood around*.

περί-καλλής, -ές: *very beautiful* A 603, *beauteous, fair* Γ 312, 396, *splendid* Γ 262, *very goodly* Ω 229.

περί-καλύπτω, aor. περι . . . ἐκάλυψε Π 735, *covered*.

περί-κλυτός, -όν: lit. *heard of round about, i.e. wide of fame, famous* A 607, *brave, glorious* Z 324.

περί-κτίων, -ονος, adj.: plur. *dwellers round about, neighbors* Σ 212.

Πέριμος: *Per'imus*, a Trojan Π 695.

περί-ναίτης, ὁ (ναίω), plur. -εῖται Ω 488: *dwellers round about*.

περί-νίπτομαι, perf. περι . . . νένιπται Ω 419: *is washed off all around, is washed clean*.

περί-πέλομαι, 2d aor. part. *περιπλομένων* Σ 220: *beleaguer*.

περιπλομένων Σ 220, see *περιπέλομαι*.

περί-πονόομαι, imperf. περι . . . 'πονέοντο Ω 444: *were busying themselves about*.

περιπρό Π 699: *around and before*.

περί-σσειόμαι (σειώ), imperf. *περισσεύοντο* X 315: *wave round*.

περί-στένομαι, *περιστένεται* Π 163: *is (are) swollen*.

περίστησαν B 410, see *περίσταμαι*.

περίσχεο A 393, see *περιέχω*.

περί-τροπάω (τρέπω), part. *περιτροπών* B 295: *returning, revolving*.

Περι-φῆτης (φήμι): *Periph'e'tes*, son of Cop'reus, from Mycenae O 638.

περί-φραδής, -ές (φράζω), adv. *περιφραδώς* A 466, Ω 624: *carefully*.

περί-χω, plur. pass. περι . . . 'κέχυθ' B 19: (slumber) *poured over him*.

περκ-νός, -ή, -όν: *dappled, dark-spotted, black* Ω 316.

πέρνημι (ΠΕΡ, περάω), pres. part. *περνῶς* X 45, iterat. imperf. *πέρνασχ'* Ω 752: *sell captive, sell into captivity*.

'πέσσει Π 803, *πέσσειν* Z 82, *πέσσειναι* P 639, *πέσσειν* O 624, *πέσσειν* Z 453, 'πέσσειν O 714, *πέσσειν* A 594, *πέσσειν* A 118, *πέσσειν* Z 325, see *πίπτω*.

πέσσω Ω 639, *πέσσει* Ω 617, inf. *πεσσεμέν(αι)* B 237: lit. *cook, hence digest, enjoy to the full* B 237, *digest* Ω 617, *brood over* Ω 639.

πέτα-λον, τό (πετάννυμι): *leaf* B 312.

πετάννυμι, aor. *ἐπέτασαν* A 480, perf. part. pass. *πεπταμένας* Φ 531, aor. part. pass. *πετασθεῖσαι* Φ 538: *spread* A 480; *πεπταμένας*: *open, i.e. spread out* (of gates) Φ 531; *πετασθεῖσαι*: *opened, i.e. flung back* (of gates) Φ 538.

πετασθεῖσαι Φ 538, see *πετάννυμι*.

πτεηνός, -ή, -όν (πέτομαι): *feathered* B 459, *winged* O 690, *birds* P 675.

πέτομαι (ΠΕΤ, "feather"), *πέτεται* Π 265, *πέτονται* B 89, 'πέτετ' X 143, 'πέτετ(ο) Ω 345, *ἐπετέσθη* Π 149; 2d aor. *ἔπτατο* Π 469, part. *πταμένη* Π 856, X 362: *fly* B 89, *speed* X 198; *πταμένη*: *fleeing* Π 856.

πέτρη, ἡ: *rock* B 88, *cliff* Π 4, Ω 614.

πέτρος, ὁ: *stone* Π 411.

πέυσαι Σ 19, see *πυνθάνομαι*.

πέφανται B 122, Π 207, see φάινω.
 πεφάσθαι Ω 254, πέφαται P 689, see ΦΕΝ.
 πεφιδήσεται Ω 158, see φειδομαι.
 'πέφονεν Ω 605, πεφνέμεν(αι) Z 180.
 πεφνόντα Π 827, see ΦΕΝ.
 πεφοβημένοι Φ 606, see φοβέω.
 πεφρίκασιν Ω 775, see φρίσσω.
 πεφυγμένον Z 488, πεφιζότες Φ 528, see
 φεύγω.
 πῆ: *whither* B 339, Z 377.
 πῆ, enclitic: *anywhere, somewhere* Ω 381,
in the region of Γ 400, *in any way* Ω
 71; οὕτω πῆ: *even so* Ω 373; οὐδέ πῆ:
nor in any wise Z 267.
 πηγσι-μαλλος, -ον (πήγνυμι + μάλλος):
thick-fleeced Γ 197.
 πηγῆ, ἡ: *fountain, source* X 147.
 πήγνυμι (pac-iscor), pass. πήγνυται X
 453, fut. πήξεις X 283, aor. ἐπηξε Z 10,
 inf. πήξαι Σ 177, part. πήξας Γ 217,
 perf. ἐπηγεν Γ 135, plur. ἐπεπῆγει Π
 772; 2d aor. pass. ἐπάγη X 276: *fix,*
make fast Γ 217, *plant* Z 10, X 283;
ἐπάγη: fixed itself X 276; πήγνυται:
grows numb, stiffens (with terror), is
numbed X 453.
 Πήδαςος: *Ped'asus*, (1) a son of Buco'lon
 Z 21, (2) a horse of Achilles Π 152.
 πήλαι Π 142, 'πῆλ' Π 117, 'πῆλε Z 474,
 see πάλλω.
 Πηλεΐδης, -ας: *son of Pe'leus*, Achilles
 A 223.
 Πηλεΐων, -ίωνος: *son of Pe'leus*, Achilles
 A 188.
 Πηλεύς, -ης A 489: *Pe'leus*, son of
 Ae'acus, king of the Myrmidons, hus-
 band of Thetis, father of Achilles.
 Πηλείαδης, -ᾱο: *son of Peleus*, Achilles
 A 1.
 πῆληξ, -κος, ἡ: *helm, helmet* Π 105.
 Πηλιάς, -άδος, ἡ (Πήλιον): *Pe'lian, of*
(from) Mt. Pe'lion Π 143.
 Πήλιον: *Pe'lion*, a mountain in Magnesia
 Π 144.

πήμα, -ατος, τό (πάσχω): *misfortune* Γ
 50, *mischief* P 688, *bane, curse* Γ 160,
 plur. *woes* O 721.
 πημαίνω (πήμα), fut. inf. πημανέειν Ω
 781, aor. opt. πημαίνεαι Γ 299, *sin*
against, break (oaths) Γ 299; *do hurt*
to, begin hostilities Ω 781.
 Πηνέλεως: *Pene'leüs*, a chieftain of the
 Boeotians Π 335.
 πήξαι Σ 177, πήξας Γ 217, πήξεις X 283,
 see πήγνυμι.
 πῆος, ὁ, plur.: *kinsfolk* Γ 163.
 πῆαρ, τό (πῆω): *fat* P 659.
 πίδαξ, -ακος, ἡ: *well* Π 825.
 Πιδύτης: *Pidy'tes*, a Trojan from Perco'te
 Z 30.
 πῖμεν' Π 825, πῖσθα Z 260, see πῖνω.
 πῖζω, imperf. ἐπῖζε Π 510: *press, hold*.
 πῖσθ' A 259, πῖσθε A 274, see πῖθω.
 πῖθω (ΠΙΘ, πῖθω), aor. part. πῖθσᾶς
 Z 183: *trust in, be obedient to* X 107.
 πῖθαι A 207, πῖθεται A 420, 'πῖθόμεν
 X 103, see πῖθω.
 πῖθσᾶς Z 183, see πῖθω.
 πῖθος, ὁ: *urn* Ω 527.
 πικρός, -ή, -όν: *bitter, or sharp-pointed* X
 206.
 'πῖμπλαντ' A 104, see πῖμπλημι.
 πῖμ-πλη-μι (redupl. ΠΛΗ, πληθω, im-
 pleo), aor. 'πλήσε P 573, 'πλήσαν Π 374,
 opt. πλήσειαν Π 72, part. πλήσασα Π
 223; pass. imperf. 'πῖμπλαντ(ο) A
 104, 2d aor. 'πλήτο P 499, 1st aor.
 'πλήσθεν P 696: *fill*.
 πῖναξ, -ακος, ὁ: *tablet (for writing)* Z 169.
 πῖνω (ῖδο), part. πῖνων Ω 476, iterat.
 imperf. 'πῖνεσκεν Π 226, aor. 'πῖον X 2,
 subj. πῖσθα Z 260, opt. πῖοιεν Ω 350,
 inf. πῖμεν(αι) Π 825, part. πῖντες X
 70, πῖοσα Ω 102: *drink*.
 πῖοιεν Ω 350, 'πῖον X 2, πῖόντες X 70,
 πῖοσα Ω 102, see πῖνω.
 πῖ-πτω (redupl. ΠΕΤ = πῖ-πέτ-ω, πέτο-
 μαι), πῖπτει P 633, subj. πῖπτωσι A

243, imperf. ἐπίπτον II 378, 'πίπτε II 778, fut. inf. πεσέσθαι P 639, aor. ἐπεσ' II 469, 'έπε II 803, έπεσον II 276, 'πέσον II 741, subj. πέσῃσι O 624, opt. πέσουεν Z 453, inf. πεσέμεν Z 82, part. πεσών II 325, πεσόντος Γ 289, πεσόντα A 594, πεσόντες B 175, πεσοῦσα II 118: *fall* A 594, *fling oneself into, tumble into* B 175, *fall, be slain* A 243, *die* Γ 289.

πιστός, -ή, -όν (πελθω): *faithful* Γ 280, *true* Σ 235, *trusty* Γ 256, *firm, inviolable* B 124; superl. πιστότατος II 147: *trustiest*.

πιστώω (πιστός), aor. 'πιστώσαντο Z 233: *pledged their faith*.

πίσυνος, -η, -ον (πελθω): *trusting in, in trust on* Ω 295.

πίσυρες (Aeolic for τέσσαρες): *four* O 680.

Πιτθεύς, -ήος: *Pit'heus*, king of Troizene, father of Aethra Γ 144.

πίτνημι (πετάννυμι), imperf. pass. 'πίτναντο X 402: *flowed loose, fluttered*.

πίτῡς, ἡ (pi-nus): *pine* II 483.

πι-φαύσκω (redupl. ΦΑ, φάος, *light*), mid. πιφαύσκεαι II 12: lit. *bring to light; announce, tell*.

πίων, gen. πίονος, adj.: *fat, covered with fat* A 40, *rich, fertile* II 437.

πλαγχθέντας A 59, see πλάζω.

πλάζω (plango), πλάζουσι B 132, part. πλάζων P 751; aor. pass. part. πλαγχθέντας A 59: *drive back, frustrate, foil, baffle* A 59, *drive one from one's purpose, cause one to fail of one's goal* B 132, *deflect* P 751.

Πλάκος, ἡ: *Pla'cus*, mountain in Mysia Z 396.

πλατάνιστος, ἡ (πλατός): *plane tree, platanus orientalis* B 307.

πλατός, -εία, -ύ: *broad* P 432, *wide-grazing, feeding wide apart* B 474.

πλέας B 129, see πλέων.

πλείος, -η, -ον (πέμπλημι): *full* B 226.

πλείστος, -η, -ον (πέμπλημι), superl. of πολὺς: lit. *most*; plur. *very many* Γ 185, *most men* II 285, neuter: *greatest burden* Z 69; sing.: *thickest* O 616, II 377.

πλείων, -ον (πέμπλημι), compar. of πολὺς: lit. *more*; *the greater part, the brunt* A 165.

πλεκτός, -ή, -όν (πλέκω, *plecto*): *woven, twisted* (band) X 469.

πλεόνεσσι A 281, see πλέων.

πλευρή, ἡ: *side* Ω 10.

πλέω, imperf. έπλεον Γ 444: *sail*.

πλέων, -ον (πέμπλημι), compar. of πολὺς; acc. plur. πλέας B 129, dat. plur. πλεόνεσσι A 281, 325: *more*.

'πλήγη II 403, see πλήσσω.

πληγή, ἡ (πλήσσω), *blow* B 264, *stroke* II 816.

πληθός, ἡ; dat. πληθὺι X 458 (πέμπλημι, πλήθω): *crowd, throng* X 458, *host, multitude, mob, the common sort, as contradistinguished from the princes* B 143.

πλήθω (πέμπλημι, *plenus*), πλήθουσι II 389: *be full, run full*.

'πλήξ, II 115, πλήξέμενος II 125, πλήξας II 332, 'πλήξεν B 266, see πλήσσω.

πλήξ-ιππος, -ον (πλήσσω): lit. *striker of horses, i.e. driver of horses, charioteer* B 104.

'πλήσαν II 374, πλήσασα II 223, 'πλήσε P 573, πλήσειαν II 72, 'πλήσθεν P 696, see πέμπλημι.

πλησιός, -η, -ον (πέλας): *neighbor, bystander* B 271; neuter πλησιόν as adv.: *hard by, near* Γ 115.

πλήσσω (plango), aor. 'πλήξεν B 266, 'πλήξ' II 115, part. πλήξας II 332; perf. inf. πεπληγέμεν(αι) II 728, part. πεπληγώς B 264; mid. aor. part. πληξέμενος II 125; redupl. 2d aor. έπεπλήγοντο Σ 31; pass. 2d aor. 'πλήγη II

403: *smile* B 264, *strike* X 497, *beat on* (breasts) Σ 31, *lash* (horses) II 728.

πλήτο P 499, see *πῖμπλημι*.

πλούτος, ὁ: *riches, wealth* A 171.

πλυνός, ὁ (πλύνω): *washing troughs* X 153.

πλύνω, iterat. imperf. 'πλύνεσκον X 155: *were wont to wash*.

πνείω, πνέει P 447, part. πνέοντες Γ 8, πνέοντας Ω 364; aor. ἔπνευσ' Ω 442;

pass. perf. ἐπένυσαι Ω 377, part. πεπνυμένος Γ 203, πεπνυμένω Γ 148:

breathe Γ 8, P 447, μένεα πνέοντες Ω 364: *breathing might, fierce breathing*;

πέπνυσαι Ω 377: *art wise*; πεπνομένος Γ 203: *having understanding (discretion)*, hence, *discreet, wise, prudent*,

sage.

πνοή, ἡ (πνε(ί)ω): *breath*; plur.: *breathings, blasts of winds* Ω 342, *winds* II 149.

Ποδάργη (πούς + ἀργός): *Podar'ge*, storm wind, the dam of the horses of Achilles II 150.

ποδάρκης, -ες (πούς + ἀρκέω): lit. *foot-strong*, i.e. *fleet-footed* A 121, *swift-footed* Z 423.

ποδηνεκής, -ές (πούς + ἡνεκα, φέρω): *that reaches to the feet* O 646.

ποδήνεμος, -ον (πούς + ἀνεμος, wind): *wind-footed, swift as the wind* B 786.

Ποδής: *Podes*, son of *Eëtion* P 575.

ποδῶκεια, ἡ (πούς + ὥκός): *speed, fleetness of foot* B 792.

ποδῶκης, -ες (πούς + ὥκός): *fleet-footed, swift-footed* II 134.

ποθ' B 136, see *ποθι*.

ποθέω (πόθος), part. ποθέων Ω 6; iterat. imperf. 'ποθέεσκε A 492: *long for, yearn for* A 492.

ποθή, ἡ: *longing, desire for, regret for* A 240, *sorrow* P 690.

ποθι, enclitic local adv.: *anywhere*; transferred to temporal adv.: *at any time, ever* A 128; *methinks, I ween* A 178.

πόθος, ὁ: *sorrow* P 439.

ποιέω, aor. 'ποίησε A 608, ἐποίησαν Z 316, 'ποίησαν Ω 449, opt. ποιήσαιμεν Ω 666, imper. ποιήσον P 646, part. ποιήσαντες A 461; mid. aor. 'ποίησάτο II 171, subj. ποιήσεται Γ 409; pass.

perf. πεποιήται Z 56: *make* A 461; mid. *make for oneself, make his* Γ 409.

ποικίλμα, τό (ποικίλος): *embroidered adornment* Z 294.

ποικίλος, -η, -ον (pictus): *variegated, pictured* Γ 327, *spotted, mottled* Z 504, *well-dight, skillfully-wrought* II 134, *manifold* X 441.

ποιμαίνων (ποιμήν), part. ποιμαίνων Z 25: *tend as shepherd*.

ποιμήν, -ένος, ὁ: *shepherd* A 263.

ποιμνῆος (ποιμήν), adj.: *of (belonging to) a shepherd, shepherd's* B 470.

ποινή, ἡ (poena): *fine, quit money, recompense* Γ 290, *satisfaction* II 398.

ποιός, -η, -ον: *of what sort, what kind of* A 552, *what* II 440.

ποιπνύω (redupl. ΠΙΝΕΤ, πνέω), part. ποιπνύοντα A 600, imperf. 'ποπνύον Ω 475: *puff, pant, gasp* A 600, *be busy, bustle* II 475.

πολέας Γ 126, acc. plur. of πολύς.

πολέες B 417, nom. plur. of πολύς.

πολέεσσι II 262, dat. plur. of πολύς.

πολεμῆος, -η, -ον (πόλεμος): *warlike, of war, belonging to war* B 338.

πολεμίζω (πόλεμος), inf. πολεμιζέμεν' B 121, πολεμίζειν II 89, part. πολεμίζων A 168, fut. πολεμιζομεν Ω 667: *fight* A 168, *do battle* B 452, Γ 67, *war* B 121.

πολεμιστής, ὁ (πολεμίζω): *warrior* II 492.

πόλεμος, ὁ: must generally be translated by *combat, fray, battle, battle fray, fight, moil of war, the thick of fight* A 61, 177, but not by *war*; πόλεμόνδε: *to the fight* B 443.

πολέσιν II 240, dat. plur. of πολύς.

πολέων II 398, gen. plur. of πολύς.

πόλιος Π 395, gen. sing. of πόλις.
πολιότης, ὁ (πόλις): *countryman, fellow-citizen* B 806.

πολύς, -ή, -όν (*palleo*): *gray, hoary* A 350.
πόλις, ἡ (πολύς), for declension see D.

93: *city*; πόλινδε: *to the city* Z 86;
ἐν πόλει ἀκροτάτῃ: *on the summit of the citadel* X 172.

πολίτης, ὁ (πόλις): *man of the city, citizen* X 429.

Πολίτης (πόλις): *Poli'tes*, son of Priam and Hecabe B 791.

πολίων A 125, B 117, gen. plur. of πόλις.
πολλά A 124, see πολλός.

πολλά-κι(ς) (πολύς), adv.: *often* A 396.

πολλῶν B 117, πολλέων B 131, see D.
102, gen. plur. fem. of πολλός.

πολλός, -ή, -όν (πίμπλημι), form of πολύς, see D. 102 for declension: sing. *much* A 162, plur. *many* A 242, πολλοῖσι: *multitude, host* B 483, πολλά: *in abundance* A 124, πολλῇ: *thick* Γ 381; neuter as adv. πολλόν: *far, by far, decidedly* A 91, πολλά: *earnestly* (A 35, not repeatedly), instantly Z 207, often B 798, Z 2.

πολυ-ἄϊξ, -ίκος (ἄϊσσω, *dart hither and thither*), adj.: *impetuous, furious, stirring* A 165.

πολύ-φαρνι (ἀρήν, φάρνα): lit. *rich in lambs*, i.e. *rich in flocks* B 106.

πολυ-βενθής, -ές (βένθος): *very deep* A 432.

πολυ-δαίδαλος, -ον (redupl. ΔΑΔ, δαίδαλλω): *cunningly wrought* Ω 597, *inwrought* Γ 358.

πολύ-δακρυς, -υ: *tearful* Γ 132, *dolorous* Γ 165, *woful* P 544.

πολυ-δάκρυτος, -ον: *much-bewailed* Ω 620, i.e. *many tears shall be his*.

πολυ-δερῆς, -άδος: *many ridged* A 499.

Πολυ-δέυκης: *Polydeu'ces*, Pollux Γ 237.

Πολυ-δῶρη: *Polydo're*, daughter of Peleus Π 175.

πολύ-δωρος, -ον: *richly dowered (wife), wooed with many gifts (to the father)* X 88, *dearly won* Z 394.

Πολύ-δωρος: *Polydo'rus*, youngest son of Priam X 46.

πολύ-ζυγος, -ον (ζεύγνυμι): *rich in benches (of a ship)* B 293.

πολύ-κιστος, -ον (κεντέω, *embroider*): *richly embroidered* Γ 371.

πολυ-κληίς, -ίδος (κληίω, *clavis, claudo*), adj.: *many benched* B 74.

πολύ-κμητος, -ον (κάμνω): lit. *causing much labor, smithied* Z 48.

πολυ-κοιρανίη, ἡ (κοίρανος): *multitude of masters* B 204.

Πολύ-κτωρ, -ορος (κτάομαι): *Polyc'tor*, a Myrmidon Ω 397.

Πολυ-μήλη (μήλον): *Polyme'le* Π 180.

Πολύ-μηλος (μήλον): *Polyme'lus*, a Lycian Π 417.

πολύ-μητις, -ιος (μήτις): *of many devices* A 311, *of many counsels* A 440, *the man of wiles* Γ 268, *crafty* Γ 200, *full of wiles* Γ 216.

πολυ-μήχανος, -ον (μηχανή, *contrivance*): *of many devices* B 173.

πολύ-μῦθος, -ον (μῦθος): *long of speech* Γ 214.

Πολυ-ποίητης, -αο (ποινή, *poena*): *Poly-poe'tes*, son of Piritho'us, a Lapith Z 29.

πολύ-πτυχος, -ον (πτύσσω): *many-folded (of Mt. Ida, with its many ridges or benches)* X 171.

πολύς, πολλή, πολύ (πίμπλημι), for the declension see D. 102: sing. *much* Π 110; plur.: *many* A 3; neuter πολύ as adv.: *far, by far* A 167, 169, *much, decidedly* A 112. See also πολλός, -ή, -όν; compar. πλείων, -ον and πλείων, -ον (which see); superl. πλείστος, -η, -ον (which see).

πολύς A 559, B 4, acc. plur. of πολός.

πολύ-σκαρθμος, -ον (σκαίρω, *leap, spring*): *agile, nimble, lithe* B 814.

πολυ-σπερής, -ές (σπείρω, sow, scatter): widely scattered B 804.
πολύ-στονος, -ον (στένω, groan): lamentable, grievous A 445.
πολύ-φάρμακος, -ον (φάρμακον, medicine): skilled in medicines II 28.
Πολύ-φημος (φημί): Polyphē' mus, a La-pith A 264.
πολύ-φλοισβος, -ον (φλέω): loud sound-ing, deep surging A 34.
πομπή, ή (πέμπω): convoy Z 171.
πομπός, ό (πέμπω): guide, convoy Ω 153.
πονέομαι (πένομαι, πόνος), imperf. έπο-νείτο B 409, 'πονέοντο Ω 444: toil, be busy with (about).
πόνος, ό (πένομαι): toil, labor, task A 467, trouble Z 355, labor of war, fray II 651, P 718; δμ(=ανά)πόνον: into the fray II 726; Τρώων πόνος: battle with the Trojans X 11.
ποντο-πόρος, -ον (πέλω): lit. sea-cleaving; sea-faring A 439.
πόντος, ό (pons = ποσις, "path"): sea, deep sea, main A 350.
πόποι (ὦ πόποι), interjection: out upon it A 254, wonderful, astonishing B 272, alas X 168.
πόρκης, ό: ring Z 320.
ΠΟΡ, πρῶ (πορίζω, πορσαίνω), no pres-ent; 2d aor. έπορον Ω 60, 'πόρε A 72, subj. πόρη Z 228, πόρῳσιν II 86, part. πορών II 178; pass. perf. part. πεπρω-μένον Γ 309: gave, bestowed on A 72, add II 86; πεπρωμένον έστίν: is procured (appointed) by fate, is fated Γ 309; πεπρωμένον: doomed II 441, X 179.
πόρος, ό (ΠΕΡ, περάω, cross): ford Ω 692.
πορσύνω (ΠΟΡ, πορίζω), fut. part. πορσυνέουσα Γ 411: prepare, present, offer (in the sense of lie with).
πορφύρεος, -η, -ον (redupl. ΦΤΡ, πορφύρω gleam darkly): purple Γ 126, X 441, dark II 334, gleaming, shining P 547, Ω 645, foaming, boiling A 482.

πόσε: whither II 422.
Ποσειδών, -ωνος: Posei'don, son of Cro-nus and Rhea, brother of Zeus, Lord of the sea A 400.
πόσις, -ιος, ό (πότνια, δεσπότης, pot-ens): husband, lord Γ 329.
πόσις, -ιος, ή (πίνω, ποτόν): drink A 469.
ποσσ-ήμαρ: how many days' space? how many days Ω 657.
ποταμός, ό (πίπτω): river Γ 278.
ποτάομαι (πέτομαι, ποτή), ποτώνται B 462; perf. πεποτήσεται B 90: fly; perf.: are on the wing, are in flight.
ποτε, enclitic adv. once, once on a time, formerly A 260, at any time A 340, ever A 40, with ού: never A 226, erst Z 21, some day, sometime, hereafter A 205, 213, 240.
ποτί (πρός) A 245, see πρόσ.
ποτι-δέркоμαι, ποτιδέκεται II 10: look at.
ποτι-δέχομαι, 2d aor. part. ποτιδέγμεναι B 137: awaiting.
πότμος, ό (πίπτω): fate, doom B 359.
πότνια (δεσπότης, potens), fem. of πόσις (husband): revered (exalted) woman, lady, mistress A 357.
ποτόν, τό (πίνω): drink, wine A 470.
που, enclitic adv.: anywhere, somewhere A 124; somehow or other B 116, no doubt Γ 308.
πouλυ-βότερα (βόσκω), adj.: lit. that nourisheth many; bounteous, fruitful Γ 89.
Πουλυ-δάμας (δαμνάω, tame): Polyd'a-mas, a Trojan II 535.
πούς, ποδός, ό, for dat. plur. ποσσί, see D. 78, a: foot, leg A 58; ποσίν: in swift course F 557; ποδὰς ώκύς: fleet of foot A 148.
πραπίδες, αι: diaphragm; mind, heart: skill; φιδυλσει πραπίδессιν A 608: lit. with knowing mind, i.e. with cunning skill, with artistic feeling; από πραπίδων X 43: from my heart.

πρέσ-βυς (*pris-cus*), adj.; superl. **πρεσβύτατος**, -η, -ον: *eldest* Z 24.

πρήθω, aor. *πρήσεν* A 481, II 350, inf. *πρήσαι* B 415: (1) *blow*, then (2) as the wind increases the flame *burn*, then (3) *puff out, inflate, fill* A 481, *blow up* II 350.

πρηνής, -ές (*pronus*): *on his face* Ω 11, *low, prone, headlong* B 414.

πρήξῃς, -ιος, ἡ (*πρήσσω*): *avail, use, profit* Ω 524.

πρήσσω, *πρήσσει* P 661, subj. *πρήσσωμεν* Ω 264, fut. *πρήξεις* Ω 550, inf. *πρήξαι* A 562: *accomplish, fulfil* A 562, *avail* P 661, Ω 550, *traverse, pass over, get forward* (the road) Ω 264.

Πριάμῃδης, -ᾱο: *son of Pri'am*, more especially *Hector* Z 76.

Πρίαμος: *Pri'am*, son of *Lao'medon*, king of *Troy*. husband of *Hecabe* A 19.

πρίν (probably compar. of *πρό*, *πρό-ιον*, hence after contraction usually *πρίν*): *as adv. before, just now* Γ 132, *formerly* B 344, *in times past* II 208, *hitherto* X 500, *sooner, ere that* A 29, 97, B 413, *before the time* Ω 800; *τὸ πρίν*: *of old, ere this* Z 125; *οἱ πρίν*: *those who before, those who up to the present moment* Γ 132; *as conjunction, with aor. inf.: until* A 98, *before, ere* Z 81, *or ever* X 17; *πρίν . . . πρίν*: *first . . . before* B 348, 354.

πρό (*pro*), *adv.*: *before, beforehand* A 70, *forth* II 188; *prep.*: *before* Z 80, *in* P 667, *to* II 188, *in advance of* P 726; *ἀπὸ πρό*: *far away* II 669, 679; *περί πρό*: *around and before* II 699; *διαπρό*: *clean through* II 309.

προβαίω, perf. *προβέβηκας* Z 125, subj. *προβεβήκη* II 54: *outstrip, excel*.

προβάλλω, 2d aor. mid.; *προβάλοντο* A 458: *scatter before oneself, i.e. sprinkle*.

προβέβηκας Z 125, *προβεβήκη* II 54, see *προβαίω*.

προβέβουλα, 2d perf. of *προβούλωμαι*, with the meaning of the present: *I prefer* A 113.

προ-βίβημι, part. *προβιβάντος* II 609: *come on, advance*.

προ-βλής, -ήτος (*βάλλω*), adj.: *jutting* B 396.

πρό-δομος, δ: lit. *forehouse; vestibule, entrance hall* Ω 673.

πρόηκε Σ 184, see *πρόημι*.

προ-έριδον, aor. part. *προφιδών* X 275: *with his eye on it*; subj. *προφιδωσιν* P 756: *see*.

προ-ερέσσω, aor. *προέρεσαν* A 435: *row forward*.

προ-φέρω, aor. *προφέρουσεν* A 308: *draw forward, launch*.

πρόες A 127, II 38, see *πρόημι*.

προ-έχω, part. *προέχοντι* X 97: *jutting*.

προήκε P 545, see *πρόημι*.

προ-θίω, iterat. imperf. *προθέεσκεν* X 459: *would run in advance, run out before*.

προθίωσι A 291, see *προτίωμι*.

προθορών P 523, see *προθρώσκω*.

προ-θρώσκω, 2d aor. part. *προθορών* P 523: *leap forward*.

πρό-θυρον, τό: *gateway* X 71, *doorway* Ω 323.

προ-ιάπτω, fut. *προΐαψει* Z 487; aor. *προΐαψεν* A 3: *send before* (the face of), *hurl before* (the face of), *launch*.

προφιδών X 275, *προφιδωσιν* P 756, see *προέριδον*.

προ-ίημι, imperf. *πρόει* A 326, aor. *προέηκα* Σ 184, *πρόηκε* P 545: 2d aor. imper. *πρόες* A 127: *send forth* A 195, 326, *release, resign* A 127, *hurl* Γ 346.

Προΐτος (*Πρόϊτος*, *πρό* + *Ι*): *Proetus*, king of *Argos* Z 157.

προ-καθ-ίζω, part. *προκαθίζοντων* B 463: *settle forward*.

προ-καλέομαι, aor. imper. *προκάλεσαι* Γ 432: *call forth (out), challenge*.

προ-καλιζομαι, imperf. προκαλιζετο Γ 19: *call forth (out), challenge.*

πρό-κειμαι, part. προκειμενα Ω 627: *lying.*

προ-μαχιζω, imperf. προμάχιζεν Γ 16: *play the champion (πρῶμαχος).*

πρό-μαχος, ὁ (μάχομαι): *fighter in the front, foremost fighter, champion* Γ 31.

πρό-μος, ὁ (πρό): *fighter in the front, foremost fighter, brave hero, champion* Γ 44.

Πρό-voos (voew): *Pro'noüs, a Trojan* Π 399.

προ-πάροιθε(ν), adv., temporal and local: *before* B 92, *in front of* B 811, *in the forefront* Γ 22, *forward* Π 319.

πρό-πῆς, -πᾶσα, -παν, with ἡμαρ: *the live-long (day), all (day) long* A 601.

προ-πέμπω, aor. πρό . . . ἔπεμψε A 442: *send forth.*

προ-πηνής, -ές: *leaning forward* Γ 218, *on his face* Ω 18.

προ-προ-κυλινδομαι, part. προπροκυλινδόμενος X 221: *roll hither and thither, grovel.*

προ-ρέω, προρέει X 151: *flow forth.*

πρός A 160, *πρὸς* B 801, *πρὸς* A 245, adv. and prep.: (1) adv.: *besides, in addition, thereto* Π 86, X 59; (2) prep. with gen.: *from, at the hands of* A 160, *by* Z 525, *before the face of, in the sight of* A 339, 340; *πρὸς πόλιος: on the side toward the city* X 198; with dat.: *to, on* A 245; with acc.: *to* A 420, *unto* Z 286, *toward* Ω 506, *against* B 801, *with* Z 235.

προ-αμύνω, προσαμύνομεν B 238; aor. inf. προσαμύναι Π 509: *help, avail (besides), succor.*

προ-αυδάω, imperf. προσηυδα A 201, προσηυδήτην X 90: *speak to, accost, address* A 539, *make answer* Z 144.

προ-βαίλω, 2d aor. part. προσβάς Π 863; mixed aor. προσεβήετο B 48: *come to.*

προσ-βάλλω, 2d aor. *πρὸς* . . . 'βάλε A 245: *throw upon (to).*

προσβάς Π 863, προσεβήετο B 48, see προσβαίνω.

προσ-δέχομαι *ποτιδέρκεται* Π 10: *look at.*

προσ-έριπον, προσεφειπεν A 105, opt. *προτιφέλοιο* X 329: *speak to, address, answer, make answer.*

προσ-ερίδω, aor. part. *πρὸς* . . . ἐρίδω X 112: *lean against.*

προσ-ερέγγομαι, προσερεύγεται O 621: *roar against.*

προσέφη A 84, προσέφησ Π 20, see πρόσ-φημι.

προσεφάνειν P 484, προσεφάνειον A 332, see προσφώνω.

προσηυδα A 201, προσηυδήτην X 90, see προσανδᾶω.

πρόσ-θε(ν), adv.; local: *before, in the presence of* B 359, *in front, in front of* Z 17, 181, *in the van* Π 220; temporal: *before, in the olden time, of old time* A 251, *first* Γ 317, 346; with gen.: *before* X 313, *in defense of* Φ 587; *πρόσθε ποδῶν: directly in his way* Φ 601.

πρόσσω A 343, πρόσσω P 598, adv.: *forward* Π 611, *before (of time past)* A 343, Γ 109, *forth* Π 265, *to the foe (facing the foe)* P 598; *πρόσσω φύμενοι: in forward flight* Π 382.

προσ-τίθημι aor. subj. προσθέωσι A 291: *set before, suggest.*

πρόσ-φατος, -ον (ΦΕΝ, *slay*): *recently slain, fresh* Ω 757.

πρόσ-φημι, imperf. προσέφησ Π 20, προσέφη A 84: *speak to* A 517, *address* A 84, 148, *answer* Z 342, *say* A 130.

προσ-φύομαι, 2d aor. part. act. προσφύσ(α) Ω 213: lit. *clinging to; bite into, bury my teeth in.*

προσ-φώνέω, imperf. προσεφώνεε(ν) B 22, προσεφώνεον A 332: *speak to, address.*

πρόσω P 598, see πρόσσω.

πρόσ-ωπον, τό (ὤψ): *face* Σ 24.

πρότερος, -η, -ον (compar. of πρό) : *former* Γ 140, *first* Γ 299, *sooner* (than thou) A 548.

προτέρω (πρό, πρότερος), adv. : *further on* Γ 400.

προ-τεύχω, perf. pass. inf. προτετύχθαι with ἑδόμεν Π 60 : *let us allow those things to have been done before*, i.e. *let bygones be bygones*.

προτί B 801, see πρόσ.

προτι-άπτω : *accord, assign* Ω 110.

προτιφέιποι X 329, see προσέφειπον.

προτί . . . ἔποντο Π 504, imperf. of προσέπω : *follow with*.

προ-τίθηναι, aor. προέθηκεν Ω 409 : *cast to* (dogs), *cast before*.

προτι-όσσομαι (δσσε) : *behold, look upon* X 356.

πρότνοι, οἱ (τείνω) : *forestays* A 434.

προ-τρέπομαι, 2d aor. inf. προτραπέσθαι Z 336 : *yield me to, yield myself up to* (anguish), *give way to*.

προ-τροπάδην, adv. : *in utter rout* Π 304.

προ-φαίνω, 2d aor. part. pass. προφανέντε P 487, Ω 332 : *come forth, appear*.

προ-φέρω, opt. προφέροισ B 251, imperf. πρόσφερε Γ 64, part. προφέρονσα Z 346 ; mid. προφέρονται Γ 7 : *bear away* Z 346, *cast reproach on, sling at* (them), *cast in* (their) *teeth* B 251, Γ 64 ; mid. : *offer* Γ 7.

προ-φεύγω, 2d aor. part. προφυγόντα Z 502 : *escape*.

πρό-φρων, -ον, -ονος (φρήν) : *zealous, fain* X 303, *heartily, with all one's heart* A 77, 150, *in kindly courtesy, of one's own good will* A 543 ; θυμῷ πρόφρωνι : *with heart's intent, with serious intent, in full earnest* X 184, Ω 140.

προφυγόντα Z 502, see προφεύγω.

προ-χέωμαι, imperf. προχέοντο B 465 : *pour forth*.

πρό-χοος, ἡ (χοή) : *ewer* Ω 304.

πρυμνή, ἡ (properly a fem. adj. = πρυμνή

νής) : *stern* (of a ship) Π 124 ; **πρύμνη** θεῖν : *by the stern* O 716.

πρυμνήσια, τὰ (πρυμνή) : *stern hawsers, stern cables* A 436, 476.

πρυμνός -ῆ, -όν : *extreme of, end of* P 618, *stern of* O 704, 722 ; **πρυμνὸν βραχίονα** : *root of the arm* Π 323 ; **πρυμνὸν σκέλος** : *extreme end of the leg*, i.e. *upper thigh, root of the thigh* Π 314.

πρῶ (πρό), adv. : *in the morning* Γ 3.

πρῶην (πρό), adv. : *but now, lately* Ω 500.

πρῶ-λα (πρό), adv. : *day before yesterday* B 303.

πρῶν, πρῶνος, ὁ (πρό) : *ridge* P 747.

πρῶων, -ονος, ὁ (= πρῶων, πρό) ; **πρῶνες ἀκροί** : *sharp promontories* Π 299.

Πρωτεσί-λαος (λαός) : *Protesila'us*, son of Iph'iclus of Phylace in Thessaly ; the first of the Greeks to fall at Troy O 705.

πρῶτ-ιστος, -η, -ον (πρό, a double superlative : πρό, πρότερος, πρωγatos = πρῶτος, then πρῶτιστος) : *first, the very first, first of all* B 228, 405 ; neuter plur. πρῶτιστα as adv. ; *first of all* A 105.

πρωτο-παγής, -ές (πήγνυμι), the chariot was taken apart when not in use and kept carefully protected in the dwelling. Often the wheels were hung on the walls. It had to be put together every time it was needed. Hence, *put together for the first time*, means *new* Ω 267.

πρῶτος, -η, -ον (superl. of πρό, πρωγatos) : *first* A 386, *foremost* O 656, *van* O 634, *front* (door) X 66 ; neuter sing. and plur. πρῶτον A 50, πρῶτα A 235, and τὰ πρῶτα A 6, as adv. : *first, at first, at the first, at the outset, at the beginning, for the first time* A 6, 50, 276, *once for all* A 235.

πταμένη Π 856, see πέτομαι.

πτελέη, ἡ : *elm tree* Z 419.

πτέρνη, ἡ: *heel* X 397.

πτερόεις, -εσσα, -εν (πτερόν, "feather"): *feathered, winged* A 201.

πτερόν, τό (πέτομαι, "feather"): *wing* Ω 319.

πτέρυξ, -υγος, ἡ (πέτομαι, "feather"): *wing* B 316; plur.: *pinions, feathers, wings* B 462.

πτολεμίζεμ' Φ 572, πτολεμίζομεν B 328, see πολεμίζω.

πτολεμιστή X 132, see πολεμιστής.

πτόλεμος Z 328, πτόλεμον A 492, see πόλεμος.

πτολείθρον, τό (πόλις): *city* A 164, *citadel* B 133.

πολι-πορθος, -ον (πέρθω, *sack*): *city sacker, waster (sacker)* of cities B 278.

πόλις X 118, πόλιν B 130, see πόλις.

πτυκτός, -ή, -όν (πτύσσομαι, *fold*, πτύξ, *leaf*): *folded* Z 169.

πτῶξ, πτωκός, ὁ (πτήσσω, πτώσσω, *cover*): *hare* P 676; acc. πτώκα used as adj.: *timid, crouching, cowering* X 310.

Πυγμαῖοι, οἱ (πύξ, πυγμή, *fist*): *Pygmies*, lit. *Fistlings* Γ 6.

πύθαι P 685, πυθέσθαι B 119, 'πυθέσθην P 427, πυθόλοτο A 257, see πυθάνομαι.

πύκα (πύξ, *fist*), adv.: *thickly, strongly, well* O 689.

πυκάω (πύκα), aor. part. πυκάσας Ω 581, πυκάσασα P 551: *wrap* Ω 581, *clothe oneself* P 551.

πυκινός, -ή, -όν (πύκα, πύξ): *close-set* (of stones in a wall), *compactly laid, well built* Π 212, *dense* Π 298, *great* (of pain) Π 599, *grievous* (of a curse) Ω 480; *shrewd, clever, cunning* B 55, Z 187, *wise* Σ 216, Ω 75, 282.

πυκνός, -ή, -όν (πύκα), same as πυκινός: *close* Π 217; *prudent, wise* Γ 202, 208.

Πυλ-άρτης (πύλη + AP, ἀραρίσκω): *Pylar'ies*, a Trojan Π 696.

πυλα-ώρης, ὁ (πύλη + FOP, ὁράω, *vereor*): *gate keeper, sentinel* Φ 530.

πύλαι, αἰ: *gate, gates* B 809, Γ 145; plur. because the gateway was closed by two swinging doors.

Πυλοῖ-γενής, -ες (Πύλος + γίγνομαι. Πύλοι is the locative case (D. 66) of Πύλος): *born at Pylus* B 54.

Πύλιοι, οἱ (Πύλος): *the Pylians, people of Pylus* A 248.

Πύλος, ἡ: *Pylus*, city of Neleus and Nestor A 252.

πύματος, -η, -ον: *outermost, uttermost, last* Z 118, *last of all* X 66; πύματόν τε καὶ ὕστατον: *utterly the last time* X 203.

πυνθάνομαι, fut. πύσσει Σ 19, 2d aor.

'πυθέσθην P 427, subj. πύθηαι P 685, opt. πυθόλοτο A 257, inf. πυθέσθαι B 119, redupl. aor. opt. πεπύθοιτ' Z 50, perf. inf. πεπύσθαι P 641, plur. 'πέπυστο X 437: *hear* A 257, *learn, hear of* B 119; 'πέπυστο: *had heard, knew*; 'πυθέσθην: *were aware* P 427.

πύξ (πυγ-νυς, "fist"), adv.: lit. *with the fist*, hence in *boxing* Γ 237.

πυξινός, -η, -ον (πύξος, *boxus*, "box"): *of boxwood* Ω 269.

πῦρ, πυρός, τό (*purus*, "fire"): *fire* A 104; ἀμφὶ πυρὶ: *about (over) the fire* X 443.

Πῦρ-αίχμης (πῦρ + αἰχμή): *Pyraech'mes*, chief of the Paeonians II 287.

πυργ-ῆδόν (πύργος), adv.: *like a tower* O 618.

πύργος, ὁ: *tower* Γ 153, *fortifications* Ω 443, *battlements* X 462.

πυρετός, ὁ (πῦρ): *fever* X 31.

πυρή, ἡ (πῦρ): *pyre, funeral pyre* A 52.

Πύρις, -ιος (ΠΥ): *Py'ris*, a Lycian Π 416.

πυρ-καΐη, ἡ (πῦρ + καίω): *the burning, funeral pyre* Ω 791.

πῦρο-φόρος, -ον (πῦρ, *wheat* + φέρω, *bear*): *wheat-bearing* Z 195.

πυρός, ὁ (πῦρ): *beacon fire* Σ 211.

πω, enclitic adv.: *ever, yet, but always*

used with a negative; οὐ πώ: *not yet* A 224; οὐ γὰρ πώ πότε: *for never* A 154.
πωλόμαι (πέλομαι), iterat. imperf. 'πω-
 λέσκειτο A 490: *betake oneself to, fre-*
quent, go to.
πῶμα, τό: *cover, lid* II 221.
πῶ πότε: *ever, yet*; οὐ πῶ πότε: *never*
yet A 106.
πῶς, interrogative adv.: *how? in what*
way? A 123, 150.
πως, enclitic: *in some way, somehow, in*
any way; in conditional sentences:
perchance, methinks, I am sure A 66,
 408, B 203.
πῶν, τό: *flock* (of sheep) Γ 198.

P

P = Iliad xvii.

ῥ' A 458, **ῥά** A 56 (ῥα), a consecutive,
 inferential, or temporal particle: *ac-*
cordingly, therefore A 569, so Γ 113,
you see, you know, forsooth A 56, as *is*
known, as said, as you know B 21, 36,
as I said X 157, *as I now see* Γ 183, *in*
sooth B 238, *indeed* X 439, *namely* A
 405; *καὶ ῥα*: *and accordingly, and*
therefore A 569.

ῥάβδος, ἡ: *wand* Ω 343.

ῥάω, aor. pass. ἐπαλσθη II 339: *broke.*

ῥέν A 249, see **ῥέω**.

ῥέ-εθρά, τὰ (ῥέω), *streams, sources* B 461.

ῥέω (originally *φεργ-ω*, then *φεργ-ω*),
 inf. ῥέειν X 259, part. ῥέων Ω 661,
 imperf. ῥεεῖ B 400, fut. ῥέξω Ω 370,
 aor. ῥεξε B 274, subj. ῥέξη B 195, inf.
 ῥέξαι A 444, part. ῥέξας A 147: *do* B
 195, *make* A 147, *accomplish* B 274,
offer A 444, *do sacrifice* B 400; μέγα
 ῥέξας τι: *in some great deed of arms* X
 305.

ῥέθρα, -ων, τὰ: *limbs* II 856.

ῥεῖα B 475, adv.: *easily* B 475, *lightly* II
 44, *at ease* Z 138.

ῥέξαι A 444, **ῥέξας** A 147, **ῥέξη** B 195,
ῥέξω Ω 370, see **ῥέξω**.

ῥέπω (FPEII), imperf. 'ῥέπε: *sank down*
 X 212.

ῥέω (ΣPET, from σρεφ), ῥέει X 149, opt.
 ῥέοι Γ 300, part. εὐρυπέοντος II 288,
 ῥέοντα Z 172, ῥέοντες II 389, ῥέουσαι
 II 391, imperf. ῥρρεεν II 110, 'ῥέεν
 A 249: *flow* A 249, *be poured* Γ 300,
rush II 391; ῥέοντα: *stream of* Z 172.

ῥρηγμῖν, -ῖνος, ὁ (ῥρήγνυμι): *breakers,*
surf A 437, *shore, beach* II 67.

ῥρήγνυμι, ῥρηγνύσι P 751; aor. ἔρρηξεν
 Γ 348, ῥρήξεν Γ 375, inf. ῥρήξαι O 615:
break, tear asunder; 'ῥρήξεν δ' ἀπὸ:
broke off (the tendons of the neck) II
 587.

ῥήγος, τό: *rug* Ω 644.

[ῥηλιδιος, -η, -ον], its adv. is ῥηλιδίως II
 690, 846: *easily, lightly*; its compara-
 tive is ῥηλότερος Ω 243: *easier*.

ῥρήξαι O 615, 'ῥρήξεν Γ 375, see ῥρήγνυμι.
ῥρηξ-ήνωρ, -οπος (ἀνὴρ + ῥήγνυμι):
breaker of the ranks of men, crusher of
heroes II 146.

ῥίγέω (ΣPIT, ῥίγος, frigus), aor. 'ῥιγησεν Γ
 259, subj. ἐρρήγησι Γ 353: *shudder* II 119.

ῥίγιον (ΣPIT, cp. ῥιγέω), comparative
 found only in the neuter, see D. 107:
 lit. *more chilling, i.e. more grievous,*
more dreadful A 325.

ῥίμφα, adv.: *lightly* P 458, *rapidly, fleetly*
 X 163, *with speed, speedily* Ω 799, *nim-*
bly Z 511.

ῥίνας II 349, see **ῥίς**.

ῥινός, ἡ: *hide, shield* II 636.

ῥιπή, ἡ (ῥιπτω): *flight* II 589.

ῥίπτω (ῥιπή), fut. ῥίψει II 735; aor.
 ῥροῖψε X 406, 'ῥίψε A 591, 'ῥψ' Γ 378:
hurl, cast, throw.

ῥίς, ἡ, acc. plur. ῥίνας II 349 (ΣPī, *flow*):
nose, plur. *nostrils*.

'ῥίψ' Γ 378, 'ῥίψε A 591, ῥίψει II 735, see
 ῥιπτω.

ῥοαί, ῥοδών, αἱ (ῥέω): *streams* Γ 5.
 ῥοδο-δάκτυλος, -ον: *rosy-fingered* Δ 477.
 ῥοῖσος, ἡ: *hurrling, whizzing, whirr* Π 361.
 ῥόος, ὁ (ῥέω): *stream* Π 151; ῥόον τιθῆσι: *turns the current* Π 750.
 ῥῆμος, ὁ (φερύω): *pole, tongue* (of a wagon) Ζ 40; ἐν πρώτῳ ῥημῷ: *at the extremity (forepart) of the tongue* Π 371.
 ῥόμαι (ΣΡΤ, σερν, σερφ = Lat. *serv*, *servare*), imperf. ῥόετ(ο) Π 799, ἐρόετο Ζ 403, iterat. imperf. ῥόσκε(ο) Ω 730, 1st aor. imper. ῥύσαι Π 645, Ω 430 (from ἐ(ρ)ρυσάμην), 2d aor. ἐρύσο (from ἐρύμην) Χ 507, ἐρύτο Π 518, ἐρῦτο Π 542, Ω 499, ἐρῦατο Χ 303, perf. ἐρύαται (from σε-ερύ-αται) Α 239, εἰρύμεσθα (from σε-ερύ-μεσθα) Φ 588. The inf. εἰρύσασθαι Α 216 awaits explanation: *keep, keep back, sustain* Π 518, *save, succor, rescue, defend* Χ 303, *guard, have in one's keeping, uphold, maintain* Α 239, *deliver*.
 ῥύσαι Π 645, see ῥόμαι.
 ῥύσκε(ο) Ω 730, see ῥόμαι: *guardedst*.
 ῥυστάζω (φερύω), iterat. imperf. ἐρρυστάζεσκεν Ω 755: *would drag*.
 ῥυτήρ, -ῆρος, ὁ, dat. plur. ῥυτήρησι (φερύω): *reins* Π 475.
 ῥωγαλέος, -η, -ον (φρήγνυμι): *pierced, torn, rent, cleft* Β 417.
 ῥώομαι (ῥέω), imperf. ῥώοντ(ο) Π 166: *hastened*; aor. ἐρρώσαντο Ω 616: *danced*.

Σ

Σ = Iliad xviii.

σ' Α 173, 547 = σέ, see D. 118.

σ' Α 170, 294 = σολ, see D. 119.

Σαγγάριος: *Sanga'rius*, a river rising in Phrygia, flowing through Bithyn'ia and emptying into the Black Sea Γ 187.

σάκος, -ος, τό: *shield* Γ 335.

σάλπιγξ, -ιγγος, ἡ: *clarion, trumpet* Σ 219.

Σάμος: *Samothra'ce*, an island in the Aegaeon Sea lying off the Thracian coast Ω 78.

σῶος (*sanus*), adj.: *safe* Π 252, *in safety* Α 344, *whole* Α 117, *living*; compar.

σαώτερος: *safe, unhurt, in peace* Α 32.

σαώω (σῶος, *sanus*), imperf. ὀδόν Π 363, fut. σαώσεις Α 83, aor. ἐσάωσας Χ 18, ἐσάωσαν Φ 611, subj. σαώσης Χ 56, σαώσῃ Π 692, σαώσετον Π 452, σαώσομεν Χ 175, inf. σαώσαι Ω 35: *save, rescue* Π 692, *see safe through, hold safe, keep safe* Α 83, *bring safe* Π 452.

Σαρπηδών, -βρος: *Sarpē'don*, son of Zeus and Laodami'a, prince of the Lycians Ζ 199.

Σατνίαις, -εντος (Σάτνιος): *Satni'oīs*, a river in southern Troyland Ζ 34.

σάφα (σαφής), adv.: *clearly, well* Β 192.

σαώτερος Α 32, see σῶος.

σβέννυμι (ΣΒΕΣ), aor. ἔσβεσεν Π 293, ὀσέσαν Ω 791, inf. σβέσαι Π 621: *quench, extinguish, put out*.

σέ Ζ 256, σέ for σο Β 27, see σύ and D. 112, 2; 113.

σεβάομαι (σέβομαι, *revere*), aor. ὀσεβάσαστο Ζ 167: *have awe (shame) of, stand in awe of* Ζ 417.

σέβας, τό (σέβομαι): *sacred fear (dread), awe* Σ 178.

σέθεν Α 186, see σύ and D. 112, 3; 114.

σεί' Γ 206, σείω Γ 365, see σύ and D. 112, 2; 113.

σεῖω, part. σεῖων Χ 133, σεῖοντ(ε) Γ 345: *brandish*.

σεῖας, -αος, τό (*serenus, sol*): *glare* Σ 214.

Σελλοί: *Sel'li*, priests of Zeus in Dodona Π 234.

σεο Α 396, see σύ and D. 112, 2; 113.

σεύω, aor. ὀσεύε Ζ 133, part. σεῖας Ο 681: *chase, chase away* Ζ 133, *hurry* (horses), *urge on* Ο 681; mid. imperf. ἐσεύοντο Β 150: *sped*; 1st aor. ὀσεύαι(ο) Ζ 505,

- subj. *σεύονται* Γ 26, opt. *σεύαιτο* P 463, part. *σευόμενος* X 22; 2d aor. *ἔσσου* II 585, *ἔσσυτο* B 809: *set upon* Γ 26, *swoop, swoop down on* B 809, *haste, hasten, hurry* Z 505, *rush* II 585, *set oneself in motion* X 22; perf. part. (with wrong accent) *ἔσσύμενος* P 663; *περ*: *for all his fury*, *ἔσσύμενον* Z 518: *hasten, ἔσσυμένην* II 9: *in her going (hastening)*, *ἔσσυμένους* Ω 404: *in their eagerness (fury)*; adv. *ἔσσυμένως* Γ 85: *speedily, hastily, quickly*.
- σημα**, -ατος, τό: *written sign, token* Z 168; *sign, portent* B 308; *tomb, barrow* B 814, Z 419.
- σημαίνω** (σήμα), imper. *σήμαιν(ε)* A 296, *σημαίνετω* B 805, inf. *σημαίνειν* A 289: *give orders (signal, word, command) to*.
- σήπτομαι**, *σήπεται* Ω 414: *rot*; 2d perf. *σέσηπε* B 135: *is rotten*.
- σήν** X 257, *σῆς* Z 465, *σῆσι* A 297, see *σός*.
- Σθενέλαος** (σθένος + λαός): *Sthenela'us*, son of Cap'aneus, charioteer of Diome'des II 586.
- σθένος**, -eos, τό: *strength, might* B 451.
- στίγαλοις**, -εσσα, -εν: *bright, shining* P 479.
- σιγή**, ἡ, only in dat. *σιγῇ*: *in silence* Γ 8.
- σιδήρειος**, -η, -ον P 424 and *σιδήρεος*, -η, -ον X 357 (*σίδηρος*): *of iron* P 424.
- σίδηρος**, ό: *iron* Z 48.
- Σιδονίην** -θεν (*σίδον*, *Σιδών* + -θεν): *from Sidon* Z 291.
- Σιδόνιοι**, -ων (*Σιδών*): *Sidonians, of Sidon* Z 290.
- Σιμόεις**, -εντος: *Sim'ois*, a river tributary to the Scamander in Troyland Z 4.
- σίντομαι** (*σίνος*), *σίνεται* Ω 45: *harm*.
- σίντης** (*σίνος*, *σίντομαι*), adj.: *ravenous, robber* II 353.
- Σίντιες** (*σίνος*, *σίντομαι*): *Sin'ties, Sin'tians*, aboriginal inhabitants of Lem'nos A 594.
- Σίπυλος**, ό: *Sipylius*, a mountain of Asia Minor near Magnesia on the Hermus Ω 615.
- Σίσυφος** (σοφός?): *Sisy'phus*, son of Ae'olus Z 153.
- σίτος**, ό: *food* Ω 129, *bread* Ω 625.
- σιωπάω** (*σιωπή*), inf. *σιωπᾶν* B 280: *keep silence*.
- σιωπή**, ἡ, only in dat. *σιωπῇ*: *in silence, silently* Γ 95.
- σκαίως**, -ή, -όν (*σκαίφος*, *scævus*): lit. *left*; then the fem. as a subst.: *left hand*; *σκαίῃ*: *with the left hand* A 501; *in the left hand* II 734; **Σκαίαι** (πύλαι): the Sca'e'an, i.e. western (left as one faces the north) gate of Troy Γ 145.
- Σκαμάνδριος**, (1) a possess. adj.: *of Scaman'der* B 465; (2) *Asty'anax* Z 402.
- Σκάμανδρος**: *Scamander*, a river of Troyland rising on Mt. Ida X 148.
- σκειδάννυμι** (*σκίδνυμι*, *scindo*), aor. *'σκέδα-σεν* P 649: *scatter*.
- σκέλος**, -eos, τό (*σκολιός*, *σκόληξ*, *worm*): *thigh* II 314.
- σκέπτομαι** (*σκοπός*, *con-spic-io*), imper. *σκέπτεο* P 652, imperf. *σκέπτετ(ο)* II 361: *look forth, watch*.
- σκήπ-άνιον**, τό (*σκήπτω*, *σκήπτρον*, "shaft"): *staff* Ω 247.
- σκήπτρό-οχος**, -ον (*ἔχω*): lit. *scepter-holding*, i.e. *scepter-bearing, reigning, sceptered* A 279.
- σκήπτρον**, τό (*σκήπτω*, *scapus*, *scipio*, "shaft"): *scepter, staff* A 15, a symbol of authority, office, or dignity, borne by kings, priests, seers, judges, and heralds, hence in A 28 = *thy priestly dignity*.
- σκιδ-ναμαι** (*scindo*), imperf. *ἔσκιδναντο* A 487, *'σκιδναθ'* II 375, *ἔσκιδναντ'* Ω 2: *scatter*.
- σκιόεις**, -εσσα, -εν (*σκιή*): *casting (long) shadows* A 157.

σκολιός, -ή, -όν (σκέλος): *crooked* Π 387.
σκόλοψ, -οπος, ὁ, dat. plur. σκολόπεςσι Σ 177: *stakes, palisade.*

σκόπελος, ὁ (σκέπτομαι, σκοπός, *scorpus*): a high, jutting *rock, cliff* Β 396.

σκοπή, ἡ (σκέπτομαι): *watch place, lookout place*; παρὰ σκοπὴν: *past the watch place* Χ 145: σκοπία: *peaks* Π 299.

σκοπός, ὁ (σκέπτομαι): *sentinel, spy* Β 792, *watcher* Ω 799.

σκότιος, -η, -ον (σκότος): *in secret, clandestinely*, i.e. the mother was unwedded Ζ 24.

σκότος, ὁ: *darkness* Ζ 11.

σκυδμάλνω (σκύζομαι), inf. σκυδμαινέμεν(αι) Ω 592: *be vexed with.*

σκύζομαι, inf. σκύζεσθαι Ω 113: *be displeased at.*

σμαραγέω, σμαραγεῖ Β 210: *crash, thunder* Β 210, *resound* Β 463.

σμερδ-αλέος, -η, -ον (σμερνός, *mordeo*, "smart"): *terrible* Β 309, neuter sing. σμερδαλέον Β 334, and plur. σμερδαλέα Π 785 as adv.: *terribly, wondrously.*

σμερνός, -ή, -όν, neuter as adv.: *terribly* Ο 687.

σμίκρος, -ή, -όν (μικρός): *small* Π 757.

Σμινθεύς (ΣΜΙ, gnaw): *Smin'theus, Smin'thian*, epithet of Apollo, the destroyer of field mice (σμίνθοι) Α 39.

σμήχω ("smoke"), opt. σμήχοιτο Χ 411: *burn.*

σμέδιξ, -γγος, ἡ: *weal, wale, welt* Β 267.

σοί Α 89, see σύ and D. 112, 2.

Σόλυμοι, οἱ: *Sol'ymoi*, a people in Lycia Ζ 184.

σοῖς Β 164, σοῖσι Α 42, see σός.

σός, σή, σών (stem τεφε, τεφε-, σύ, τήνη): *thy* Α 42.

σάρτα, τά: *ropes, tackling* Β 135.

σπάω: *draw*; mid. aor. part. σπασάμενος Π 473: *draw for himself = draw his.*

σπείσας Π 253, σπείσας Ζ 259, σπείσον Ω 287, see σπένδω.

σπένδω (σπονδή), iterat. imperf. 'σπένδεσκε Π 227, aor. subj. σπείσας Ζ 259, imper. σπείσον Ω 287, part. σπείσας Π 253: *pour a drink offering, make libation.*

σπέος, τό: *cave, grotto* Ω 83.

Σπερχεύς, -οῖο (σπέρχω): *Sperche'us*, a river of northern Greece Π 174.

σπέρχω: *make haste*; mid. part. σπερχόμενος Ω 322, σπερχομένοιο Ω 248: *in his haste.*

σπείδω (σπουδή, cp. *studeo*), part. σπενδόντεςσιν Π 745: *strive*; aor. imper. σπένσατε Ω 253: *hasten.*

σπλάγχνα, τά (cp. σπλήν, "spleen"): *entrails* Α 464, *vitals* Β 426.

σπονδαί, αἱ (σπένδω): *drink offerings, libations* Β 341.

σπουδή, ἡ (σπείδω), dat. σπουδῇ: *with difficulty* Β 99.

στα-θμός, ὁ (ίστημι): *farm yard, standing* Β 470; plur. *cattle pens* Π 752.

σταίησαν Π 733, στάν Π 601, στάντες Π 490, στάντων Γ 210, στάομεν Χ 231,

στάς Π 231, 'στάσκεν Γ 217, see ίστημι.

στα-τός, -ή, -όν (ΣΤΑ, ίστημι, *stabulum*): *stalled* Ζ 506.

σταυρός, ὁ: *stake*; plur.: *palisades* Ω 453.

στέρα, ἡ (στερεός): *stern, cutwater* Α 482.

στείχω (στιχάω, στιξέ), part. στείχοντες Β 287; aor. έστιχον Π 258: *march, be on the march, march forward.*

στέλλω: *arrange, send*; mid. aor. 'στέλλαντο Α 433: *strike, take in, furl* (sails).

στέμμα, -ατος, τό (στέφω): *fillet, chaplet* Α 14, *priestly insignia* Α 28.

στεναχίζω (στένω, στόνος, στενάχω), mid. imperf. έστεναχίζετο Β 95: *echo, resound, groan.*

στενάχω (στένω, στόνος, στοναχή) Ω 639,

στενάχουσι Π 391, part. στενάχων A 364, στενάχοντα Ω 123; mid. imperf. ἐστενάχοντο Π 393: *groan, moan* A 364, *mourn* Ω 639, *roar* Π 391, *make moan* Ω 722; ἐπὶ δ' ἐστενάχοντο: *joined their moan* Ω 746; ἀδινὰ στενάχοντα: *making grievous moan* Ω 123.

στένω, imperf. ἔστενε Σ 33: *groan*.

στερεός, -ή, -όν: *stiff, hard, firm, tough* (of ox hides) P 493.

στέρνον, τό (σπορέννυμ, *spread*): *breast, chest* B 479.

στεροπ-ηγερῆτης (στεροπή + ἀγελῶ), Aeolic voc. στεροπηγερῆτα Π 298: *gatherer of the lightning*.

στεύμαι, στεύται Γ 83: *boast, promise, threaten, declare*.

στέφω (στέμμα, στέφανος, *stipare*), imperf. ἔστεφε Σ 205: *set a crown on*.

στή A 197, στήθι X 222, see ἴστημι.

στήθος, -eos, τό (ἴστημι): *breast, chest* A 83; plur.: *breast, chest*, because of the two teats B 142; κατὰ στήθος: *on the breast* P 606; περὶ στήθεσσι: *about his breast* Π 841; ἀμφὶ στήθεσφι: *about the breast* B 388; διὰ στήθεσφι: *through (my) breast* X 284.

στήλη, ἡ: *pillar* Π 457.

στήμεναι X 253, see ἴστημι.

στηρίζω, pass. plur. ἐστήρικτο Π 111: *was heaped*.

στήσαι X 443, ἴστησαν Ω 350, ἴστησαντ(ο) A 480, στήσας Ω 232, στήσασθαι Z 528, ἴστησεν Π 199, στήσων Z 433, στήσωσ(ι) X 350, ἴστητην A 332, στήτ(ε) Z 80, see ἴστημι.

στιβ-αρός, -ή, -όν (στέλω, *tread*): *sturdy, strong, mighty, stalwart* Γ 335.

στύβω, part. στίλβων Γ 392: *radiant, glistening*.

στιξ, στιχός, ἡ (στέλω, στιχάω): *rank* Π 173; usually plur.: *ranks* Γ 113; κατὰ στιχάς: *along (through) the ranks* Π 820, *in ranks* Γ 326.

στιχάω (στέλω, στιξ), στιχάει O 635; mid. imperf. ἐστιχάοντο B 92: *march, stride* Γ 266; ὁμοῦ στιχάει: *paces along with* O 635.

στόμα, -ατος, τό: *mouth* X 452, *face* Z 43, *lips* B 250; ἀνὰ στόμα: *to my mouth* X 452.

στόμαχος, ὁ (στόμα): *properly orifice, then throat* Γ 292.

στοναχή, ἡ (στένω, στόνος, *a sighing*): *moan, groan, wailing* B 39.

στονόεις, -εσσα, -εν (στένω, στόνος): *mournful* Ω 721.

σπορέννυμ (skerno, "strew"), aor. ἐστέρησαν Ω 648, inf. σπορέσαι Ω 645: *spread*.

σπορέσαι Ω 645, see σπορέννυμ.

στρατόμαι (στρατός), imperf. ἐστράτοντο Γ 187: *were encamped*.

στρατός, ὁ (σπορέννυμ): *camp, encampment* A 10, *army* (in camp), *host* A 229: κατὰ στρατόν: *throughout the camp* A 318, *through the host* Z 104; ἀνὰ στρατόν: *throughout the camp* O 657; μετὰ στρατῷ: *amid the host* X 49.

στρεφε-δίνεω (στρέφω + δίνω), pass. aor. ἴστρεφεδίνηθεν Π 792: *were dazed*.

στρέφω (ΣΤΡΕΦ), imperf. ἔστρεφε P 699: *turn, wheel* (one's horses) P 699; mid. imperf. ἴστρεφετ(ο) Ω 5; fut. inf. στρέψεσθ(αι) Z 516; pass. aor. part. στρεφθῆς O 645, στρεφθέντος Π 308: *turn oneself* Π 308, *turn back* O 645, *turn about* Π 598.

στρουθός, -οῖο, ἡ: *bird, sparrow* B 311.

στροφάλιγξ, -γγος, ἡ (στρέφω + ?): *whirl* (of dust) Π 775.

στυγρός, -ή, -όν (στυγέω, Στύξ): *hateful, accursed* B 385, *loathly* Π 607, *bitter* X 483; adv. στυγρῶς: *wretchedly, to (my) hurt* Π 723.

στυγέω (Στύξ), subj. στυγέη A 186: *have dread to, abhor to*.

στυφέλλω aor. ἐστυφέλιξε X 496, ἔσττυ-

φέλιξαν Π 774, inf. στυφελίξαι A 581: *strike, smile, shake* Π 774, *chase, hurl, dash, thrust from* A 581.

σὺ A 76, *τὴν* Z 262 (stem, *τεφ-ε, τφ-ε*), gen. *σεῖο* Γ 137, *σεῖ(ο)* Γ 206, *σεο* A 396, *σε(ο)* B 27, *σέθεν* A 180; dat. *σοί* A 89, *σ'* A 170, *τοι* A 28, *τεῖν* X 513; acc. *σέ* A 26, *σ'* A 173: *thou*; dual, acc. *σφῶι* A 336, dat. *σφῶιν* A 257: *ye two*; see D. 112, 2; 113, 114.

συγ-χέω: *disturb, trouble*; *mid.* 2d aor. *σύγχυτ(ο)* Π 471: *were confused, were entangled*; *σύν* . . . 'χύτο Ω 358: *were confounded*.

σύγχυτ' Π 471, see *συγχέω*.
σὺλάω (σὸλη, *right of reprisal*), imperf. *ἐσὺλά* Z 28; fut. *συλήσετε* Z 71; aor. subj. *συλήσω* X 258, *συλήσωσι* Π 500: *strip, strip of, despoil*.

σὺλεύω (σὺλᾶω), inf. *συλευεῖν* Ω 436: *defraud*.

συμ-βάλλω, 2d aor. *σύβαλον* Π 565, imper. *συμβάλετ(ε)* Γ 70, inf. *συμβλημεναι* Φ 578; *mid.* 2d aor. *ξύμβληντο* Ω 709: *bring together, cause to fight* Γ 70, *join battle* Π 565; *meet, grapple with* Φ 578.

συμβλημεναι Φ 578, see *συμβάλλω*.

σὺμ-παντες, -ων: *all, all without exception* A 90.

συμ-φράδμων, -ονος, ὁ (φράζω): *fellow-counselors* B 372.

συμ-φράζομαι, aor. *συμφράσσατο* A 537: *had devised counsel, had concocted plans* A 540.

σύν A 170, *ξύν* Z 372 (*cum*): *with* A 170, *along with* A 307, *with the help of* Γ 439, *in (on board of) a ship* B 293; *σύν* *τεύχεσι*: *in one's armor* Z 103.

σὺν Π 823, see *σὺς*.

συν-αείρω, *mid.* part. *συναειρόμενοι* Ω 802: *gather themselves together*.

συν-άγω, aor. *σύναγον* Γ 269: *gathered together* Γ 269, *joined (battle)* Π 764.

(1) συν-αείρω, *mid.* aor. subj. *συναειρεται*

O 680: *couple (harness) together, hitch together*.

(2) συν-αείρω, aor. *σύν* . . . *ἤειραν* Ω 590: *helped to lift*.

συν-αίρῳ, 2d aor. *σύνειλεν*: *drove together* Π 740.

συνέδραμον Π 335, see *συντρέχω*.

σύν-εμι (εἰμι), imperf. dual *σύνιτην* Z 120, Π 476: *met*.

σύνειλεν Π 740, see *συναίρῳ*.

συν-έχω, perf. part. *συνοκωχότε* B 218: *drawn together, arched down upon*.

συν-ημοσύνη, ἡ (ἡμι), plur.: *covenants, compacts* X 261.

σύνθεο A 76, see *συντίθημι*.

συν-θεσῆαι, αἱ (τίθημι): *covenants* B 339.

συνίτην Π 476, see *σύνεμι*.

συνοκωχότε B 218, see *συνέχω*.

συν-ορίνω (δρῦμι), aor. subj. *σύν* . . . *ορίνης* Ω 467: *move (stir) his mind*.

συν-ταράσσω (ταραχή), aor. subj. *σύν* . . . *ταράξῃ* A 579: *confuse, throw into confusion*.

συν-τίθημι, *mid.* aor. imper. *σύνθεο* A 76: *lit. put it together for thyself, i.e. consider with thyself, hence give heed to, lay to heart* Z 334.

συν-τρέχω, aor. *συνέδραμον* Π 335: *lit. ran together, i.e. encountered each other*.

σὺς, σὺός, ὁ, ἡ (ὕς, *sus*, "sow"), acc. *σύν* Π 823: *boar, wild boar*.

σφ' Γ 300, see [σφέις] and D. 112, 3; 120.

σφάξω, aor. *ἔσφαξαν* A 459, 'σφάξ' Ω 622: *slaughter, slay*.

'σφάξ' Ω 622, see *σφάξω*.

σφάς B 366, σφας B 96, acc. plur. of *φέω*, see D. 112, 3, and [σφέις].

σφειδ-ανόν (σφδρός, *violent*), neuter adj. as adv.: *fiercely* Π 372.

[σφέις], plural of *φέω*, the pronoun of the third person D. 112, 3, acc. *σφάς* B 366, *σφας* B 96, dat. *σφίσιν* A 368, *σφισιν* O 594, *σφι* O 669, *σφιν* A 73,

σφ' Γ 300; dual dat. σφῶιν A 338, acc. σφῶε A 8, σφῶ(ε) P 531: *them, them themselves.*

σφέτερος, -η, -ον, reflexive possess. pron. of the 3d pers.: *their, their own* Σ 210.

σφήξ, σφηκός, ὅ, dat. plur. σφήκεσσιν Π 259: *wasp.*

σφι O 669, σφιν A 73, σφίσιν A 368, σφισιν O 594, see [σφεῖς] and D. 112, 3.

σφός, σφή, σφόν gen. σφοῦ A 534, σφῆς Π 18; dat. σφοῖσ' Σ 231, reflexive possess. pron. of the 3d pers.: *their own, their.*

σφυρόν, τό: *ankle joint* X 397; plur.: *ankles* Z 117.

σφῶε A 8, σφῶ(ε) P 531, acc. dual of φείω, see [σφεῖς] and D. 112, 3: *the two, the twain.*

σφῶι A 336, acc. dual of σύ, see D. 112, 2. σφῶιν A 257, dat. dual of σύ, see D. 112, 2.

σφῶιν A 338, dat. dual of φείω, see [σφεῖς], and D. 112, 3.

σφῶϊτερον A 216, possess. pron. dual of σφῶι: *of you twain.*

σχεδόν (ἐχω, σchein, + -θεν): lit. *from near at hand, near* Π 800.

σχεδόν (ἐχω, σchein), adv.: *near, nigh, anigh* Γ 15, *hard by* O 737, *nigh at hand* P 600, *at close quarters* Π 828; *ὅτε σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες*: *when they had come nigh in onset on one another* X 248.

'σχέθε A 219, 'σχεθον Π 506, σχέθε X 416, σchein(αι) Π 520, see ἐχω.

σχήλιος, -η, -ον (possibly from ἐχω, σchein): lit. *able to hold out*; *stubborn, self-willed, rash* Γ 414, *relentless, harsh, cruel* B 112, *hard-hearted, hard of heart* Π 203, *merciless* X 41, *foolhardy* Σ 13.

σχήσεσθαι P 503, σχήσεσθ' P 639, σχήσω Ω 670, see ἐχω.

σχίζη, ἡ (σχίζω), dat. plur. σχιζήσ': *on split wood, on jagots* A 462.

σχόλια(ο) B 98, see ἐχω.

σῶμα, -ατος, τό: *dead body, carcase* Γ 23.

T

T = Iliad xix.

τ' A 20 is for τε.

τά is the neuter nom. plur. (A 107, 125), and the neuter acc. plur. (A 318, 368), of the demonstr. pronoun δ δε, ἡ, τό D. 126; the neuter nom. plur. (Π 139, Ω 119), and the neuter acc. plur. (Z 314, X 341) of the relative pronoun δ δε, ἡ, D. 133.

ταί Γ 5, 7 is the fem. nom. plur. of the demonstr. pronoun δ δε, ἡ, τό D. 126.

τάδε is the neuter nom. plur. (B 252) and the neuter acc. plur. (A 257) of δ δε, ἡ δε, τό δε.

τάλαντον, τό (τληναι), plur. only: *scales, balances* Π 658, X 209, *talents (money)* Ω 232.

ταλα-ύρινος (τληναι + ῥίνος, skin = ταλα-φρινός): lit. *enduring the ox-hide shield* i.e. *sturdy, stubborn* X 267.

Ταλθύβιος (θάλλω, θαλέω + βίη or βλος): *Talthybius*, a herald of Agamemnon A 320.

τάλλα A 465, crasis D. 30 for τὰ ἄλλα.

'τάμε Γ 292, ταμένεν Π 761, τάμη P 522, τάμητε Γ 252, see τάνω.

ταμή, ἡ (τάνω, cut): lit. *she who slices the bread*, i.e. *house dame, housekeeper* Z 381, Ω 302.

τάνω, subj. τάνη Γ 105, imperf. 'τάνη Γ 273; 2d aor. 'τάμε Γ 292, 'τάνον Z 194, subj. τάνη P 522, τάνωμεν Γ 94, τάνητε Γ 252, inf. ταμένεν Π 761, part. τανών Ω 409, τανόντες B 124: *cut* Γ 273, *cleave* P 522, X 328, *sunder* Σ 177, *hew* Π 761, *slaughter* (lit. *cut the throat*) B 124, *ratify, conclude* Γ 73, 94, see note on B 124, *pledge* Γ 252, *mete* Z 194.

ἑτάμον Z 194, ταμόντες B 124, ταμών Ω 409, τάμωμεν Π 761, see τάμνω.
 ταναΐκης, -ες (τείνω, τανύω, stretch + ἀκή): keen-edged Ω 754.
 ταναός, -όν (τείνω, τανύω, stretch): long Π 589.
 ταν-ηλεγής, -ές: long-lamented, bringing long grief, dreary X 210.
 τανυ-ήκης, -ες (τανύω + ἀκή): long-edged Π 473, thin-pointed Π 768.
 τανύ-πέπλος, -ον (τανύω, stretch + πέπλος): lit. with stretched (straight) robes, i.e. with long flowing garments, long-robed Γ 228.
 τανύ-φλοιος, -ον (τανύω, stretch + φλοιός, bark): lit. with stretched bark, i.e. smooth-barked, thin-barked Π 767.
 τανύω (τείνω), aor. ἐτάνωσσε Π 662, ἑτάνωσε Π 567, ἐτάνωσαν A 486, subj. τανύσση P 547; pass. imperf. ἑτανόντο Π 375, aor. ἐτάνωσθεν Π 475, part. τανυσθéis Π 485: stretch, put in place A 486, make Π 662, stretch forth P 547; pass. strain Π 375, 475; τανυσθéis: fallen Σ 26, stretched at full length Π 485.
 ἑτανύσει Π 567, τανυσθéis Π 485, τανύσση P 547, see τανύω.
 τάπης, -ητος, δ, plur.: carpets Π 224, coverlets, rugs Ω 230; οὐλῶν ταπήτων: woollen rugs Π 224.
 τάρασσω (ταραχή, ταραχ-ζω), aor. subj. τάρᾳξ B 579: confuse, disturb, throw into confusion; 2d plup. ἑτερήχει B 95: was in uproar (confusion, commotion, disorder).
 ταρβέω (τάρβος, fear), ταρβέει Φ 575, imper. τάρβει Ω 171, aor. ἑάρβησεν B 268, opt. ταρβήσειεν P 586, part. ταρβήσας Z 469, ταρβήσαντε A 331: fear P 586, Ω 171, be in dread at Z 469, be amazed B 268, have awe (dread), be embarrassed (confused), be struck with awe A 331.

τάρβος, τό: fear Ω 152.
 ταρπήμεναι Ω 3, ἑάρπησαν Ω 633, ταρπόμεθα Ω 636, see τέρω.
 τάρφος, τό (τρέφω): fold, thicket O 606.
 ταρφύς, -εία, -ύ (τρέφω), neuter plur. ταρφέα as adv.: ever afresh, hard at hand X 142.
 ταρχύνω, fut. ταρχύσουσι Π 456: bury.
 τάς, acc. plur. fem. of the demonstr. pron. δ δς, ἡ, τό Ω 606; also used as the relative pron. Z 290, see D. 133.
 ταῦθ' A 193, see οὗτος.
 ταύρειος, -η, -ον (ταῦρος, ox, bull): of bull's hide Π 360.
 ταῦρος, δ (taurus): bull A 41.
 ταῦτα, neuter nom. plur. (A 523) and neuter acc. plur. (A 140) of οὗτος, cogn. acc. as adv.: thus Γ 399.
 ταῦτης Z 211, see οὗτος.
 τάφος, δ (θάπτω): funeral; τελέσαι τάφον: accomplish the funeral, perform the burial Ω 660.
 τάφρος, ἡ (θάπτω): trench, ditch, foss Π 369.
 τᾶφών (τέθηπα, τάφος(τό)), 2d aor. part.: amazed Ω 360, in amaze Π 806.
 τάχα (ταχύς), adv. of ταχύς: quickly, speedily, presently, soon A 205, forthwith Z 52. Compar. adv. θᾶσσον: the more quickly, the speedier B 440, speedily, with speed Π 129, P 654, anon Z 143. Superl. adv. τάχιστα: speedily, with all speed Γ 102, P 640.
 ταχύ-πῶλος, -ον (ταχύς + πῶλος, "foal"): fleet-horsed Ω 295.
 ταχύς, -εία, -ύ: swift, fleet Γ 26. Comparative adv. θᾶσσον B 440, see τάχα. Superlative adv. τάχιστα Γ 102, see τάχα.
 τᾶων Π 833, fem. gen. plur. of δς δ, ἡ, τό. τέ' for τέα Z 490, see τέος.
 τέ' for τεο B 390, gen. sing. of indef. pron. (enclitic), see D. 131, a.
 τε, coördinating enclitic conjunction: and

A 5, also (unemphatic A 218), τε . . . τε A 13, τ' . . . τ' Γ 2: both . . . and; τε καί A 17, τε . . . καί A 7: both . . . and; τε . . . τε . . . τε B 58; τε . . . καί . . . ἥδ' Γ 140: both . . . and . . . and (see D. 233, 2). τε is also an intensifying enclitic particle, for which see D. 238, 2, a-c.

τέγεος, -ον (τέγος, roof): roofed Z 248.

τέθναθι X 365, τεθναίη Γ 102, τεθναίης Z 164, τεθνάμενοι Ω 225, τεθναῖσι X 52, τέθνηκε Σ 12, τεθνηότα Ω 20, τεθνηότος P 435, τεθνηῶτα Z 464, τεθνηώτας Z 71, τεθνηώτος Σ 173, τεθνηώτων Π 16, see θνήσκω.

τέιν X 513, dat. sing. of σύ, see D. 112, 2. τείνω (tendo, teneo, "thin"), subj. τεινῇ Π 365; aor. 'τείνει Γ 261; pass. plup. 'τέτατο Γ 372: stretch, spread forth Π 365; 'τέτατο: was stretched, i.e. ran Γ 372, hung X 307.

τείρω (tero), τείρουσι Z 255, imperf. 'τείρει Π 510; pass. τείρεθ' P 745, inf. τείρεσθαι Z 387, part. τειρόμενοι Z 85, τειρομένωι P 703, imperf. έτείρετο X 242: act. entreat evilly Ω 489, rub, gall, vex, distress Π 510, press, harass Z 255; pass.: be hard pressed Z 387, be spent P 745; τειρόμενοι: tired, weary, wearied, outworn Z 85; έτείρετο X 242: was sore.

τείχος, -εος, τό: wall Z 327; τείχεος ύπέκ: out from under cover of the wall X 146; τείχος ύπο: along under the wall X 144. 'τέκε A 36, 'τέκεθ' Z 154, τεκέμεν Ω 608, τεκέσθαι X 481, 'τέκετο X 48, see τικτω.

τεκμαίρομαι (τέκμωρ), aor. 'τεκμηραντο Z 349: lit. fix as a τέκμωρ, goal, sign, token, i.e. decree, ordain (as a final decision), devise Z 349.

τέκμωρ, τό: fixed (sure) sign, token (as a solemn confirmation), i.e. pledge A 526, remedy Π 472.

τέκνον, τό (τίκτω, τέκος): child A 362, son A 202, Z 254; plur. children B 136, nestlings B 311.

'τεκόμσθα X 53, 'τέκον A 418, τεκοῦσα B 414, see τικτω.

τέκος, -εος, τό (τίκτω): child, daughter A 202, young Π 265.

τέκτων, -ονος, ό: carpenters Z 315, shipwrights Π 483.

τελαμών, -ώνος, ό (τλῆναι, tolle): strap, baldrick B 388.

Τελαμωνιάδης, -αο (τλῆναι, tolle): son of Tel'amon, A'jax Σ 193.

Τελαμώνιος (τλῆναι), adj.: Telamon'ian, son of Tel'amon Z 5.

τέλειος, -ον (τέλος, τελεσος): unblemished, without blemish A 66, Ω 34.

τελειότατος, superl. of τέλειος; αιετόν τελειότατον πετεινών Ω 315: surest omen, bringing surest fulfilment.

τελέω (τέλος, τελεσ-τω; an older form of τελέω), imperf. έτέλειον O 593; pass. έτελεετο A 5; accomplish, fulfil, bring to accomplishment (fulfilment), bring to pass.

τελευτή, ή (τέλος): end Π 787.

τελέω (τέλος, τελεσ-τω), aor. έτέλεσας A 108, subj. τελέσσω A 523, τελέσση A 82, τελέσωσι Σ 8, inf. τελέσαι X 366; pass. τελείται B 330, fut. inf. τελέεσθαι A 204; perf. part. τετελεσμένος A 388, τετελεσμένος A 212: bring to pass A 82, accomplish, fulfil A 204, 212, 523, perform Ω 660.

τελής, -εσσα, -εν (τέλος): unblemished, perfect, without spot or blemish A 315, bringing fulfilment, sure B 306.

τέλλω in tmesis with επί A 25, 326, 379, see επιτέλλω.

τέλος, τό: end B 122, object Γ 291.

TEM (find), 2d aor. έτετμεν Z 515, 'τέτμεν Z 374: come upon, find, overtake.

τέμενος, τό (τάμνω, cut, templum): lit.

land cut off from other land, a surveyed property, hence domain, demesne Z 194.

Τένεδος, οἰο: *Ten'edos*, an island off the western coast of the Troad A 38.

τένον, -οντος, ὁ (τείνω, stretch): tendon, sinew II 587, X 396.

τέο B 225, Ω 106, 128, see τῆς, and D. 131, a.

τέος, -ή, -όν (stem τεφ-ε, τφ-ε): thy A 138, 282, Z 407; τέ (α) αὐτῆς Z 490: thine own.

τέρας, τό: prodigy, portent, omen, sign B 324, Z 183.

τέρην, -εινα, -εν (τεῖνω): tender, soft II 11, round (of tears), Γ 142.

τέρμα, -ατος, τό (terminus), plur.: turning points (in the race course) X 162.

τερμίδεις, -εσσα, -εν (τέρμα): furnished with a rim, rimmed (of the shield) II 803.

τερπι-κέραννος, -ον (τρέπω, twist, whirl, torquere, or τέρω, delight in): either, hurler of the thunderbolt, or whose joy is in the thunder A 419.

τέρπομαι, mid. imperf. 'τέρπετ' A 474; 2d aor. subj. ταρπώμεθα Ω 636; redupl. 2d aor. 'τετάρπετο Ω 513; pass. 2d aor. 'τάρπησαν Ω 633, subj. ταρπόμεν Γ 441, inf. ταρπήμεναι Ω 3: be glad A 474, have joy of Ω 3, take pleasure in Γ 441, satisfy oneself Ω 513, 633.

τερσαίνω (τερο-αν-ω, τέρσομαι), aor. 'τέρσηνε II 529: stanch.

τέρσομαι (τερο-ζομαι), 2d aor. inf. τεροῖναι II 519: be stanch.

τεταγών (redupl. 2d aor. part. of the unused τάγω, seize, tango, "take"): seize A 591.

'τετάρπετο Ω 513, see τέρπομαι.

τέταρτος, -η, -ον (τέσσαρες, quattuor): fourth II 196; τὸ τέταρτον, as adv.: for the fourth time II 786.

τέτατο Γ 372, see τεῖνω.

τετελεσμένος A 388, -μένον A 212, see τελέω.

τέτηκα Γ 176, see τήκω.

τετιγώς (perf. act. part. of τετλήμαι); τετιγότε θυμῷ: with sore heart, with grief at heart P 664, Ω 283.

τετιμένος Ω 533, see τίω.

τέτλαθι A 586, **τέτληκας** A 228, see τλήναι.

'τέτμεν Z 374, 2d aor. of TEM (find), which see.

τετραίνω (redupl. TEP, τεῖρω, tear), aor. 'τέρρηνε X 396: slit.

τετρά-κυκλος: four-wheeled Ω 324.

τετραμμένος P 598, see τρέπω.

τετρα-πλῆ, adv.: fourfold A 128.

τετρά-φαλός, -ον: with four helmet horns (φάλοι) X 315, see note on Γ 362.

τετρα-χθά, adv.: into four pieces Γ 363.

'τέρρηνε X 396, see τετραίνω.

'τερήχει B 95, see παράσσω.

τερτρίωτας B 314, see τρίω.

τέπτιξ, -ίγος, ὁ (dat. plur. τεπτίγεσσι Γ 151): locust, tree locust, cica'da.

τετυγμένον Z 243, **τέτυκται** Γ 101, 'τετύκοντο A 467, see τέχω.

τεῦ Σ 192, gen. sing. of the interrog. pron. τίς, see D. 131, a: whose.

τευ B 388, gen. sing. of indef. pron. τις (enclitic), see D. 131, a: many a one.

Τευθρανίδης: son of Teuth'ranus, Axlus, Z 13.

Τεύκρος: Teu'cer, son of Tel'amón, brother of Ajax Z 31.

τεύεσθαι II 609, see τυγχάνω.

τεύχος, τό (τεύχω), only in plur.: armor, arms Γ 195; σὺν τεύχεσι: in full armor, Γ 29; ἐπὶ τεύχεα: to arms, i.e. to get (fetch) their arms B 808.

τεύχω (cp. τέκ-των, τέχο), τεύχει A 110, part. τεύχων B 101; imperf. 'τεύχε A 4; aor. ἔτευξε Z 314, 'τεύξαν Φ 538: make B 101, give to be, cause to be A 4, bring A 110, build Z 314; mid. redupl.

2d aor. *τετύκοντο* A 467, B 430: *made ready for themselves, made ready their*; pass. perf. *τέτυκται* Γ 101: *is wrought* P 690, *is prepared* Γ 101, *is set* X 30, *is* Π 589, Ω 317, *is (are) done* X 450; *τῷ τέτυκται*: *he has* X 420; *ἔργα τέτυκται*: *there is matter (need)* Ω 354, *τέτυξαι*: *thou art* Π 622, part. *τετυγμένον*: *adorned* Z 243, *fair-fashioned* Π 225, *τετυγμένα*: *wrought* X 511; plup. *ἐτέτυκτο* Z 7: *was* O 643, Π 605; aor. *ἐτύχθη*: *had been accomplished* B 155, *had happened, had been brought to pass* B 320, *was set* O 696, *was* Π 296.

τέφρη, ἡ: *ashes* Σ 25.

τέχνη, ἡ (τεύχω): *skill* Γ 61.

τεφ Π 227, dat. sing. of the indef. pron. *τις* (enclitic, but written *τέφ* after *οὔτε*).

τῇ (τείνω, old imper. for *τῇθι* or *τάθι*): *lo now! there!* Ω 287.

τῇ Γ 389, 395, dat. sing. fem. of demonstr. pron. *ὅς, ὃ, ἡ, τό*: *her, to her*, see D. 126; also as relative pron. Ω 343: *whom, to whom*, see D. 133.

τῇ, adv., old dative; (1) **demonstrative**: lit. *by this way, i.e. here, there* X 326, *thereby* X 157, *thither* Z 435, *thereon* O 647; (2) **relative**: lit. *by which way, i.e. by which, whereby* Z 393, *where* Ω 472; *τῇ περ*: *just where* Φ 554.

τῇδε, adv. see *τῇ*: *here* P 512, *thus, so, τῇδε εἴη*: *so be it* Ω 139.

τῇδεα, τά: *oysters* Π 747.

τήκα (Τᾶ, τακ), perf. *τέτηκα* Γ 176: *melt away, pine away*.

τῇλε, + gen.: *far from* Π 117.

τῇλε-δαπός, -ῇ, -όν: *far off, remote, distant* X 45.

τῇλεθάω, part. *τῇλεθάουσα* Z 148: *budding, τῇλεθάοντας* X 423: *in their bloom, blooming*.

τῇλε-κλειτός, -ον (κλείω, κλέομαι): *far-famed* Z 111.

Τηλέμαχος (τῇλε + μάχομαι): *Telem'a-*

chus, son of Odysseus and Penelope B 260.

τηλίκος, -ῇ, -ον: *of like years, so old* Ω 487.

τηλόθεν: *from afar* A 270, *afar off* Σ 208.

τηλόθι: *far from* A 30, *afar* Π 233.

τηλόσε: *far from* X 407.

τηλύ-γετος, -ῇ, -ον (disputed etymology; perhaps from a supposed *τῆλος*, *great* + *γίγνομαι*, hence): *grown big, growing big, adolescent; in her girlhood* Γ 175.

τήμος: *then* Ω 789, correlative with *ἤμος*.

τήν A 29, acc. sing. fem. of demonstr. pron. *ὅς, ὃ, ἡ, τό*.

τήν A 72 = *ἡν*, acc. sing. fem. of relative pron. *ὅς, ὃ, ἡ, δ*, see D. 133.

τήος: *meanwhile, for a while* P 727, *for so long* Ω 658.

τί A 362, neuter of interrog. pron. *τίς*: *what? how?* Ω 197, but usually as adv.: *why* A 362.

τι A 301, neuter of indef. pron. *τις* (enclitic): *anything, something* Γ 83, but usually as adv.: *in any wise, in aught*, after negatives: *at all* B 238.

τί B 21, *τίς* Π 146, *τίαν* P 576, see *τίω*.

τίγ: *why, why then* A 365.

τιθῆμι (redupl. ΘΗ, θε), *τίθησι* P 750, *τιθεῖσιν* Π 262, imper. *τίθει* A 509; imperf. *ἐτίθει* A 441; fut. *θήσεις* Π 90, *θήσεται* Ω 57, *θήσουσ(ι)* Π 673, inf. *θήσειν* B 39, *θησέμεναι* O 602; aor. *έθηκας* Ω 741, *έθηκεν* A 2, *έθηχ'* X 368, *έθηκε* B 482, *έθηκ'* Π 223, *έθηκαν* Z 300, *έθηκαν* Ω 795, 2d aor. *έθεσαν* A 290, *έθεσαν* A 433, subj. *θήω* Π 83, *θήης* Z 432, *θήομεν* A 143, opt. *θείης* Ω 661, imper. *θές* Z 273, inf. *θεῖναι* Z 92, *θέμεναι* B 285; mid. fut. *θήσονται* Ω 402, 2d aor. *έθετο* Γ 310, imper. *θέσθω* B 382, *θέσθω* O 661: *put, set, place* A 143, 441, *lay* A 433, *fit, bestow, adjust* B 382, *impart (grant) to* A 509, *ordain* O 602, *bring* Z 6, *make*

A 290, *cause, bring on* A 2, *render* B 285.
τῆθη, ἡ (θάομαι, *suckle*): *nurse* Z 389; plur. *nursing-mothers* Z 132.
τίκτω (redupl. TEK, τε-τέκ-ω), imperf. *τίκτε* Z 206, *τίκτε* II 34, *τίκτον* Ω 497; 2d aor. *τέκον* A 418, *έτεκες* A 352, *έτεκε* Z 196, *έτεκ'* Z 199, *τέκε* A 36, *τέκομεν* X 485, inf. *τεκέμεν* Ω 608; mid. 2d aor. *τέκετο* X 48, *τέκεθ'* Z 154, *τεκόμεσθα* X 53, inf. *τεκέσθαι* X 481: *beget* (of the father) Z 154, *give birth to, bear* (of the mother) A 36.
τίλλω, part. *τίλλων* X 78; imperf. *τίλλε* X 406, *τίλλεσθην* Ω 711: *tear out, pluck out* X 78, *tore their hair in sorrow, bewailed* Ω 711.
τίμῶ (τίμη, τίμα-ῶ), part. *τιμών* II 460; imperf. *τίμαε* O 612; fut. *τιμήσεις* A 559; aor. *τίμησας* A 454, subj. *τιμήσομεν* II 271, *τιμήσωι* A 175, opt. *τιμήσει(ε)* B 4, imper. *τίμησον* A 505; mid. fut. inf. *τιμήσεσθαι* X 235: *honor, do honor to* A 175, *give honor* O 612, *win honor for* II 271.
τιμή, ἡ (τίω): *honor* A 353, *royal dignity, kingly dignity* A 278, B 197, *payment, recompense, damages, quit money, indemnity, fine* A 159, 510, Γ 286, 459.
τίνα II 692, acc. sing. masc. of interrog. pron. *τίς*.
τινα A 62, *τινά* A 289, acc. sing. masc. or fem. of indef. pron. *τις*.
τινας O 735, acc. plur. masc. of indef. pron. *τις*.
τινάσσω, part. *τινάσσων* X 311; imperf. *τινάσσοτο* O 609; aor. *έτιναξε* Γ 385; pass. aor. *έτιναχθεν* II 348: *shake* Γ 385, *brandish* X 311; *έτιναχθεν* II 348: *were shaken out*.
τίνωμαι (τίω, τίνω), 2d pers. dual *τίνυσθον* Γ 279: *punish*.
τινώ (τίω), inf. *τινέμεν* Γ 289, opt. *τίσειαν* A 42; mid. fut. inf. *τίσεσθαι* Γ 28;

aor. opt. *τίσαιμην* X 20, inf. *τίσασθαι* B 356: act. *pay, pay for* A 42, Γ 289; mid. lit. *pay oneself, i.e. exact pay for, avenge* B 356, *take vengeance on* Γ 351, *get vengeance* Γ 366, *avenge oneself on* Γ 28.
τίπτει Z 254, *τίπτ'* A 202, interrog.: *why* Z 254, *why pray* A 202, *wherefore* Ω 90.
τίς, τί, interrog. pron.: *who* A 8; neuter *τί*: *what* II 31, but usually as adv.: *why* A 414, *to what purpose* X 431.
τις, τι, enclitic indef. pron.: *some* A 62, *some one* A 144, *one* A 88, Γ 12, *any one* A 150, neuter *something* A 511, *anything* A 301; in a collective sense: *each, each one, every one* B 355, 382, *many a one* A 289; οὐ *τις* A 198, μή *τις* B 354: *no one*; neuter *τις* is used chiefly as an adv. and with a negative: *in naught*, A 108, 332, *in no wise, by no means* A 335, 343, *not at all* A 115, 124.
τίσαιμην X 20, *τίσασθαι* B 356, *τίσειαν* A 42, *τίσεσθαι* Γ 28, see *τινω*.
τίσις, -ιος, ἡ (τίνω): *vengeance* X 19.
τίσον A 508, see *τίω*.
τιταίνω (redupl. TEN, *τείνω*, τι-τάν-ῶ), part. *τιταίνων* B 390: *draw*; imperf. *έτίταινε* X 209: *spread, hung*; mid. part. *τιταινόμενος* X 209: *at full speed*.
τιτύσκομαι (redupl. TTK = τι-τύκ-σκομαι), part. *τιτυσκόμενοι* Γ 80: *aim at*.
τίω, imperf. *τίε* II 146, *έτιε* Z 173, *τί'* B 21, Ω 575, *τίεν* P 576; aor. *έτίσας* A 244, *έτίσεν* A 354, subj. *τίσωσιν* A 510, imper. *τίσον* A 508; pass. imperf. *τίετο* II 605; perf. part. *τετιμένος* Ω 533: *honor, do honor to*.
τλαίην P 490, *τλαίη* Ω 565, see *τλήναι*.
τλήηναι (*tolū, tolero*), fut. *τλήσομαι* Γ 306; 2d aor. *έτλην* X 251, *τλήης* X 236, *έτλη* A 534, *έτλητε* Ω 35, *έτλαν* Φ 608, opt. *τλαίη* Ω 565, *τλαίην* P 490, imper. *τλήτε* B 299; perf. *τέτληκας* A 228,

imper. *τέτλαθι* A 586; verbal adj. *τλητόν* Ω 49: *bear, endure* X 136, *dare have the courage (hardihood)* A 228, 534, *be of good heart (courage)* A 586, B 299, *take heart* Ω 35, *abide* P 490, *deign* A 543: *τλητόν*: *enduring, tolerant* Ω 49.

Τλη-πόλεμος (τληναι + πόλεμος): *Tle-polemus*, a Trojan Π 416.

τλῆς X 236, see *τληναι*.

τλητός, -ή, -όν Ω 49, see *τληναι*.

τμήγω (connected with *τάμνω*), 2d aor. pass. *τμήγεν* Π 374: *were scattered*.

τό is the neuter nom. sing. (A 116) or the neuter acc. sing. of the demonstr. pron. *ὁ δς, ἡ, τό*; but it is sometimes used as the relative pron. (P 737), see D. 133.

τό, neuter acc. of the demonstr. pron. is often used as an adv., see D. 137: *therefore, wherefore* Γ 176, O 599.

τόδε A 234, neuter nom. and acc. sing. of *δδε*.

τοί for *σοί*, dat. of *σύ* A 28, see D. 112, 2. *τοί*, nom. plur. masc. of demonstr. pron.

ὁ δς, ἡ, τό: *they* B 52, 151; it is also used as the relative pron.: *who* B 346, Z 493, see D. 133.

τοί, enclitic particle, originally the dat. of *σύ*: *you know, be assured, you must know* B 298, *certainly, surely* B 226, 286; *οὐ τοί*: *surely not* Γ 65.

τοιγάρ: *therefore, then* A 76.

τοιο A 380, gen. sing. masc. of the demonstr. pron. *ὁ δς, ἡ, τό*.

τοίος, -η, -ον: *such* A 262, *even so (such)* Π 164, *so great* Π 22; *τοίος . . . οἷος*: *such . . . as* Ω 375; *τοῖον ἄρ'*: *just such, even such* B 482; neuter *τοῖον* as adv.: *so greatly* X 241.

τοιοῦδε X 420, *τοιγῆδε, τοιόνδε* B 120: *such, such as* X 420, *so goodly, so brave* B 120, 799, *like me* X 420.

τοιούτος, τοιαύτη, τοιούτο: *such* B 372; *τοιαῦτα*: *such things, so* Π 101.

τοῖσ' A 342, *τοῖσι* is the dat. plur. masc. A 58 of the demonstr. pron. *ὁ δς, ἡ, τό*; local dat.: *in their midst, among them* A 58; also as relative pron. Π 157, see D. 133.

τοιχος, ὁ (τείχος): *wall* Π 212.

τοκεύς, -ῆος, ὁ (τίκτω): *he who beget, begetter, parent* Γ 140.

τολυπέω, aor. *τολύπευσε* Ω 7: *achieved*.

τομή, ἡ (τάμνω): *stump* A 235.

τόν, acc. sing. masc. of demonstr. pron. *ὁ δς, ἡ, τό* A 11; also used as a relative pron. Z 402, see D. 133.

τόνδε, acc. sing. masc. of *δδε*: *him yonder, this man yonder* Γ 192.

τόξον, τό, plur. *τόξα*: *bow* (see note on A 45), *arrows* O 709.

τόσα Ω 686, see *τόσσος*.

τοσσάκι: *so oft* X 197.

τόσοι Γ 190, *τόσους* Ω 231, see *τόσσος*.

τοσάσδε, -ήδε, -όνδε: *so great* B 799; *so numerous* B 120.

τόσσος, -η, -ον: *so great, so much* Ω 670, more commonly used in the plur. and neuter sing., *τόσσοι*: *so (as) many, in like number* B 472, Γ 190, *τόσσα*: *as much (many things)* A 213, *so wide (long)* Ω 319; neuter sing. *τόσσον* as adv.: *so greatly* A 64, *so much* Z 335, *so far* Π 592; *τόσσον . . . ὅσον*: *so much . . . as* Z 450; *τόσσον . . . ὅσον*: *as far . . . as* Γ 12.

τότε: *then, at that time* A 92, 100, *now* Z 18; *τότ' αὖτε*: *on that occasion, however* B 221.

τοῦ, gen. sing. masc. and neuter of demonstr. pron. *ὁ δς, ἡ, τό* A 43: *of him, him*; also used as the relative pron. Γ 87, Ω 94, see D. 133.

τοῦνεκα, crasis for *τοῦ ἔνεκα*, see D. 30: *therefore* Γ 405, *for that (this) reason* A 291, *on this (that) account* A 96.

τούς, acc. plur. masc. of the demonstr. pron. *ὁ δς, ἡ, τό* A 191; also used as the

relative pron. Π 150, 547, X 48, Ω 278, see D. 133.

τόφρα: *then, meanwhile* Σ 16; τόφρα . . . δφρα κε A 509: *so long . . . until, till such time . . . as, or simply until, leaving τόφρα untranslated.*

τρά-πεζα, -ης, ἡ (τετρα-, = *quadru-* + πούς, τετρα-πεδ-ja): *table* Ω 476; τραπέζη: *on a table* Ω 625.

τρα-πέζεύς, -ῆος: *about one's table* (of dogs), *fed from one's table, as table dogs* X 69.

τράπετο P 733, see τρέπω.

τραπήμεν Γ 441, see τέρπω.

τράφεν Γ 201, τράφον A 266, see τρέφω.

τρεῖς Ω 454, τρία Z 196 (TPI): *three.*

τρέπω (*torquere*), aor. τρέψεν Π 645, part. τρέψας Φ 603; 2d aor. ἔτραπε Π 657; **mid.** 2d aor. ἔτραπε(ο) A 199, τράπετο P 733, ἐτρέποντο Γ 422; **pass.** perf. part. τετραμμένος P 598: **act.** turn; τρέψας: *turning, giving the direction, i.e. driving* Φ 603; **mid.**: *turn, turn oneself* Γ 422, *turn round* A 199, *turn about* Π 594; ἐτρέπετο: *was changed* P 546, 733; πρόσ τετραμμένος: *turned forward, i.e. kept his face to the foe* P 598.

τρέφω, imperf. ἔτρεφον A 414, τρέφον X 69, ἔτρεφε Z 282; aor. ἔθρεψα Ω 60, ἔθρεψεν Π 329, 2d aor. τράφεν Γ 201, ἔτραφον A 251, τράφον A 266: *rear, foster* A 414; ἔθρεψα: *I bred up* Ω 60; 2d aor. act. is used in the sense of the passive, so τράφεν: *had been reared, i.e. grew up*; ἔτραφον: *were reared.*

τρέχω, 2d. aor. ἔδραμον (ΔPEM, δραμ, δρόμος) Σ 30: *run.*

τρέψας Φ 603, τρέψεν Π 645, see τρέπω.

τρέω, τρέει P 663; aor. ἔτρεσε X 143, ἔτρεσαν P 729: *shrink back* P 603, *shrink from* P 663, *flee* X 143.

τρήμων, -ωνος (τρέω, τρασ-πων): *trembling, timid* (dove) X 140.

τρητός, -ή, -όν (τερω, τετραίνω): *lit. (well-)bored, i.e. richly decorated* Γ 448, *mortised, fretted* Ω 720.

τρίβω, 2d perf. part. τετριγώτας B 314 with the meaning of the pres.: *cheep, twitter; cheeping piteously.*

τρι-πλή, adv.: *threefold* A 128.

τρί-πος, -ποδος, ὁ: *tripod* X 164.

τρίς: *thrice, three times* A 213.

τρίτατος, -η, -ον (τρίτος): *third* A 252.

Τρίτο-γένεια: *Tritogeni'a, water-born or Tritonis-born, an epithet of Athene* X 183.

τρίτος, -η, -ον: *third* Π 193; τὸ τρίτον: *thirdly* Γ 225, Z 186.

τρίχας Γ 273, τρίχες Ω 359, see θρίξ.

τριχθά: *into three pieces* Γ 363.

Τροίη, ἡ (Τρώς): (1) *Troy-land, Troad* B 162, 237; (2) *the capital city of Troy-land = Ilios, Troy* B 141, Z 207.

Τροίη-θεν: *from Troy* Ω 492.

τρομέω (τρέμω, τρόμος), τρομέουσι O 627: *tremble.*

τρόμος, ὁ (τρέμω, tremo): *trembling* Γ 34.

τροπάω (τρέπω, τροπή), imperf. ἐτρέπαον Σ 224; **mid.** imper. τροπάεσθε O 666, inf. τροπάεσθαι Π 95: *turn, turn back; with πάλιν: return.*

τροφέις, -εσσα, -εν (τρέφω): *swollen, swelling* (wave) O 621.

τρόχος, ὁ (τρέχω): *wheel* Z 42.

τρυ-φάλεια (τετρα-, τετρα-, = *quadru-* + φάλος), see note on Γ 362: *lit. helmet, with four φάλαι, with helmet-horns, then any helmet* (as in the case of κυνέη) Γ 372.

Τρωάδες, αἱ (Τρώς, adj. Τρώιος); **dat.** plur. Τρωάδων X 430: *Trojan women* Z 442, X 105.

Τρωαί (Τρώς), **fem. adj.** of Τρώιος: *Trojan women* Z 380, 385.

Τρώες, οἱ (Τρώς) A 256, Τρώων A 152, Τρώεσσι A 408, Τρωσί B 40, Τρώες

B 125, voc. Τρῶες Γ 86: *Trojans, Trojan men, descendants of Tros*.
 Τρωάδες, -ων, αἰ (Τρῶς), as adj. with γυναικας: *Trojan* II 831; as a subst.: *Trojan women* X 514, Ω 215.
 Τρωικός, -ή, -όν (Τρῶς): of (belonging to) *Troy, Trojan* II 369, P 724.
 Τρω-ἰλος (Τρῶς): *Tro'ilus*, son of Priam and Hecabe Ω 257.
 Τρώιος, Τρωίη, Τρώιον (Τρῶς): lit. of (belonging to) *Tros, Trojan*; πόλιν Τρωίην: *city of Tros*, see note on A 129; Τρώιαι: *women of Tros, Trojan women* Γ 384, 411.
 τρωχάω (τρέχω), τρωχάωσι X 163: *run*.
 τρωτός, -ή, -όν (τρώω): *vulnerable, penetrable* Φ 568.
 τρυχάω (τεύχω), fut. τεύξεσθαι II 609; 2d aor. part. τυχών II 623; perf. part. τετυχηκώς P 748: *hit, smite* II 609, 623, *chance* P 748.
 Τυδεΐδης, -ᾱο: *son of Ty'deus, Diome'des*, Z 145.
 Τυδεύς, -έος: *Ty'deus*, son of Oe'neus B 406.
 τύμβος, ὁ (tum̄ba, tumulus, "tomb"): *mound, barrow* B 793.
 τύνη Z 262: *thou*, see D. 112, 2.
 τύπτω, imperf. ἔτυπτε Z 117; aor. part. τύψας X 68; pass. 2d aor. ἐτύπη Ω 421, part. τυπείς II 861: *strike, smite* X 68, *beat against* Z 117; ὅσσα ἐτύπη: *wherewith he was smitten* Ω 421.
 τυτθός, -όν: *little* Z 222, *a little one* X 480; neuter acc. τυτθόν as adv.: *a little* O 728, *by a little* P 609, *only a little* Φ 604, *for a little while, for an instant* II 302, X 494, *by but a little way* O 628, *softly* (of speaking) Ω 170; οὐδὲ τυτθόν: *not even a little, not in the least* A 354.
 τυφλός, -ή, -όν: *blind* Z 139.
 Τυφώεύς, -έος (τύφω, steam): *Typho'eus*, a personification of volcanic fire B 782.
 τύψας X 68, see τύπτω.

τώ, dual of the demonstr. pron. ὁ ὅς, ἡ, τό, nom. A 304, acc. A 330; also used as acc. dual of the relative pron. Γ 238, see D. 133.

τῷ, dat. sing. of demonstr. pron. ὁ ὅς, ἡ, τό, masc. A 55, 250: *him, to him*; neuter Γ 189, X 410: *that, this*.

τῷ, dat. sing. neuter of the demonstr. pron. used as a conjunction (D. 127, a): *therefore* B 354, *in so far* B 296, *wherefore* B 254, *that is the reason why* B 250, *so, then* B 373, *thereon* II 723, *thereof* Z 353; D. 127, a.

τῶν, gen. plur. masc. of the demonstr. pron. ὁ ὅς, ἡ, τό A 198.

τῶς: *so, thus* B 330; τῶς . . . ὥς: *as much . . . as* Γ 415.

Y

Υ = Iliad xx.

ὑβρις, -ως, ἡ: *insolence, impudence* A 203, *despite, insult* A 214.

ὕγρός, -ή, -όν: *wet* A 312, *wet sea* II 341.

ὑδωρ, -ατος, τό (unda): *water* B 307.

υἱός, ὁ, gen. υἱέος Ω 122, υἱος B 230, dat. υἱέι Γ 174, υἱί II 177, acc. υἱά A 21, υἱόν A 505, voc. υἱέ Z 46; plur. υἱέες II 449, υἱες A 162, gen. υἱῶν X 44, dat. υἱόσι Ω 546, acc. υἱέας Ω 205, υἱας A 240: *son*, see D. 97.

ὕλη, ἡ (silva): *forest* B 455, *woodland* O 606, *wood* II 766, Ω 662.

ὑλή-εις, -εσσα, -εν (ὕλη): *wooded* Z 396, *woody* P 748.

ὕμεις B 75, ὕμιν A 260: *you*, see D. 112, 2, and 121.

ὑμμες A 274, ὕμμι A 18, see D. 112, 2, and 115.

ὑπ-άγω, imperf. ὑπαγε II 148, ὑπαγον Ω 279: lit. *led beneath*, i.e. *yoked*.

ὑπάλ (ὑπό), locative (D. 66) of ὑπό: *from under* Γ 217.

ὑπαιθα (ὑπό, ὑπάλ), adv.: *out from under, before* X 141.

ὑπ-ἄισσω, aor. part. ὑπᾶϊσᾶς B 310: *spring from beneath*.

ὑπ-άλυξιν, ἡ (ἀλύσκω): *way of escape* X 270.

ὑπ-αντιῶ (ὑπό + αντι), aor. part. ὑπαντιᾶσᾶς Z 17: *meet the foe*; lit. *place oneself before one for his defense*; πρόσθεν ὑπαντιᾶσας: *standing before him to meet his enemy*.

ὑπ-ασπίδιος, -ον (ὑπό + stem ἀσπίδ, ἀσπίς), neuter as adv.: *beneath*; ὑπασπίδια προβιβάντος: *as he was advancing under cover of his shield* II 609.

ὑπ-ατος, -η, -ον (ὑπέρ or ὑψι, *superior*, *sum-mus*): *lofty* II 787.

ὑπέβρισαν A 406, see ὑπο-δρεῖ(δφι): *feared*.

ὑπεδέξατο Z 136, see ὑποδέχομαι.

ὑπέφεικον II 305, see ὑποφείλω.

ὑπεθερμάνθη II 333, see ὑποθερμαίνω.

ὑπεῖρ Ω 13, see ὑπέρ.

ὑπέριχεν Γ 210, ὑπέριχον B 426, see ὑπερέχω.

ὑπεῖρ-οχος, -ον (ὑπέρ + ἔχω): *eminent, excelling all others* Z 208.

ὑπ-εκ O 628: *out (away) from under* X 146, *from out of* O 700, *forth from* O 628, *out of* P 461, *forth of* Σ 232.

ὑπ-εκ-προ-θέω, part. ὑπεκπροθέοντα Φ 604: lit. *run before and keep out of reach*, i.e. *outrun*.

ὑπ-ακρύφθη O 626, see ὑποκρύπτω.

ὑπ-εκ-φεύγω, 2d aor. ὑπεξέφυγεν X 202, ὑπέκφυγε II 687, opt. ὑπεκφύγοι Z 57: *escape, escape from, avoid*.

ὑπέλυντο II 341, ὑπελύσας A 401, ὑπέλυσε Z 27, see ὑπολύω.

ὑπέμεινε II 814, see ὑπομείνω.

ὑπ-εμνήμυκε X 491: lit. *his head is bowed down*, i.e. *he hangs his head*.

ὑπ-ένερθε, adv. + gen.: *from under, from beneath* B 150; *below, in the underworld* Γ 278.

ὑπεξέφυγεν X 202, see ὑπεκφεύγω.

ὑπέρ, ὑπεῖρ Ω 13 (*super*), preposition.

(a) With gen.: *over, at* B 20, 59, *in behalf of, in the name of* A 444, *concerning* Z 524, *by the memory of* O 660; τῶν ὑπέρ: *for their sake* O 665; (b) with acc. lit. *above, beyond*, then *against* Γ 299.

ὑπερ-βασία, ἡ (βαίνω): *transgression* Γ 107.

Ῥυπερεῖα: *Hyperēia*, a spring in Thessaly Z 457.

ὑπερέχω, imperf. ὑπέριχεν Γ 210, ὑπέριχον B 426; iterat. 2d aor. ὑπερέσχεθε Ω 374: *hold over* B 426, *overtop, tower above* Γ 210, *stretch forth over, protect* Ω 374.

ὑπερ-θε(ν), adv.: *over, above* B 218, *thereon* Ω 797.

ὑπερ-θράσσω, 2d aor. ὑπέρθορον II 380: *leap over*.

ὑπερ-θύμος, -ον: *high-souled (spirited)* Z 111.

ὑπερ-μηνής, -ές (μένος): *mighty* B 116.

ὑπερ-μόρος, -ον, neuter plur. as adv.

ὑπέρομορα B 155: lit. *beyond fate* (ὑπέρ μόνον), i.e. *contrary to (against) the will of fate*.

ὑπερ-οπλή, ἡ, plur.: *acts of violence, insolence, arrogance* A 205.

ὑπερ-πέτομαι, 2d aor. ὑπέπτατο X 275: *flew over*.

ὑπερράγη II 300, see ὑποφρήγγυμι.

ὑπέρ-τερος, -ον: *greater* O 644.

ὑπερ-φίαλος, -ον (φύω): *haughty, overbearing, overweening* Γ 106.

ὑπερ-ψή, ἡ: *palate* X 495.

ὑπερ-φών, τό: *upper chamber* II 184.

ὑπέσταν B 286, see ὑφίσταμαι.

ὑπεστενάχιζε B 781, see ὑποστεναχίζω.

ὑπέσχετο B 112, see ὑπισχομαι.

ὑπέτρσαν O 636, see ὑποτρέω.

ὑπεχάρει X 96, ὑπεχάρησαν Z 107, see ὑποχαρώεω.

ὑπ-ηγήτης ($\bar{\text{A}}\text{N-O}$, *mouth, face*, cp. $\bar{\text{A}}\pi\eta\eta\varsigma$): *getting a beard* Ω 348.

ὑπ-ίσχωμαι ($\xi\chi\omega$), 2d aor. $\bar{\text{U}}\pi\acute{\epsilon}\sigma\chi\epsilon\tau\omicron$ B 112, subj. $\bar{\text{U}}\pi\acute{\delta}\sigma\chi\omega\mu\alpha\iota$ X 114, $\bar{\text{U}}\pi\acute{\delta}\sigma\chi\omega\tau\alpha\iota$ X 350, imper. $\bar{\text{U}}\pi\acute{\delta}\sigma\chi\epsilon\omicron$ A 514, inf. $\bar{\text{U}}\pi\omicron\sigma\chi\acute{\epsilon}\sigma\theta\alpha\iota$ Z 93, 115: *promise, vow*.

ὑπνος, δ ($\sigma\phi\epsilon\pi\nu\omicron\varsigma$, *somnus* for *sophnus*): *sleep* A 610.

Ὕπνος ($\sigma\phi\epsilon\pi\nu\omicron\varsigma$, *sophnus, somnus*): *Hypnos*, the god of sleep II 454.

ὑπνώ ($\bar{\text{U}}\pi\nu\omicron\varsigma$), part. $\bar{\text{U}}\pi\nu\acute{\omega}\nu\tau\alpha\varsigma$ Ω 344: *be asleep, be sleeping* Ω 344.

ὑπό A 486, $\bar{\text{U}}\pi'$ A 501, $\bar{\text{U}}\phi'$ A 242, $\bar{\text{U}}\pi\omicron$ B 268, locative $\bar{\text{U}}\pi\alpha\iota$ Γ 217, (1) adv.: *beneath, underneath* A 486, *below* Γ 34; (2) prep. (a) with gen.: *beneath* B 154, 268, II 347, *below* Γ 372, *beneath and because of, because of, by reason of* B 334, *by* Γ 61, 436, *at the hands of* A 242, Γ 128; (b) with dat.: *beneath* B 44, 784, *before, of the cause* P 758, *instrumental: by* Γ 352, Z 171, *by means of* B 374; (3) with acc.: *beneath, under the ways of* B 216, Γ 371, *through the time of* II 202.

ὑπο-βλήδην ($\beta\acute{\alpha}\lambda\lambda\omega$): lit. *interruptingly, interrupting one's speech, throwing in a word secretly* A 292.

ὑπο-δρῖν ($\delta\rho\iota\upsilon$, $\delta\rho\iota$), aor. $\bar{\text{U}}\pi\acute{\epsilon}\delta\rho\epsilon\iota\sigma\alpha\nu$ A 406, part. $\bar{\text{U}}\pi\omicron\delta\rho\epsilon\iota\sigma\acute{\alpha}\varsigma$ X 283, $\bar{\text{U}}\pi\omicron\delta\rho\epsilon\iota\sigma\alpha\nu\tau\epsilon\varsigma$ Σ 199, Ω 265: *fear, shrink back*.

ὑπο-δέχομαι, aor. $\bar{\text{U}}\pi\epsilon\delta\acute{\epsilon}\chi\epsilon\tau\omicron$ Z 136: *take, receive*.

ὑπό-δρα ($\delta\acute{\epsilon}\rho\kappa\omicron\mu\alpha\iota$, *look, see*, for $\bar{\text{U}}\pi\acute{\delta}\delta\rho\alpha\kappa$, just as voc. $\phi\acute{\alpha}\nu\alpha$ is for $\phi\acute{\alpha}\nu\alpha\kappa$, and $\gamma\acute{\upsilon}\nu\alpha\iota$ for $\gamma\acute{\upsilon}\nu\alpha\iota\kappa$): adv. lit. *looking from beneath contracted or angry eyebrows, hence, with scowling glance, sternly, with a scowl* A 148, B 245; $\bar{\text{U}}\pi\acute{\delta}\delta\rho\alpha$ $\phi\iota\delta\acute{\omega}\nu$: *with grim gaze* X 260.

ὑπο-δύομαι, 2d aor. part. $\bar{\text{U}}\pi\omicron\delta\acute{\upsilon}\nu\tau\epsilon$ P 717: *put one's shoulders beneath*.

ὑπο-φίω, imperf. $\bar{\text{U}}\pi\acute{\epsilon}\phi\epsilon\iota\kappa\omicron\nu$ II 305, fut.

mid. $\bar{\text{U}}\pi\omicron\phi\acute{\epsilon}\lambda\chi\omicron\mu\alpha\iota$ A 294: *give ground, yield to; retire from*.

ὑπο-θερμαίνω, aor. pass. $\bar{\text{U}}\pi\epsilon\theta\epsilon\rho\mu\acute{\alpha}\nu\theta\eta$ II 333: *was warm, was made warm*.

ὑπο-κάμπτω, aor. $\bar{\text{U}}\pi\acute{\delta}$. . . $\xi\kappa\alpha\mu\phi\alpha\nu$ Ω 274: *bent under, turned thereunder*.

ὑπο-κλονέομαι, inf. $\bar{\text{U}}\pi\omicron\kappa\lambda\omicron\nu\acute{\epsilon}\sigma\theta\alpha\iota$ Φ 556: *be driven before*.

ὑπο-κρύπτω, aor. pass. $\bar{\text{U}}\pi\epsilon\kappa\rho\acute{\upsilon}\phi\theta\eta$ O 626: *be hidden*.

ὑπο-κῶομαι, aor. part. $\bar{\text{U}}\pi\omicron\kappa\acute{\upsilon}\sigma\alpha\mu\acute{\epsilon}\nu\eta$ Z 26: *conceive*.

ὑπο-λύω, aor. $\bar{\text{U}}\pi\acute{\epsilon}\lambda\upsilon\sigma\epsilon$ Z 27, $\bar{\text{U}}\pi\acute{\delta}$. . . $\xi\lambda\upsilon\sigma\epsilon$ Ω 498; mid. aor. $\bar{\text{U}}\pi\acute{\epsilon}\lambda\upsilon\sigma\alpha\omicron$ A 401; 2d aor. $\bar{\text{U}}\pi\acute{\epsilon}\lambda\upsilon\nu\tau\omicron$ II 341: *free, loose* A 401, *unstring, loosen* Z 27.

ὑπο-μένω, aor. $\bar{\text{U}}\pi\acute{\epsilon}\mu\epsilon\iota\nu\epsilon\nu$ II 814: *abide, wait for the attack of one's antagonist*.

ὑποπεπτηῶτες B 312, see $\bar{\text{U}}\pi\omicron\pi\tau\eta\sigma\omega$.

Ὑπο-πλακῆ: *Hypoplac'ia*, lit. *under Placus* Z 397.

ὑπο-πτήσσω, 2d perf. part. $\bar{\text{U}}\pi\omicron\pi\epsilon\pi\tau\eta\acute{\omega}\tau\epsilon\varsigma$ B 312: *covering beneath, crouched under, nestling under*.

ὑπο-φρήγνυμι, 2d aor. pass. $\bar{\text{U}}\pi\epsilon\rho\rho\acute{\alpha}\gamma\eta$ II 300: *breaks open*.

ὑπ-όρνυμι, aor. $\bar{\text{U}}\phi'$. . . $\acute{\omega}\rho\sigma\epsilon$ Ω 507: *stirred up, aroused*.

ὑπο-στεναχίζω, imperf. $\bar{\text{U}}\pi\epsilon\sigma\tau\epsilon\nu\acute{\alpha}\chi\iota\zeta\epsilon$ B 781: *groan beneath*.

ὑπο-στρέφω, aor. opt. $\bar{\text{U}}\pi\omicron\sigma\tau\rho\acute{\epsilon}\phi\epsilon\iota\alpha\varsigma$ Γ 407: *turn back*.

$\bar{\text{U}}\pi\acute{\delta}\sigma\chi\epsilon\omicron$ A 514, $\bar{\text{U}}\pi\omicron\sigma\chi\acute{\epsilon}\sigma\theta\alpha\iota$ Z 93, 115, $\bar{\text{U}}\pi\acute{\delta}\sigma\chi\omega\mu\alpha\iota$ X 114, $\bar{\text{U}}\pi\acute{\delta}\sigma\chi\omega\tau\alpha\iota$ X 350, see $\bar{\text{U}}\pi\acute{\delta}\sigma\chi\omega\mu\alpha\iota$.

ὑπό-σχεσις, η : *promise* B 286, 349.

ὑπο-ταρβέω, aor. part. $\bar{\text{U}}\pi\omicron\tau\alpha\rho\beta\eta\sigma\alpha\nu\tau\epsilon\varsigma$ P 533: *shrink backward*.

ὑπο-τρέω, aor. $\bar{\text{U}}\pi\acute{\epsilon}\tau\rho\epsilon\sigma\alpha\varsigma$ P 587, $\bar{\text{U}}\pi\acute{\epsilon}\tau\rho\epsilon\sigma\alpha\nu$ O 636: *tremble for fear, shrink from*.

ὑπο-τρομέω, $\bar{\text{U}}\pi\omicron\tau\rho\omicron\mu\acute{\epsilon}\omicron\upsilon\sigma\iota\nu$ X 241: *tremble before*.

ὑπό-τροπος, -ον: *back home* Z 367, *back* Z 501.

ὑπ-οὐράνιος, -ον: *under heaven* P 675.

ὑπο-φεύγω, inf. ὑποφενγέμεν(αι) X 200:
flee from, escape.

ὑπο-φήτης, ὁ (φήμη): *interpreter, prophet*
Π 235.

ὑπο-χωρέω, imperf. ὑπεχώρει X 96; aor.
ὑπεχώρησαν Z 107: *give back, give*
ground, retreat.

ὑπ-όψιος, -ον (δύομαι): lit. *seen from*
below, i.e. object of contempt, despised Γ
42.

ὑπίως, -η, -ον (ὑπό, cp. *supinus*): *back-*
ward, on one's back O 647.

ὑσμίνη, ἡ: *fight, battle, fray* B 40, 345;
ὑσμίνῃδ': *to the fray* B 477.

ὑστάτιος, -η, -ον: *rearmost, last, rear* O
634.

ὑστατος, -η, -ον, superl.: *last, rearmost* B
281; neuter as adv. ὑστατον X 203,
ὑστατα A 232: *for the last time.*

ὑστερος, -η, -ον, compar.: *younger* Γ 215;
neuter as adv. ὑστερον A 27: *hereafter,*
later on.

ὑφαίνω, opt. ὑφαίνοις Z 456; imperf.
ὑφαίνεν Γ 125, ὑφαίνον Γ 212: *weave,*
ply the loom Z 187; *devise, concert,*
weave the web of Γ 212.

ὑφ-αίρω, imperf. ὑπό . . . ἤρεον B 154:
take from beneath.

ὑφέντες A 434, see ὑφίημι.

ὑφ-ηνίοχος, ὁ: lit. *rein-holder under* or
subject to the warrior; hence, charioteer,
driver Z 19.

ὑφ-ίημι, 2d aor. part. ὑφέντες A 434:
lower, let down.

ὑφ-ίσταμαι, 2d aor. act. 3d plur. ὑπέσταν
B 286: lit. *stood under, hence took upon*
themselves, made, pledged, promised.

ὑψηλός, -ή, -όν (ὑψί): *lofty, high* Γ 384,
steep B 395.

ὑψι, old locative D. 66, adv.: *on high* Π
374.

ὑψι-βρομέτης (ὑψί + βρέμω, *roar*): *who*
(that) thunders on high A 354, Π 121.

ὑψι-ζυγος, -ον (ὑψί + ζυγόν): *high-throned*
Σ 185.

ὑψι-πέτης, -εσσα, -εν (ὑψί + πέτομαι):
soaring, high-flying X 308.

ὑψι-πύλος, -ον (ὑψί + πύλη): *high-gated*
Z 416.

ὑψό-θι (ὑψί), locative D. 66, adv.: *far*
aloft A 486, P 676.

ὑψ-όροφος, -ον (ὑψί + ἑρέφω): *high-roofed*
Γ 423.

ὑψό-σε (ὑψί; see D. 67, a): *on high* X
34, *high aloft* Σ 211.

ὑψοῦ (ὑψί): *on high* Z 509.

Φ

Φ = Iliad xxi.

φάγον Ω 411: *devoured, see ἐσθλω.*

φαινός, -ή, -όν (= φαφεινός from φάος):
bright, shining, glistening, radiant Γ
419.

φαινώ (φάος), 1 aor. pass. ἐφάνεν A
200; ἐφάνθη P 650: *shone, was mani-*
fest.

φαισι-μυβροτος, -ον (φάος + μείρομαι, *μυρος*,
sporós): *with light for men* Ω 785.

φαι-δ-μος, -ον (φαινώ): lit. *shining =*
glorious Z 27.

Φαινοψ, -οπος (φαινώ + ὤψ): *Phaen'ops,*
son of Asius, a Trojan P 583.

φαινώ (*facies*), act. part. φαινών B 353,
aor. ἐφηνεν B 318: *bring to light, reveal,*
show, manifest B 324, 353; mid. φαι-
νεται B 456: *appears, is seen, is declared*
B 456, *shine forth* X 28; imperf. 'φα-
νέτο: *seemed, appeared, lit. showed itself*
clearly, i.e. appeared clearly as, or
seemed to be the best device, namely, etc.
B 5, *was visible, i.e. there was an open-*
ing X 324; part. φαινόμενη A 198: *ap-*
pearing, visible, φαινόμενη Ω 13: *arising*
(of the dawn), φαινόμενη Ω 600: *with*
the break (of day); perf. 3 sing. πέφα-
ται B 122: *appears, has appeared* Π
207; pass. 2 aor. ἐφάνη B 308, 'φάνη A

477, *ἔφανε* Π 299: *appeared*, imper.
φάνηθι Σ 198: *show thyself*, part. *φανέντα*
 Γ 31: *appear*, subj. *φανήη* Ω 417: *dawn-*
eth: ὅτι *φανήη* X 73: *whatever be seen,*
whatever may be exposed to view.
φαίης Γ 220, see *φημί*.
φάλαγξ, -γγος, ἡ, usually plural: *battalions,*
ranks, companies Γ 77.
φάλαρα, τά: *cheek-pieces* Π 106.
φάλος, ὁ: *helmet-horn* Γ 362.
φάν Z 108, *φάντες* Γ 44, see *φημί*.
φάος, τό (φαεσ): *light* A 605, B 49;
succor, deliverance, salvation Z 6, Π
 39; *safety* O 741; *φάος-δε* B 309: *to the*
light.
φαρέτρη, ἡ (φέρω): *quiver* A 45.
φάρμακον, τό (φέρω): *poison* X 94.
φάρος, τό: *mantle* B 43; *φάρσα* Ω 231:
sheets Ω 580: *robes.*
φάσαν B 278, see *φημί*.
φάσγανον, τό (perhaps from *σφάζω*):
slaughterer knife, death steel, hence sword
 A 190.
φάσθαι A 187, see *φημί*.
φάτνη, ἡ (πατέομαι): *manger* Z 506.
φάτο A 188, see *φημί*.
φέβομαι (φόβος) imperf. *έφέβοτο*: *fled* O
 622, *were driven* Π 304.
φείδομαι (φειδῶ), aor. *φείσατ(ο)* Ω 236,
 fut. *πεφιδήσεται* Ω 158: *spared, grudged.*
φειδωλή, ἡ (φείδομαι): *a sparing* X
 244.
ΦΕΝ, ΦΝ, ΦΑ (φένω, φόνος), 2d aor.
έπεφνες Ω 756, *έπεφνε* Z 12, *έπέφνε* Ω
 605, *έπέφνομεν* Π 547, inf. *πεφνέμεν(αι)*
 Z 180, part. *πεφνόντα* Π 827; perf.
 pass. *πέφαται* P 689, inf. *πεφάσθαι* Ω
 254: *slay, kill.*
φέρστος, -η, -ον, voc. *Noble Sir* Z 123.
φέρτατος, -η, -ον: *most mighty, powerful*
 A 581; *μέγα φέρτατε*: *far the bravest* Π
 21.
φέρτερος, -η, -ον: *braver* A 186, *mightier*
 Z 158, *stronger* Π 722, *superior* Γ 431,

better, to be preferred A 169, *more pow-*
erful, of higher rank, i.e. thy superior A
 281.

φέρτρον, τό (φέρω): *litter, bier* Σ 236.
φέρω (fero, bear, and OI), *φέρει* Z 389,
φέρωμεν Ω 556, *φέρεις* A 301, imper.
φέρει(ε) P 718, inf. *φέρειν* A 578, part.
φέρων A 13, *φέρουσα* Γ 425, *φέροντες* B
 352; mid. *φέρονται* O 628, opt. *φείροιο*
 Z 177, inf. *φείρεσθαι* Π 671, imperf. *φερό-*
μην A 592; fut. *οίσομεν* Γ 104, inf. *οίσε-*
μεν(αι) Σ 191, mixed aor. subj. *οίση*
 B 229, *οίσεται* X 425, *οίσεσθαι* X 217;
 aor. *ένεικεν* O 705, subj. *ένεικω* Z 258, aor.
 imper. *οίσετε* Γ 103, inf. *οίσέμεναι* Γ
 120: *bear, bring, carry, do, offer* A 572;
φερόμην A 592: *was borne along, flew;*
φείρεσθαι Π 671: *to be wafted.*

φεύγω (fugio), subj. *φεύγωμεν* B 140,
 imper. *φεύγε* A 173, inf. *φευγέμεναι* Π
 658, imperf. *φεύγεις* X 158, iterative *φεύ-*
γοςκεν P 461; fut. *φεύξονται* B 159; 2
 aor. *έφυγον* Γ 4, subj. *φύγη* X 487,
 opt. *φύγοι* Z 59, inf. *φυνγέμεν* B 393,
φυνγείν B 401; perf. part. *πεφυζότες* X
 1, *πεφυγμένοι* Z 488, verbal adj. *φυκτά*
 Π 128: *flee, desert, run away, escape;*
πεφυζότες (cp. *φύξα*): *scared* X 1;
πεφυγμένοι γενέσθαι: *escape* X 219.

**φῆ* Ω 608, see *φημί*.

φῆ: *as, like* B 144.

φηγός, ἡ (fagus): *beech* Π 767.

φημί (fari, cp. *φαίω*) Z 98, *φησι* A 521,
φασί B 783, *φαίην* Z 285, *φαίμεν* B 81,
φάντες Γ 44, *έφην* Π 61, *έφης* X 331,
έφησθα A 397, *έφη* A 584, *φῆ* Ω 608,
φάσαν B 278, *έφαν* Γ 161, *φάσθαι* A
 187, *φασμένη* X 247, *έφάμην* Γ 366, *έφατο*
 Π 548, *φάτο* A 188, *έφασθ'* B 807, *έφαντο*
 Z 501: *say, affirm* B 350, *deem* Z 98,
think, hope Γ 44, 366, *declare* Z 206,
speak B 807, Γ 84; *έφάμην*: *said to*
myself = thought, hoped; *άτάρ που έφης*:
but methinks thou expectedst X 331.

φῆρ, ὁ (θήρ, *ferus*, "deer"), φηραῖν: *wild men, wild tribes* A 268.

φθάνω, 2 aor. ἔφθη II 314: *was beforehand*, subj. φθήη II 861: *anticipates, is first*.

φθέγγομαι (φθγγος), aor. 'φθέγγατο(ο) Σ 218, φθεγγάμενη Ω 170: *utter one's voice, speak*.

φθήη II 861, see φθάνω.

Φθίη, ἡ: *Phthi'a*, country of Peleus and Achilles in Thessaly A 155; Φθιγνῆς A 169: *to Phthia*.

φθιμένοι(ο) II 581, see φθίνω.

φθινύω (secondary form of φθίνω), φθινύθουσι Z 327, φθινύθειν B 346, intrans.: *waste away, perish*; iterative imperf. ἐφθινύθεσκε A 491, trans.: *consume*.

φθίνω, fut. φθισει Z 407, φθίσμεν(αι) II 461: *undo, slay, destroy*; mid. fut. φθίσσεσθ(αι) Ω 86; 2 aor. part. φθιμένοιο II 581, ind. ἐφθια(το) A 251: *perish, die, be slain*.

φθογγή, ἡ (φθέγγομαι): *voice* B 791.

φιλῶ, φιλεῖ B 197, inf. φιλήμεναι X 265, part. φιλούσα A 196, iterative imperf. 'φιλέσκεν Γ 388, aor. ἐφίλησα Γ 207: *love* A 196, *be friends* X 265, *welcome, entertain* Z 15.

φιλο-κτεάνος, -ον (κτάομαι), superl. A 122: *most covetous of others' possessions*.

φιλο-μυιδής, -ές (μειδάω): *smile-loving, sweetly smiling* (of cunning, guileful smiles) Γ 424.

φιλο-πτόλεμος, -ον: *war-loving* II 65.

φίλος, -η, -ον: *dear* A 20, 177, *pleasing* B 116, *sweet* (of life) X 58, *desired* II 82, *darling* Γ 402, *welcome* Γ 11; in plural: *friends* B 56, *mine own* A 167, *my* A 578, Γ 307, *thy* B 261, *his* A 98, 441, 447, 491, *her* B 315, A 569, *their* B 454, Γ 244, *our* B 140, *his own* A 345, 351; ἐμοὶ φίλον εἶναι: *my good pleasure* A 564; φίλον ἐλθέμεναι: *find welcome* Ω 309. Comparative φιλῆτερον: *dearer*

Ω 46. Superlative φιλτατος: *dearest* Z 91.

φιλότης, -ητος, ἡ: *love* B 232, *friendship* Γ 73, *good will* Ω 111, *hospitality* Γ 354, *peace* Γ 323, *reconciliation* II 282.

φλεγέω (φλέγω): *blaze* P 738, *blaze out* Σ 211.

φλοῖος, ὁ: *bark* A 237.

φλόξ, -γός, ἡ (φλέγω): *flame, flame of fire* II 123.

φοβέω (φόβος), act. φοβεῖ II 689, ἐφόβησας X 11, inf. φοβῆσαι P 505: *scare, affright, drive in flight, put to flight*; mid. and pass. φοβεῖται X 141, inf. φοβέσθαι II 507, imperf. 'φοβέοντο Z 41, fut. φοβήσομαι X 250; pass. aor. ἐφόβηθεν II 294, part. φοβηθῆς Z 135: *flee, flee in fear*; perf. part. πεφοβημένοι Φ 606: *in flight*; ἐφόβηθεν: *were made adread* O 637.

φόβος, ὁ (φέβομαι): *dismay* P 597, *flight* II 356, *roul* Z 97; φόβονδε: *to flight* P 579.

Φοῖβος: *Phoe'bus*, Apollo A 43.

φοινίξ, -ικος, ἡ (φαινός, red): *purple* Z 219.

Φοινίξ, -ικος (φαινός, red): *Phoe'nix*, son of Amyntor, prince of the Dolopians, instructor of Achilles II 196.

φαινός, -η, -ον (φόνος): *red* II 159.

φοιτάω, φοιτᾷ Ω 533, is a wanderer, ἐφοίταε Γ 449: *strode, went*.

φολκός (falx), adj.: *sickle-legged, bow-legged, bandy-legged* B 217.

φόνος, ὁ (ΦΕΝ, slay): *death* Γ 6, *murder* B 352, *slaughter* Z 107, *blood* Ω 610, *bane* II 144; φόνον καὶ κῆρα: *death and fate, i.e. death and destruction* B 352.

φοξός, -ή, -όν: *warped, distorted, out of shape* B 219.

φορέω (φόρος), φορέομαι A 238, φορέειν II 800, φορήναι B 107, φορέης Z 457, 'φορέσκε O 646: *wear, bear*.

φόρμιγξ, -γγος, ἡ (cp. βρέμω) : *phorminx*, lyre A 603.

φραδής, -ές (φράζω) : *careful, prudent*, wary Ω 354.

φράδ-μων (φράζω) : *clear-sighted* Π 638; φράδμων περ : *however discerning*.

φράζω, mid. φράζειαι A 554, φράζονται B 14, φραζώμεθα P 634 : *devise, think*; imper. φράζεο Π 446 : *consider, take heed, bethink thee*; φράξσεθε X 174 : *give your counsel*; imperf. φράζετο Π 646 : *ponder, debate*; aor. ἐφράσαντο (from ἐφρασάμην) O 671 : *beheld, marked, noticed*; imper. φράσαι A 83 : *lit. point out to thyself, hence reflect, ponder, consider*; 2 aor. ἐπέφραδε Π 37 : *hath told*.

φρήν, φρενός, ἡ : usually plural (1) *midriff, diaphragm* A 103, Π 481; (2) *heart, soul* A 55, *mind, intellect, wit* A 115; φρεσὶ μαίνομένησι : *with furious heart* Ω 114, φρένας ἀμφιμεταίνας : *inmost heart* P 573, φρένας ἐσθλὰς : *wisdom* P 470, κατὰ φρένα καὶ κατὰ θυμόν : *in (his) mind and heart* A 193.

φρήτηρ, ἡ (frater) : *clan* (lit. *fraternity, brotherhood, family*) B 362; φρήτηρ φρήτηρηφιν : *clan to clan* B 363.

φρίσσω, perf. πεφρίκασι Ω 775 : *shudder at, abhor*.

φρονέω (φρήν) Γ 98, φρονέων A 73, φρονέουσι X 264 : *meditate, ponder* A 542, *think, hope, wish* Γ 98, *bode* Σ 4, *counsel* Z 79; μέγα φρονέοντες : *proudly, in their pride, in pride of heart* Π 258, X 21; μέγα φρονέοντε : *both high of heart* Π 758; ἀγαθὰ φρονέοντα : *for the uprightness of his heart, with good will* Z 162; ἐν φρονέων A 73 : *wisely, with good sense*; κακὰ φρονέων : *full of evil will* Π 373; φρονέων κακόν : *devising mischief* X 320; τῷ δλοῖα φρονέων : *with baneful thoughts toward him* Π 701; ἐτι φρονέοντα : *who still can feel* X

59; τὰ φρονέων : *with this design* O 603.

Φρύγες : *Phrygians* Γ 185.

Φρυγίη, ἡ : *Phrygia* Γ 184.

φῦ Z 253, see φύω.

φύγα-δε (φυγή) : *to flight, in flight*, Π 657.

φύγη X 487, **φυγέμεν** B 393, **φυγεῖν** B 401, see φεύγω.

φύη, ἡ (φύω) : *figure, form, build, mien, bearing, personal appearance, stature* A 115, B 58.

φυκ-τός, -ή, -όν (φεύγω), neuter plural as subst. **φυκτά** : *possibility of escape (retreat)* Π 128.

φυλακός, ὁ (φυλάσσω) : *watch, guard* Ω 566.

Φύλακος (φυλάσσω) : *Phylacus, a Trojan* Z 35.

φυλακτήρ, -ῆρος, ὁ (φυλάσσω) : *sentinel* Ω 444.

Φύλας (φύλη, *clan, tribe*) : *Phylas, king in Thresprotia* Π 181.

φυλάσσω, **φυλάσσεις** Π 30, **φυλάσσω** Ω 111, **φύλασσε** Γ 408, -ετε Γ 280, **φυλάσσοις** B 251, **ἐφύλαξεν** Π 686 : *watch, guard, keep, watch over, be on the watch for*.

Φυλαίδης (φύλη, *clan, tribe*) : *son of Phyleus, i.e. Meges* Π 313.

φύλλον, τό (φλέω, *folium*), always in plural : *leaves* A 234.

φύλον, τό (φύω), usually in plural : *tribes* B 362.

φύλοπις, -ιδος, ἡ : *combat, fray, battle, strife* Z 1, *war* Π 208, *war cry, battle din* Z 105.

φύρω, imperf. **ἐφυρον** Ω 162 : *were bedewing*.

φύσει A 235, see φύω.

φυσιάω (φύσα, *bellows*), part. **φυσιάοντας** : *panting* Γ 506.

φυσί-ζοος (φύω + ζειή, *grain, or ζωή life*) : *grain-producing, or life-giving* Γ 243.

φυταλή, ἡ (φυτόν) : (consisting of) orchard, or vineyard Z 195.

φυτεύω (ΦΥ, φύω, φυτόν), aor. ἐφύτευσαν Z 419: *plant*.

φύω (Eng. "be") φύει Z 148, fut. φῶσει A 235, *put forth, spring*; 2d aor. ἐν . . . φῦ Z 253, 406: lit. *grew to*, i.e. *clung to, grasped*.

φωνέω (φωνή), aor. φώνησεν A 333, part. φωνήσας A 201: intrans. *speaks, lifts up one's voice*.

φωνή, ἡ (φωνή) : voice O 686; φωνῇ Γ 161: *loudly*.

φοριαμός, ὁ (φέρω) : chest Ω 228.

φώς, φωτός, ὁ (φημί) : man Γ 53.

X

X = Iliad xxii.

χ' Γ 53 = *ce*.

χάζομαι (*cedo*), imper. χάζεο Π 707; imperf. ἐχάζετο Γ 32, 'χάζετο Π 122: *give back, shrink back, give ground* Π 122.

χαίνω (χά-σσω, *hi-sco*, χαί-νω), 2d aor. opt. χάνοι Z 282, part. χάνων Π 350; perf. part. κεκηνότα Π 409: *gape* Π 350, *swallow up* Z 282; κεκηνότα: *with mouth wide open*.

χαίρω (χάρις, χάρμα, *gratus*), χαίρει Ω 491, imper. χαίρετε A 334, part. χαίρων A 446, subj. χαίρης A 158; imperf. 'χαίρε X 224, 'χαίρετ' Ω 706; mid. redupl. 2d aor. 'κεχάρωντο Π 600, opt. κεχαροίτο A 256; pass. 2d aor. ἐχάρη Γ 23, ἐχάρησαν Γ 111, opt. χαρείη Z 481: *rejoice, be glad*; imper. χαίρετε: *hail, all hail, welcome* A 334; χαίρων: *joyfully, gladly* A 446.

χαίτη, ἡ: hair X 401; plur.: locks A 529, mane Z 509, P 439.

χάλασα, ἡ: hail X 151.

χαλεπαίνω (χαλεπός), part. χαλεπαίνων B 378; aor. subj. χαλεπήνη Π 386: *be angry, be wroth*; assail Ω 369.

χαλεπός, -ή, -όν: hard A 546, harsh B 245, cruel Γ 438.

χάλκειος, -η, -ον (χαλκός): of bronze, bronzen Γ 380.

χάλκεος, -η, -ον (χαλκός): of bronze, bronzen, brazen Γ 317, mailed Π 543.

χαλκ-ήρης, -ες (ἀρηρῶς (ἀραρίσκω) fitted): lit. *fitted with bronze*, i.e. *bronze-shod, bronze-bound* Γ 316.

χαλκο-βαρής, -ές (βαρὺς): bronze-weighted X 328.

χαλκο-βατής, -ές (from a supposed βατός (βαίνω), *threshold*, ἀμβατός): *with copper-plated threshold, with brazen threshold* A 426.

χαλκο-γλῶχιν, -ῖνος (γλωχίς, γλῶσσα) adj.: *bronze-pointed* X 225.

χαλκο-κορυστής (κορύσσω), adj.: *warrior of the helm of bronze* Π 358, *warrior with arms of bronze* Z 199, *bronze-harnessed* Z 398.

χαλκός, ὁ: bronze B 226; by metonymy: sword B 417, knife Γ 292, armor B 457, spear Γ 348-349, hook Π 408, steel A 236.

χαλκο-χίτων (χιτών, *shirt, coat*): *bronze-coated, bronze-clad, mail-clad* A 371.

Χάλκων, -ωνος (χαλκός): *Chal'con*, a Myrmidon Π 595.

χαμά-δus (χαμαί), adv.: *to the ground* O 714, *on the ground (earth)* Γ 300.

χαμά-ξε (χαμαί), adv.: *to the ground* Γ 29.

χαμα-ί (*humi*, an old locative case, see D. 66), adv.: *upon the ground* Z 134, *to the ground, to earth* Π 741.

χαμαι-εύνης (εὐνή, εὐνάω), adj.: *couching on the ground* Π 235.

χανδ-άνω (χάζομαι, *pre-hendo*), plup. ἐκεχόνδει Ω 192: *held, contained*.

χαράδρη, ἡ (χαράσσω, *cut in furrows*): *torrent* Π 390.

χαρείη Z 481, see χαίρω.

χαρίεις, -εσσα, -εν (χάρις, χαίρω, *gratus*):

pleasing, gracious in one's eyes A 39, beautiful II 798, comely Σ 24, fair X 403. Superl. χαριστάτη Ω 348.

χαρίζομαι (χαρίς, χάριμα, χαίρω), aor. opt. χαρίσαιο Σ 49: *present, yield*; perf. part. κεχαρισμένα Ω 661: *pleasing, welcome* (things); κεχαρισμένα θείης: *thou wouldst do me grace*.

χάρις, -ιτος, -ιν, ἡ (χάριμα, χαίρω): *favor, grace*; acc. χάρις is used as an adv.: *for the sake of, to pleasure, to do a pleasure to* O 744.

χάριμα, -ατος, τό (χάρις, χαίρω): *joy* P 636, *malignant joy* Γ 51, *a rejoicing* Z 82.

χαρμή, ἡ (χαίρω): *battle joy* P 759, *battle* II 823.

χαρίζω (χήρη, widow, χωρίς, without, χῆτος, χαιτέω, want), χαρίζεις B 225: *lack, miss*.

χείη, ἡ (cp. χέω): *hole*; ἐπὶ χειῇ: *upon his den* X 93.

χείλος, -εος, τό: *lip* X 495.

χειμέριος, -η, -ον (χείμα): *wintery* B 294, *of winter* Γ 222.

χειμών, -ῶνος, ὁ (χείμα, winter-weather): *storm* P 549, *winter storms, winter* Γ 4.

χείρ, χειρός, ἡ, dat. plur. χερσίν A 14 and χελπεσσι Γ 367: *hand* A 14, *arm* A 441; χερσί: *by force, violently* A 298; ἐν χερσί: *in battle* O 741; χεῖρ(α) ἐπὶ καρπῷ: *in the hand* (acc. spec.) *at the wrist* P 601.

χείρων, -ον, comparat.: *baser, inferior* O 641.

Χείρων: *Chi'ron, the Cen'taur teacher of Achilles* II 143.

χεριώτερος, -η, -ον: *baser* B 248.

χερίων, -ον, comparat.: *inferior* A 114, *a worse man* P 539; τὰ χερίων: *the worse, evil* A 576.

χέρη, dat. χέρη (χέλρ): *adj. lit. one who is held in the hand, i.e. subject, vassal, underling* A 80.

χερ-μάδιον, τό (χαράσσω, *make pointed*): *stone* (jagged in nature) II 578.

χέρ-νιβον, τό (χέλρ + νίβω): *wash basin* Ω 304.

χέρ-νίπτομαι (χέλρ + νίβω), aor. 'χερίψαντο A 449: *washed for themselves the hands, i.e. washed their hands*.

χέρσι A 14, see χέλρ.

χεύαντες Ω 801, 'χεύατο Σ 24, 'χευεν P 619, see χέω.

χέω (fo-ns, fun-do), χέει Z 147, part. χέων A 357, χέοντος A 360, χέοντα P 648, χέοντες Ω 714, χέουσα A 413, χέουσ' X 81, χέουσιν Z 459, aor. ἐχέεν Z 419, ἐχεαν Ω 799, ἐχευε Ω 445, 'χευεν P 619, ἐχεαν Γ 270, part. χεύαντες Ω 801; mid. imperf. ἐχέοντο II 267, aor. 'χεύατο Σ 24, 2d aor. 'χύτο II 414; pass. plup. 'κέχυντο II 123, 'κέχυνθ' B 19, 'κέχυντ' Π 344; verbal adj. χυτή Z 464: *pour, pour forth* II 4, *heap, heap up* (a funeral mound) Ω 799, *scatter, strew* Z 147, *shed* (tears) A 413; χυτή γαῖα: *heaped up earth, i.e. a funeral mound, the grave* Z 464.

χηλός, -οῖο, ἡ: *coffer, chest* II 221.

χῆμεῖς B 238 = καὶ ἡμεῖς D. 30.

χῆν, χηνός, ὁ, ἡ ((h)anser, *gan-der*): *goose* O 692, *wild goose* B 460.

χῆ-πος, -η, -ον (χῆτος, χωρίς, without, χαιτέω, want): *lit. bereaved, i.e. widow* Z 408, *widowed* B 289.

χῆτος, τό (χῆπος, χωρίς, without, χαιτέω, want): *lack*; χῆτει: *for lack* Z 463.

χθιζός, -ή, -ον (χθές, χθούριος, heri, *hester-nus*, "yester"-day): *yesterday* A 424.

χθίζα (see χθιζός), adv. *yesterday* B 303.

χθών, χθονός, ἡ (cp. χαμαί, from χθώμ): *earth* A 88, *ground* Γ 217, *land* B 780, *grave* Z 411.

χίμαρα, ἡ: *goat* Z 181.

Χίμαρα, ἡ: *Chimaera*, a monster of Lycia, a personification of the volcano Z 179.

χιτών, -ῶνος, ὁ (a word borrowed from Semitic *kethoneth*, Lat. *tun-ica*): *chi'ton*, shirt B 42, shirt of mail B 416, coat X 493.

χιών, χιόνος, ἡ (*hiems*): *snow* X 152.

χλαίνα, ἡ: *chlae'na*, mantle, cloak B 183.

χόλος, ὁ (*fel*, "gall"): *fit of anger, rage, fury* A 81, *wrath* Z 335, *rancor* Z 326, see note on μῆνιν A 1.

χολώω (χόλος), fut. inf. *χολωσέμεν* (αι) A 78; mid. part. *χολωσάμενος* B 195, *χολωσαμένη* Γ 413, perf. inf. *κεχολώσθαι* Ω 114, part. *κεχολωμένος* Ω 395, *κεχολωμένον* A 217, *κεχολωμένοι* Π 546, plup. *κεχόλωσο* Π 585, fut. perf. *κεχολώσεται* A 139; pass. aor. part. *χολωθείς* A 9: act. *provoke to anger, make angry, incense, exasperate, enrage* A 78; mid. and pass.: *be angry, be furious* Ω 114; *χολωσαμένη*: lit. *having become enraged* = *in anger, in wrath* Γ 413; *μάλα περ κεχολωμένον*: *for all his wrath* P 710.

χορο-ι-τυπία, ἡ (*chorós*, *hor-tus*, *χορο-ι-τεν* being the locative (D. 66) of *chorós* + *τύπτω*): *choral dance*; *χοροιτυπῆσιν ἄριστοι*: *heroes of the dance, carpet knights* Ω 261.

χορόν-δε: *to the dance* Γ 393.

χορός, ὁ (*chórtos*, *hor-tus*, "gar"-den, "yard," *co-hors*, "court," "court-" "yard"): lit. *dancing place*, then *dance* Γ 394, *choir* Π 183.

χόρτος, ὁ (see *χορός*): lit. *an inclosed place, courtyard* Ω 640.

χραίσμῳ (*chrḗ*, *chrḗsimos*, *useful*), aor. *χραίσμησεν* Π 837; 2d aor. subj. *χραίσμη* A 28, *χραίσμωσιν* A 566, inf. *χραίσμειν* A 242, *χραίσμέμεν* (αι) O 652: *help, avail, avail to save, keep off*.

χρή, ἡ (*chrḗ*, *chrḗ*, *chrḗsimos*, *useful*): *need*, a noun used with *έστί* understood: *it beseems, behooves, needs must, must* A 216.

χρή (*chrḗ*): *need* A 341.

χρίω, aor. *χρίσαν* Ω 587, *χρίσεν* Π 680, imper. *χρίσον*: *anoint*.

χρόα Π 761, *χρῶτ* X 286, see *χρῶς*.

Χρομῖος: *Chrom'ius* P 494.

χρόνος, ὁ: *time* B 343; *ἐπὶ χρόνον*: *yet a while* B 299.

χρῶς Π 504, see *χρῶς*.

χρῦσεος, -η, -ον and **χρῦσειος**, -η, -ον (*chrṽsós*): *of gold, golden* A 246, *gold-studded* A 15.

Χρῦση: *Chry'se*, a city on the coast of Troy-land A 37.

Χρῦσηίς, -ίδος: *woman of Chry'se* (the city), or *daughter of Chry'ses, Chryse'is* A 111.

χρῦσ-ηλάκατος, -ον (*ἡλακότης*): *of the golden arrows* Π 183, epithet of Artemis.

χρῦσ-ῆνιος, -ον (*ἡνία*): *of the golden face* Z 205; but *of the golden reins* is the accepted, but less probable, meaning; see *ἡνία*, *ἡνιοχος*.

Χρῦση: *man of Chryse, Chry'ses* A 11.

χρῦσῶ-θρονος, -ον: *of the golden throne* A 611.

χρῦσός, ὁ (*chrṽd-sos*, *rūdus*): *gold* B 229.

χρῶς P 733, *χροός* Π 504, *χρῶτ* X 286, *χροά* Π 761, ὁ: *flesh*, Π 504, *skin* P 571, *color* P 733.

χυτός, -ή, -όν Z 464, see *χέω*.

χωλός, -ή, -όν: *lame* B 217.

χῶμαι, part. *χῶμενος* A 44, *χῶμένοιο* A 46, *χῶμένῳ* B 782, *χῶμενον* A 429; fut. *χῶσεται* A 80; aor. *ἐχῶσατο* A 64, *ἐχῶσατο* X 291, part. *χῶσαμένη* Γ 414: *be angry (wroth)*; *χῶμένοιο*: *of the angry (god), of the god in his wrath* A 46.

χωρέω (*chṽros*, *chṽrḗ*), fut. *χωρήσουσι* Π 629, aor. *ἐχώρησαν* O 655, *ἐχώρησαν* Π 588: *give back, fall back, give ground, draw back*.

χώρη, ἡ (*chṽros*): *spot* Z 516, *land* Π 68.

χώρος, ὁ (*chṽrḗ*): *space* Γ 315.

χωσαμένη Γ 414, 'χώσατο X 291, χόσεται A 80, see χόμομαι.

Ψ

Ψ = Iliad xxiii.

ψάμαθος, ἡ (ψάμμος): sand A 486.

ψάρ, ψάρος, ὁ: starling P 755; acc. plur. ψήρας Π 583.

ψαύω, imperf. 'ψαῶν Π 216: touch, graze.

ψεδνός, -ή, -όν: scanty, sparse B 219.

ψεύδομαι (ψεῦδος), aor. part. ψενσαμένη Z 163: lie; part. lyingly.

ψεῦδος, τό: lie, falsehood B 349, a lie, a false thing B 81, false Ω 222.

ψεύστης, ὁ (ψεῦδος): liar, false-tongued Ω 261.

ψήρας Π 583, see ψάρ.

ψιάς, -άδος, ἡ: raindrop, transferred to drops of blood Π 459.

ψύχη, ἡ (ψύχω, make cool, ψύχος, cold): soul, life, spirit, breath of life A 3.

ψυχρός, -ή, -όν (ψύχος): cold X 152.

Ω

Ω = Iliad xxiv.

ὦ: O, woe, an exclamatory interjection expressing surprise or pain; ὦ μοι A 149 and ὦ μοι ἐγὼν Π 433: lit. O to me, i.e. woe is me, ah me; ὦ πόποι A 254: out upon it.

ὦ: O, an interjection used before the vocative A 74; usually to be omitted in translation.

ὦ, 162, dat. sing. masc. of the relative pron. ὅς, ἡ, ὅ.

Ὠρίων, -ωνος (φείρω, δαριζῶ, δαριστός): Ori'on, a famous hunter, beloved of E'os; changed into a constellation X 29.

ὦδε, adv. of ὅδε D 188: in this wise, thus (as follows) A 181, so Z 338; thus, as ye do A 574; ὡς νύ περ ὦδε: even as thou now art B 258.

ὠδύροντο Ω 166, see ὠδύρομαι.

ὠθέω (FΩΘ), aor. ἔωσε Π 410, ὦσε A 220, ὦσ' Π 863, ὦσαν Π 569, opt. ὦσαιμεν Π 45; mid. aor. ὦσατο Z 62, opt. ὦσαιτο Π 655: drive, drive back Π 655, lift O 668, cast off Π 863.

ὠλγυνυτο B 809, ὠλεε Z 298, see ὠλγυνύμ.

ὠκα (ὠκός, ἀκωκή, acies), adv.: quickly, speedily, with speed, swiftly, straightway, anon A 402.

Ωκεανός, -οῖο: Oceanus, the stream which encircles the earth A 423.

ὠκιστος (ὠκός, ἀκωκή, acies), superl. of ὠκός: swiftest, quickest X 325.

ὠκτιρε Π 5, see ολκτίρω.

ὠκύ-αλος, -ον (ὠκός, ἀκωκή, acies + ἄλλομαι, salire): swift to sail, swift-sailing; or ΩΚ + ΣΑΛ, ἄλς, sal, "salt": swift on the brine O 705.

ὠκύ-μορος, -ον (μειρομαι, μοῖρα, μῆρος): short-lived A 417; superl. ὠκυμορότατος: of speediest death, doomed to earliest death A 505.

ὠκύ-πορος, -ον (περάω, πόρος, πορεύω): swift-faring, fleet-faring, fleet A 421.

ὠκύ-πους, -ποδος, adj. dat. plur. ὠκυπόδεσσι B 383: fleet (swift)-footed Π 368.

ὠκός, -εία, -ύ (ΩΚ, connected with ΑΚ in ἀκ-ωκή, acies, acutus, ocior): swift, fleet A 58.

ὠλεο Ω 725, ὠλεσα B 115, ὠλεσε Π 753, ὠλετο Π 489, see ὀλλύμ.

ὠμ-εστής, -ές (ὠμός + ἔδω): eating raw flesh, ravenous X 67, a savage Ω 207.

ὠμῆσε X 140, see οἰμάω.

ὠμίλησα A 261, see ὀμίλει.

ὠμο-θετέω (ὠμός + τίθημι), aor. ὠμοθέτησαν: lay raw collops thereon A 461.

ὠμοκλήσασκε B 199, see ὀμοκλάω.

ὠμός, -ή, -όν (ΩΜ, raw, am-ārus): raw X 347.

ὠμος, ὁ (ὠμος, shoulder, humerus): shoulder; local dat. ὠμοισι: on his shoulders A 45; ἐπ' ὠμων: on his shoulders A 46.

ὠμο-φάγος, -ον: lit. *eating raw flesh*; *ravening* Π 157.

ὠμωξεν Γ 364, see οἰμώζω.

ὠνησας Α 395, see ὀνίημι.

ὠξε Ω 457, see ὀλίσσω.

ὠπα Γ 158, see ὠψ.

ὠπασαν Ζ 157, ὠπασε Χ 51, see ὀπάζω.

ὠπιζέτ(ο) Σ 216, see ὀπίζομαι.

ὠπτησαν Α 466, see ὀπτάω.

ὠρετο Χ 102, see ὀρνύμι.

ὠρη, ἡ (ῥωρα, *hora*, "year"): *season*;

ὠρη: *in season* Β 471.

ὠρίνθη Π 509, see ὀρίνω.

ὠριστος Π 521, for ὁ ἀριστος D. 30.

ὠρμάετ(ο) Γ 142, ὠρμαίνε Α 193, ὠρμήθη Χ 312, ὠρμήσ(ε) Ζ 338, see ὀρμαίνω.

ὠρνυτο Γ 267, ὠροντο Β 398, ὠρορ(ε) Β 146, ὠρσε Α 10, ὠρτο Σ 203, see ὀρνύμι.

ὦς, with the accent, (α): *in this wise (way), thus*, so Α 33, 245; *in such wise* Ζ 109, *likewise* Χ 259; ἀλλὰ καὶ ὦς: *but even so* Π 80; ὦς δ αὖτως: *and precisely in like manner* Γ 339; καὶ ὦς: *even thus* Α 116; οὐδ' ὦς: *not even thus* Ω 756; (β) *like, as*, it follows its noun, κακὸν ὦς: *like a coward* Β 190; ὀρνίθες ὦς: *like birds* Γ 2.

ὦς, without the accent, (ι) *adv.*: *as* Α 182, Β 10; ὦς . . . ὦς: *as . . . so* Α 512; ὦς . . . περ: *just as, even as* Α 211; ὦς

γε θεός: *as (only) a goddess can (may)* Γ 381; (2) *conjunction*, introducing (α) *temporal* sentences: *when* Α 600, Β 321; (β) *causal* sentences: *since* Α 276; (γ) *declarative* sentences after verbs of saying and knowing for ὅπως: *how, how that* Α 110, Β 3, 4C9; (δ) *final* sentences: *that, in order that* Α 32, Β 281; (ε) *exclamations*: *how* Π 745, (ς) *wishes*: *O that, would that*, either with the opt. Ζ 281, or with ὀφελεν Γ 173, ὀφελес Γ 428; ὥς εἰ: *as if* Χ 150; ὥς εἰ τε: *as if, like as, like* Π 192; ὥς δ τε: *as when* Β 147, see δτε; ὥς περ: *even as* Α 211, ὥς τε: *like* Β 289, as Β 459.

ὦσ' Π 863, ὦσαιμεν Π 45, ὦσαιτο Π 655, ὦσαν Π 569, ὦσατο Ζ 62, ὦσε Α 220, see ὠθέω.

ὠτειλή, ἡ (οὐτάω): *wound* Π 862.

ὠτρύνειν Ο 695, see ὀτρύνω.

ὠφελес Γ 428, ὠφθαετ(ε) Ω 254, ὠφειλε Ρ 686, ὠφειλλον Ζ 350, see ὀφείλω.

ὠχετ' Β 71, ὠχετο Α 53, ὠχόμεθ' Α 366, see ὀχομαι.

ὠχθησαν Α 570, see ὀχθέω.

ὠχνεσκε Ο 640, see οἰχνέω.

ὠχρος, ὁ: *palleness, pallor* Γ 35.

ὠψ, ὠπός, ἡ (ὀπ-ωπ-α), only in acc. ὠπα: *face, countenance* Γ 158.

ὠώθη Ζ 1, see οἴω.



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